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ELLICOTT'S
COMMENTARIES,
CRITICAL AND GRAMMATICAL,
ON
THE EPISTLES OF SAINT PAUL,
WITH
REVISED TRANSLATIONS.

VOLUME II.

PHILIPPIANS, COLOSSIANS, PHILEMON,
1 TIMOTHY, 2 TIMOTHY, TITUS.



BOSTON:
DRAPER AND HALLIDAY,
NOS. 53, 60, 62, AND 64 CORNHILL.
NEW YORK: HURD & HOUGHTON. PHILA.: SMITH, ENGLISH, & CO.
CINCINNATI: GEO. S. BLANCHARD & CO.

A

CRITICAL AND GRAMMATICAL

COMMENTARY

ON

ST. PAUL'S EPISTLES

TO THE

PHILIPPIANS, COLOSSIANS,

AND TO

PHILEMON,

WITH A REVISED TRANSLATION.

BY

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1866.

PREFACE TO THE FIRST EDITION.

THE present volume forms the fourth portion of my Commentary on St. Paul's Epistles, and contains an exposition of the important Epistles to the Philippians and Colossians, and of the graceful and touching Epistle to Philemon.

The notes will be found to reflect the same critical and grammatical characteristics, and to recognize the same principles of interpretation as those which I endeavored to follow in the earlier portions of this work, and on which the experiences slowly and laboriously acquired during this undertaking have taught me year by year more confidently to rely. There is, however, a slight amount of additional matter which it is perhaps desirable briefly to specify.

In the first place, I have been enabled to carry out more fully and completely a system of reference to the great versions of antiquity, and have spared no pains to approach a little more nearly to those fresh and clear, yet somewhat remote, well-heads of Christian interpretation. In the notes on the Pastoral Epistles it was my endeavor to place before the reader, in all more important passages, the interpretations adopted by the Syriac, Old Latin,¹ and Gothic Versions. To these in the present volume I have added references to the Coptic (Memphitic) and Ethiopic Versions; to the former as found in the convenient and accessible edition of Bötticher, to the latter as found in Walton's Polyglott, but more especially and exclusively to the excellent edition of the Ethiopic New Testament by the late Mr. Pell Platt (1830), published by the Bible Society. These have been honestly and laboriously compared with the original; but, as in the preface to the Pastoral Epistles, so here again would I earnestly remind the reader that though I

¹ I have now adopted this term, feeling convinced that the term 'Italic' is likely to mislead. The latter I retained in the previous Epistles, as sanctioned by common usage; I was, however, fully aware that the term 'vetus Itala' really belonged to a recension, and not to an independent version. In the present Epistles I have derived the Old Latin from the translation in that language as found in the Codex Claromontanus.

have labored unflinchingly, and have spared no pains faithfully to elicit the exact opinion of these ancient translators, I still am painfully conscious how very limited is my present knowledge, and many must needs be my errors and misconceptions in languages where literary help is scanty, and in applications of them where I find myself at present unaided and alone. Poor, however, and insufficient as my contributions are, I still deem it necessary to offer them; for I have been not a little startled to find that even *critical* editors of the stamp of Tischendorf,¹ have apparently not acquired even a rudimentary knowledge of several of the leading versions which they conspicuously quote: nay more, that in many instances they have positively misrepresented the very readings which have been followed, and have allowed themselves to be misled by Latin translations, which, as my notes will passingly testify, are often sadly and even perversely incorrect. I fear, indeed, that I am bound to say that on the Latin translations attached to the now antiquated edition of the Coptic New Testament by Wilkins, from which Tischendorf appears to have derived his readings, little reliance can be placed; and on that attached to the Ethiopic Version in Walton's Polyglott even less, because not only as a translation is it inexact, but as a representative of the Ethiopic Version, worse than useless, as the text was derived from the valueless edition of 1548 (Rome), which in its transfer to the Polyglott was recruited with a fresh stock of inaccuracies.

It is fair to say that in this latter version Tischendorf appears to have also used the amended translation of Bode, but even thus he is only able to place before the reader results derived from an approximately accurate translation of a careless reprint of a poor original; and thus to give only inadequately and inaccurately the testimony of the ancient Ethiopic Church. The really good and valuable edition of Pell Platt has lain unnoticed and unused, because it has not the convenient appendage of a Latin translation. The same remark applies to the edition of the Coptic Version by Schwartz and Bötticher, which, though differing considerably less from that of Wilkins than the Ethiopic of Platt from the Ethiopic of the Polyglott, is similarly devoid of a Latin translation, and has, in consequence, I fear, received proportionately little attention.

Under these circumstances, when our knowledge even of the true *readings* of these two versions is still so very limited, I do not shrink from offering my scanty contributions, which, though intentionally *exegetical* in character, may be found to some extent useful even to a critical editor. Gladly, most gladly,

¹ The fourth volume of the new edition of Horne's *Introduction* will show how conscientiously our countryman Dr. Tregelles has acted in this respect, and what pains he has taken to secure an accurate knowledge of versions in languages with which he himself did not happen to be acquainted.

should I welcome other laborers into the same field, nor can I point out to students in these somewhat intractable languages a more really useful undertaking than a correct Latin translation of Platt's Ethiopic Version, and a similar translation of the portions of the Coptic New Testament published by Schwartz and his less competent successor.

I will here add, for the sake of those who may feel attracted towards these fields of labor, a few bibliographical notices, and a few records of my own limited experiences, as these may be of some passing aid to novices, and may serve as temporary finger-posts over tracks where the paths are not well-trodden, and the travellers but few.

In Coptic, I have used with great advantage the grammar of Archdeacon Tattam, and the lexicon of the same learned editor. The more recent lexicon of Peyron has, I believe, secured a greater reputation, and as a philological work seems deservedly to rank higher, but after using both, I have found that of Tattam more generally useful, and more practically available for elementary reading, and for arriving at the current meaning of words. The very valuable Coptic grammar of Schwartz cannot be dispensed with by any student who desires to penetrate into the philological recesses of that singular language, but as a grammar to be put into the hands of a beginner, it is of more than doubtful value.

In Ethiopic, the old grammar of Ludolph still maintains its ground. The author was a perfect Ethiopic enthusiast, and has zealously striven, by the most minute grammatical subdivisions, to leave no peculiarities in the Ethiopic language unnoticed and unexplained; the student, however, must not fail to exercise his judgment in a first reading, and be careful to confine himself to the general principles of the language, without embarrassing himself too much with the many exceptional characteristics which this difficult¹ language presents. These leading principles, especially in the second edition, are sufficiently well-defined, and will easily be extracted by any reader of moderate sagacity and grammatical experience. The recent Ethiopic grammar of Dillmann has passed through my hands, but my acquaintance with it is far too limited to pronounce on it any opinion. As far as I could judge, it seems to be very similar to that of Schwartz in Coptic, and only calculated for the more mature and scientific student. With regard to lexicons, there is, I believe, no better one than that of Ludolph (2d ed.). That of Castell, alluded to in the preface to the *Pastoral Epistles*, I have since found to be decidedly inferior.

I do venture then to express a humble hope, that even with no better

¹ This epithet must be considered as used subjectively. To me, who am unfortunately unacquainted with Arabic, this language has presented many difficulties. The Arabic scholar would very likely entirely reverse my judgment.

literary appliances than these, earnest men and thoughtful scholars may be induced to investigate patiently and carefully the interpretations of these ancient witnesses of the truth. Surely the opinion of men, who lived in such early ages of the Church as those to which the chief ancient versions may all be referred, cannot be deemed unworthy of attention. Surely a version like the old Syriac, parts of which might almost have been in the hands of the last of the apostles, a venerable monument of almost equal antiquity like the Old Latin, a version so generally accurate as that of Ulfilas,¹ a version so distinctive as that of the Coptic, and so laborious as Platt's Ethiopic,² cannot safely be disregarded in the exposition of a Divine Revelation, where antiquity has a just and reasonable claim on our attention, and where novelty and private interpretation can never be indulged in without some degree of uncertainty and peril.

With these three *earthly* aids, first, an accurate knowledge of Hellenic Greek; secondly, the Greek commentators, and thirdly, the five or six principal ancient versions, we may (with humble prayer for the illuminating grace of the Eternal Spirit) address ourselves to the task of a critical exposition of the Covenant of Mercy; we may trust that, though often with clouded and holden eyes, we may yet be permitted to see and to recognize some sure and certain outlines of Divine Truth: but without any of these, or with one, or even two, to the exclusion of what remain, dare we hope that our interpretations will always be found free from uncertainties and inconsistencies, and will never exhibit the tinges of individual opinion, and the often estimable, but ever precarious, subjectivity of religious predilections?

I fear indeed that these remarks are but little in unison with popular views and popular aspirations; I fear that the patient labor necessary to perform faithfully the duty of an interpreter is unwelcome to many of the forward spirits of our own times. To be referred to Greek Fathers when suasive annotations of a supposed freer spirit, and a more flexible theology claim from us a hearing; to be bidden to toil on amid ancient versions, when a rough and ready scholarship is vaunting its own independence and sufficiency; to weigh in the balance, to mark and to record the verging scale while religious prejudice is ever struggling to kick the beam, — all seems savorless, unnecessary, and impracticable. I fear such is the prevailing spirit of our own times; yet, amid all, I seem to myself to descry a spirit of graver

¹ Some tinges of Arianism have been detected in this Version, *c. g.* Phil. ii. 8, 'ni vulva rahñida visan sik *galeiko* [surely not a correct translation of ἵσα] guḥa,' but are not sufficiently strong to detract seriously from the general faithfulness of the Version.

² I regret that I cannot in any way agree with my valued acquaintance Dr. Tregelles, in his judgment on the Ethiopic Version: in St. Paul's Epistles I have found it anything but 'the dreary paraphrase' which he terms it in his remarks in Horne, *Introduction*, Vol. iv. p. 319.

search winning its way among us, a more determined allegiance to the truth, a greater tendency to snap the chains of sectarian bondage, and it is to those who feel themselves animated by this spirit, who are quickened by the desire at every cost to search out and to proclaim the truth, who think that there is no sacrifice too great, no labor too relentless, in the exposition of the word of God, — to them, and to such as them, I would fain, with all humility, commend the imperfect and initial efforts to elicit the testimony of the ancient versions which these pages contain, and it is from them that I hopefully look for corrections of the errors and inaccuracies into which my inexperience will, I fear, be often found to have betrayed me.

Another addition which I have striven to make, and which the profound importance of the subject has seemed to require, consists in the introduction of a few *doctrinal* comments upon the passages in these Epistles which relate to our Saviour's divinity; and this I trust no one will deem supererogatory. The strongly developed tendencies of our own times towards humanitarian conceptions of the nature and work of our divine Master, — tendencies often associated with great depth of feeling and tenderness of sympathy, — seem now to demand the serious attention of every thoughtful man. The signs of the times are very noticeable. The divinity of the Eternal Son is not now so much assailed by avowed heretical teaching, as diluted by more plausible, perhaps even more excusable, but certainly no less destructive and pernicious, developments of human error. The turmoil of Arian and semi-Arian strife has comparatively ceased, to be succeeded, however, by a more delusive calm, and a more dangerous and enervating repose. In the popular theology of the present day, the Eternal Son is presented to us under aspects by no means calculated to rouse any active hostility or provoke any earnest antagonism. All is suasive and seductive: our Lord is claimed as united to us by human affinities of touching yet precarious application; He is the prince of sufferers, the champion of dependence and depression, the representative of contested principles of social union; His crucifixion becomes the apotheosis of self-denial, the atonement the master work of a pure and sublimated sympathy, — all principles and aspects the more dangerous from involving admixtures of partial truth, the more harmful from their seeming harmlessness. It is against this more specious and subtle form of error that we have now to contend; it is this plausible and versatile theosophy that seeks to ensnare us by its appeal to our better feelings and warmer sympathies, that seems to edify while it perverts, that attracts while it ruins, that it is now the duty of every true servant of Jesus Christ to seek to expose and to countervail. And this can be done in no way more charitably, yet more effectually, than by simply setting forth with all sincerity, faithfulness, and truth, those portions of the word of life which declare the true nature of

the Eternal Son in language that no exegetical artifice can successfully explain away, and against which Arian, semi-Arian, Deist, and Pantheist, have beaten out their strength in vain.

Under these feelings, then, in the important doctrinal passages in these Epistles which relate to our Lord's divinity, I have spared no pains in the endeavor candidly and truthfully to state the meaning of every word, and to put before the younger reader, in the form of synopsis or quotation, the great dogmatical principles and deductions which the early Greek and Latin Fathers, and more especially our own Divines of the seventeenth and early part of the eighteenth century have unfolded with such meek learning, such perspicuity, and such truth. I need scarcely remark that here I have had to rely solely on my own reading; for in the works of the best German commentators sound dogmatical theology will I fear too often be sought for in vain, and even in the more recent productions of our own country, subjective explanation and an inexact and somewhat diffident theology have been allowed to displace the more accurate and profound deductions of an earlier day. On this portion of my labors more than on any other may the Father of Lights be pleased to vouchsafe His blessing, and to overrule these efforts to issues beyond their own proper efficacy, and to uses which my earnest aspirations, but not my sense of their realization, have presumed to contemplate.

A few additions will be found in what may be termed the *philological* portion of this Commentary. Wherever the derivation of a word has seemed obscure, and an exact knowledge of its fundamental meaning has seemed of importance to the passage, I have noted in brackets its probable philological affinities, and stated, with all possible brevity, the opinions of modern investigators in this recently explored domain of literature. Gladly would I have found this done to my hand in the current lexicons of England or Germany, as it would have saved me not only much labor, but many unwelcome interruptions; but upon the philology of modern lexicons I regret to say very little reliance can be placed. Even in the otherwise admirable lexicon of Rost and Palm, which, I may here remark, is now brought to a completion, it is vexatious to observe how much philology has been neglected by its compilers, and how uncertain and precarious are the derivations of all the more difficult words.

With regard to references to former notes, which, now that my work has extended to eight Epistles, have necessarily become somewhat numerous, I have endeavored to observe the following rule. Where the reference has appeared of less moment, I have contented myself with a simple allusion to the former note. Where the reference has seemed of greater moment, and the note referred to contains any critical or grammatical investigations, I

have generally endeavored to embody briefly in the note before the reader the principles previously discussed, leaving the fuller detail to be sought for in the note referred to. My desire is thus to make each portion of this work as much as possible an independent whole, and while avoiding repetition still to obviate, as far as is compatible with the nature of a continuous work, the necessity of the purchase or perusal of foregoing portions.

A few concluding words on the Translation. I have more than once had my attention called to passages in former commentaries, where the translation in the notes has not appeared in perfect unison with that in the Revised Version. In a few cases I fear this may have arisen from an omission to correct the copy of the Authorized Version which lay beside me, but I believe in most instances these seeming discrepancies have arisen from the fact that the fixed principles on which I venture to revise the Authorized Version do not always admit of an exact identity of language in the version and in the note. In a word, the translation in the note presents what has been considered the most exact rendering of the words taken *par se*; the Revised Version preserves that rendering as far as is compatible with the *lex operis*, the context, the idioms of our language, or lastly, that grave and archaic tone of our admirable version which, even in a revised form of it designed only *for the closet*, it seemed a kind of sacrilege to displace for the possibly more precise, yet often really less expressive, phraseology of modern diction. Needlessly to divorce the original and that version with which our ears are so familiar, and often our highest associations and purest sympathies so intimately bound, is an ill-considered course, which more than anything else may tend to foster an unyoked spirit of scriptural study and translation, alike unfilial and presumptuous, and to which a modern reviser may hereafter bitterly repent to have lent his example or his contributions.

I desire in the last place to record a few of my many obligations. These, however, are somewhat less than in earlier portions of this work, as the great and unintermitting labor expended in the examination of the ancient versions, especially the Coptic and Ethiopic, has left me little time, and, perhaps I might say little need, for consulting commentaries of a secondary character. These it is not necessary to specify, but the student who may miss their names on my present pages will, I truly believe, have gained far more from the ancient versions that have been adduced, than lost by the writers that have been left unnoticed.

Of the larger commentaries, I have carefully and thoughtfully perused the excellent commentary of my friend, Dean Alford. From it I have not derived much directly, as I deemed it best for the cause of that truth which we both humbly strive to advance, to consult for myself the original authorities and various exegetical subsidies that were alike accessible to us

both, that so my adhesion to the opinions of my able predecessor, or my departure from them, might be the result of my own deliberate investigations. At the same time I have been particularly benefited by the admirable perspicuity of his notes, and have felt rejoiced when our opinions coincide, and unfeignedly sorry when I have deemed myself compelled to take a contrary or antagonistic side.

To the commentaries of De Wette and Meyer, but especially to those of the latter, I am, as heretofore, greatly indebted for grammatical and exegetical details, but in the dogmatical portions I have neither sought for nor derived any assistance whatever. To German commentaries the faithful and candid expositor of Scripture is under great obligations, but for theology, he must turn to the great doctrinal treatises of the Divines of our own country.

Of separate commentaries on the *Philippians*, the learned and laborious production of Van Hengel has been on many occasions extremely useful from its affluence of grammatical examples; but it is rather deficient in that brevity and perspicuity of critical discussion which is nowhere more indispensable than in the aggregation of parallel passages, and the comparison of supposed, but perhaps illusory, similarities of structure.

The commentary of Wiesinger is thoughtful and sensible, and not unfrequently distinguished by a sound and persuasive exegesis. Those of Rilliet and Hölemann, but especially the former, deserve consideration, but have been still so far superseded by more modern expositions, that it will in all cases be advisable for the student to read them with some degree of caution and suspended judgment.

Of commentaries on the *Colossians*, I must first specify the learned and exhaustive work of Bishop Davenant, which has certainly not received that attention from modern expositors which it so fully deserves. Its usefulness is somewhat interfered with by the scholastic form in which the notes are drawn up, nor is it free from the tinge of theological prejudice; but there is a thoroughness and completeness of exegetical investigation, which render it an exposition which no student of this profound Epistle will be wise to overlook.

Of modern commentaries, that of Huther will well repay the trouble of perusal, but both this work and that of Bähr have been so thoroughly examined by De Wette and Meyer, and in many passages so assimilated and incorporated, that a separate study of them is rendered somewhat less necessary. They will, however, always be referred to with advantage, but this should not be apart from a consideration of the opinions of their successors, and of the various rectifications which a more accurate scholarship has occasionally been found to suggest.

The commentary of Professor Eadie has been of occasional service to me; but, as in the commentary on the *Ephesians*, so here also I fear I am com-

pelled in candor to say, that the grammatical comments do not always appear quite exact, nor are the doctrinal passages always discussed with that calm precision and dignified simplicity of language which these subjects seem to require and suggest; still most of the exegetical portion is extremely good, nor will any reader rise from the study of this learned, earnest, and not unfrequently eloquent volume, unimproved either in head or in heart.

Notices of the other and larger commentaries on the New Testament, or on St. Paul's Epistles, to which I have been in the habit of referring, will be found in the prefaces to the preceding portions of this work.

It now only remains for me to commit this volume to the reader, with the earnest prayer to Almighty God that he, who has so mercifully sustained me with health and strength during the anxieties of continued research and the pressure of protracted labor, may be pleased to grant that this research may not prove wholly fruitless, this labor not utterly in vain.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

CAMBRIDGE, OCTOBER 20, 1857.

PREFACE TO THE SECOND EDITION.

THE second edition of this portion of my labors is now at length presented to the reader. Like the second edition of the portion which preceded, the Pastoral Epistles, it has been delayed till time could be found for calmly and deliberately reviewing and reconsidering the whole work.

This duty has now been performed. Every portion of the commentary has been read over; every interpretation has been tested; and, I might almost add, every citation of Scripture has been examined and verified anew. For this labor, which has occupied a considerable portion of the past summer, there is but little to show. The book remains nearly in all its details as well as in its larger features exactly what it was. A very few readings, and those unimportant, have been changed; a certain number of alterations have been introduced in the Revised Translation; a small number of references to standard sermons, which had been either overlooked or not known when the commentary was written, are now added; and lastly, a short introduction has been prefixed to each one of the three Epistles that are included in this volume.

This I fear is all that I have to show for the time spent in preparing this edition. Yet perhaps that time has not been spent wholly in vain. It now enables me, with all humility, and with a thorough consciousness of my own imperfections and shortcomings, yet with some measures of chastened confidence, to commend to the reader the interpretations of the many great doctrinal passages, — especially those bearing on the Majesty and Divinity of our adorable Lord, — which he will find in the first two of the portions of Holy Scripture contained in this volume. Those interpretations (which, let it be observed, are nearly in every case those of the early versions or Greek commentators, stated only in a little more precise and technical language) have been again carefully tested. The accuracies of modern scholarship have been anew brought to bear upon them, the finesse and ingenuity of modern exegesis have been freely applied to the passages which they expound to us; and the result is that these ancient interpretations appear to have as strong claim upon our attention as ever, and, in an age of unlicensed

criticism and sadly deceitful dealings with the word of God, to stand forth as examples of what the meek wisdom of earlier days regarded as the true and accurate method of expounding the message of salvation.

If such be the result of these present labors, — if the renewed testimony of one humble witness may be permitted in any degree effectually to warn the young and the earnest from rash and unblest modes of Scriptural interpretation; if these pages may be thought in some measure to show that the deductions of rigorous scholarship and of catholic truth stand ever in the truest union, — then I shall humbly and devoutly rejoice, and bless God that amid many recent hinderances and distractions I have been thus enabled carefully to revise and calmly to reconsider a very important portion of my labors, and thus to commend it with renewed confidence to the Christian student.

May the blessing of the Father of Lights rest on all readers and expounders of his inspired Word, and move us all, in these proud and dangerous days, to yield up our high thoughts unto him who ‘of God is made unto us wisdom,’ and to determine, even as an inspired apostle determined amid the sceptical disputants of his own times, ‘not to know anything save Jesus Christ and Him crucified.’

C. J. ELLICOTT.

EXETER, SEPTEMBER, 1861.

INTRODUCTION.

THIS fervent, affectionate, and, in parts, pathetic Epistle was written by the apostle to his liberal and warmhearted converts in the Roman colony of Philippi, towards the close of his *first* captivity at Rome (see *Introd. to 1 Tim.*), and at a time when, it would seem, his imprisonment was of a closer and harsher character, and his earthly prospects, though not by any means without hope (ch. i. 25, 26 ; ii. 24), yet, in many respects, cheerless and depressing (ch. i. 20 sq., ii. 17, 28). It has thus been supposed, with some probability, to have been written after the death of the Prætorian Prefect (Burrus) to whom the apostle had been at first entrusted (Acts xxviii. 16), and by whom, as we may infer from Acts *l. c.*, he had been treated with leniency and consideration.

As the death of Burrus took place in A. D. 62 (Clinton, *Fasti Rom.* Vol. I. p. 44), and as there are some expressions in the Epistle that seem distinctly to imply that the captivity had been of some duration (ch. i. 13 sq., comp. ii. 26), we may fix the date of the Epistle towards the close of, or more probably about the middle of, A. D. 63, and may thus place it as the last in order of the *four* Epistles written during the first captivity at Rome: see Davidson, *Introd.* Vol. II. p. 373.

The circumstances that gave rise to the Epistle appear to have been simply the fact of Epaphroditus having come from the Church of Philippi with contributions to alleviate the necessities of the captive apostle,—contributions which, as we learn from the Epistle itself (ch. iv. 15, 16 ; compare 2 Cor. xi. 9), this liberal Church had promptly sent on other and earlier occasions. Moved by this fresh proof of love evinced by his dearly-beloved Philippians,—his ‘joy and crown’ as he affectionately terms them (ch. iv. 1),

the apostle avails himself of the return of Epaphroditus, who now, after a dangerous illness (ch. ii. 27), was on his way back to Philippi, to send to that Church *and* its chief officers (ch. i. 1; see notes *in loc.*) by the hand of their own messenger, his warm and affectionate thanks, mingled with personal notices relative to his own state, earnest commendations, pointed but kindly warnings, and varied expressions of consolation and encouragement. No Epistle written by the inspired apostle is pervaded with a loftier tone of cheering exhortation (see notes on ch. iii. 1); none in which the pressing forward for 'the prize of the high calling of God in Christ Jesus' is set forth in language of greater animation; none in which imitation of his own love of his Master is urged upon his converts in strains of holier incentive (compare ch. iii. 17-21). The supposition that there were definite parties and factions in the Church of Philippi, and that the Epistle was designed to expose their errors, and especially those of the Judaists, does not seem tenable. It is clear that Judaizing teachers had intruded into the Church of Philippi (ch. iii. 2), but it seems also clear that their teaching had at present met with but little reception.

The *genuineness* and *authenticity* of the Epistle are very convincingly demonstrated by external testimony (Polycarp, *ad Philipp.* cap. 3, Irenæus, *Hæc.* iv. 34, ed. Grabe, Clem.-Alex. *Pædag.* i. p. 129, ed. Pott., Tertull. *de Resurr. Carn.* cap. 23), and even more so by the individuality of tone and language. Doubts have been urged by a few modern writers, but they have been justly pronounced by all competent critics as wholly unworthy of attention. The same may be said of the doubts as to the unity of the Epistle: see Davidson, *Introd.* Vol. II. p. 387 sq.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

Apostolic address and salutation.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Χριστοῦ
'Ιησοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ

1. καὶ Τιμόθεος] Timothy is here associated with the apostle (as in 2 Cor. i. 1, Col. i. 1, 1 and 2 Thess. i. 1), being known to, and probably esteemed by, the Philippians (Grot.), whom he had already twice visited; once in company with St. Paul (Acts xvi. 1, 12), and once alone (Acts xix. 22). The association seems similar to that with Sosthenes, 1 Cor. i. 1; Timothy being neither the joint author of the Epistle (Menoch.), nor the 'comprobator' of its contents (Zanch.; comp. notes on Gal. i. 2), nor again the mere transcriber of it (comp. Rom. xvi. 22), but simply the 'socius salutationis,' Est. Two verses lower the apostle proceeds in his own person, and in ch. ii. 19, when Timothy reappears, it is simply in the third person.

It may be remarked that it is only in this Ep., 1 and 2 Thess., and, as we might expect, Philem., that St. Paul omits his official designation, ἀπόστολος κ. τ. λ. (Gal. i. 1), or ἀπόστ. 'Ιησ. Χρ. (remaining Epp.). This seems due, not to 'modestia' in the choice of a title common to himself and Tim. (Grot.), for see 2 Cor. i. 1, Col. i. 1, but simply to the terms of affection and familiarity on which he stood with the churches both of Thessalonica (ch. ii. 19, 20, iii. 6 -

10) and Philippi: he was their apostle, and he knew from their acts (Phil. iv. 14 sq.) and their wishes (1 Thess. iii. 6) that they regarded him as such. On the modes of salutation adopted by St. Paul, see Rückert on Gal. i. 1, and compare notes on Eph. i. 1, and on Col. i. 1.

δοῦλοι Χ. 'Ι.] 'bond-servants of Jesus Christ;' 'servi proprie erant qui toti obstricti erant Domino in perpetuum,' Zanch. ap. Pol. Syn.; so Rom. i. 1; compare Gal. i. 10, and also James i. 1, 2 Pet. i. 1, Jude 1. The interpretation of Fritzsche (Rom. i. 1), 'Jesu Christi cultor,' scil. 'homo Christianus,' is tenable (compare Dan. iii. 26), but like so many of that commentator's interpretations, hopelessly frigid; comp. Gal. i. 10, where to translate Χρ. δούλος οὐκ ἐν ἡμῶν, 'non essem homo Christianus,' is to impair all the vigor of the passage. The term is used in its *ethical*, rather than mere *historical* sense, 'an apostle,' etc. (see Meyer on Gal. i. c.), and the genitive is strongly *possessive*: they belonged to Christ as to a master, comp. 1 Cor. vii. 22: His they were; yea, His very marks they bore on their bodies; compare Gal. vi. 17, and see notes *in loc.* The formula δούλος Θεοῦ (comp. עבדך יהוה Ps. cxiii. 1, al.) is naturally more

Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις.

general; δούλος Χριστοῦ, somewhat more personal and special: compare notes on *Tit* i. 1.

παῶσιν τοῖς ἁγίοις κ. τ. λ.] 'to all the saints,' etc., 'to all that form part of the visible and spiritual community at Philippi'; ἄγιοι being used in these salutations in its most inclusive sense: see notes on *Eph.* i. 1. Though ἄγιος in these sorts of addresses does not necessarily imply any special degree of moral perfection, being applied by the apostle to all his converts, except the Gal. (and apparently *Thess.*, ἁγίοις in ch. v. 27 being very doubtful), yet still the remark of Olsh. (on *Rom.* i. 7) is probably true, that it always hints at the idea of a higher moral life imparted by Christ. This in the present case is made still more apparent by the addition ἐν Χριστῷ: it was 'in Him' (not for διά, Est, Rheinw.), in union with Him, and Him alone, that the ἀγιότης was true and real; οἱ γὰρ ἐν Χρ. Ἰησ. ἄγιοι ὕψως εἰσίν, Theophyl.: compare Koch on *Thessalon.* i. 1, p. 59. The inclusive παῶσιν, repeated several times in this Ep., ch. i. 4, 7, 8, 25; ii. 17, 26, iv. 23 (*Rec.*), well expresses the warmth and expansiveness of the apostle's love.

Φιλιπποῖς] Philippi, now Filibah or Filibejth, and anciently Κρήνιδες (not Δάτος, Van Heng, after Appian, *Bell. Civ.* iv. 106, which was the ancient name of the port, Neapolis), was raised to a position of importance by Philip of Macedon about B. C. 358, and called after his name. In later times it was memorable as overlooking the scene of the battle between Antony and Octavius against Brutus and Cassius, when the cause of the republic was finally lost (Merivale, *Hist.* Vol. III. p. 208): soon afterwards it became a Roman colony (Colon. August. Julia Philippensis) and received the 'Jus Italicum.' It was, however, still more memorable as being the first

city in our continent of Europe in which the gospel was preached, Acts xvi. 9. A few ruins are said still to remain; see Forbiger, *Alt. Geogr.* Vol. III. p. 1070, and the article by the same author in Pauly, *Encycl.* Vol. v. p. 1477; compare also Leake, *N. Greece*, Vol. III. p. 216. σὺν ἐπισκ. καὶ διακ.] 'together with the bishops and deacons;' not merely 'in company with' (μετά), but 'together with' ('una cum,' Beza),—specially included in the same friendly greeting; compare notes on *Eph.* vi. 23. Various reasons have been assigned why special mention is made of these church-officers. The two most plausible seem, (a) because there were tendencies to division and disunion even among the Philippians, which rendered a notice of formally constituted church-officers not unsuitable (Wiesinger, al.); (b) because the ἐπισκ. and διακ. had naturally been the principal instruments in collecting the alms (Chrys., Theoph., and recently Meyer, Bising). The latter seems most probable; at any rate the date of the Epistle is not enough to account for the addition (Alf.), nor does the position of the clause warrant any contrast with 'the hierarchic views' (ib.) of the Apost. Ff. (now by no means critically certain); for compare Ignatius (?) *Philad.* 1:—the shepherds naturally follow the sheep. On the meaning of the title of office, ἐπίσκοπος, here appy. perfectly interchangeable with the title of age and dignity, πρεσβύτερος (Acts xx. 17, 28, 1 Pet. v. 1), see especially notes on 1 *Tim.* iii. 1; and on διάκ. see notes on *ib.* iii. 8. The reading of B²D²; 39, 67, συνεπισκόποις, retained and noticed by Chrys., seems meaningless and indefensible, and arose probably from the epistolary style of later times; comp. Chrys. *in loc.*

2. χάρις ὑμῖν κ. τ. λ.] On the spiritual significance of this blended form of

² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank my God with constant prayers for your present fellowship in the gospel, and my love makes me confident for the future. May ye abound yet more and more.

³ Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηίᾳ

Occidental and Oriental salutation, see notes on *Gal.* i. 2, and on *Ephes.* i. 2; comp. also Koch on 1 *Thess.* p. 60. The formula is substantially the same in all St. Paul's Epistles, except in *Col.* i. 2, and 1 *Thess.* i. 1, where the reading is doubtful. In the former, καὶ Κυρ. Ἰησ. Χρ. seems certainly an insertion, and in the latter (the apostle's earliest Epistle) it may be doubted whether the simple χάρις καὶ εἰρήνη, without any further addition, may not be the more probable reading; see, however, Tisch. *in loc.*

καὶ Κυρ[ί]ου] Scil. καὶ ἀπὸ Κυρίου κ.τ.λ. The Socinian interpr. καὶ (πατρὸς) Κυρίου, found also in Erasm. on *Rom.* i. 7, is rendered highly improbable by the use of the same formula without ἡμῶν, 2 *Tim.* i. 2, *Tit.* i. 4, most probably 1 *Tim.* i. 2, and perhaps 2 *Thess.* i. 2: compare 1 *Thess.* iii. 11, 2 *Thess.* ii. 16.

3. εὐχαριστῶ κ.τ.λ.] A closely similar form of commencement occurs in *Rom.* i. 9, 1 *Cor.* i. 4, *Philem.* 4; compare also *Eph.* i. 16, *Col.* i. 3, 1 *Thess.* i. 2. Indeed in all his Epp. to churches, with the single and sad exception of that to the *Galat.*, the apostle either returns thanks to God, or blesses Him, for the spiritual state of his converts; τοῦτο δὲ ποιεῖ ἐκ τοῦ πολλὰ αὐτοῖς συνειδέναί ἀγαθά, Chrys. The present use of εὐχαριστῶν ('quod pro gratias agere ante Polybium usurpavit nemo,' Lobeck) is condemned by the Atticists; see Lobeck, *Phryn.* p. 18, Thom. M. p. 913 (ed. Bern.), Herodian, p. 400 (ed. Koch), but consider Demosth. *de Cor.* p. 257. Pollux (*Onom.* v. 141) admits it for διδόναι χάριμ, but condemns it for εἰδέναι χάριμ; see, however, Boeckh, *Corp. Inscr.* Vol. i. p. 52, and notes on *Col.* i. 12.

τῷ Θεῷ μου] So *Rom.* i. 8; compare *Acts* xxvii. 23, οὗ εἰμί φη καὶ λατρεύω. 'Significat Paulus quantâ fiduciâ vero Deo adhæreat. Sunt enim qui sentiunt Deum misericordem quidem esse per Christum Sanctis hominibus nescio quibus, non autem sentiunt Deum ipsis esse misericordem,' Calv.

ἐπὶ πάσῃ τῇ μνηίᾳ] 'on the whole of my remembrance of you,' not 'every remembrance,' Auth. (but not the older English Vv.), Bloomf., Conyb., and others, — a translation incompatible with the use of the art.; comp. Winer, *Gr.* § 18. 4, p. 101. The prep. ἐπὶ with the dative (which we can hardly say 'answers to the same prep. with a gen.; *Rom.* i. 10, *Eph.* i. 16,' Alf.) is not here temporal (*Ileb.* ix. 26), ὁσάκις ὑμῶν ἀναμνησθῶ, Chrys., Winer, *Gr.* p. 350, — a meaning favored by the incorrect interpr. of πάσῃ τῇ μν., but *semilocal*, and correctly expresses the idea of *close* and *complete* connection, 'my giving thanks is based upon my remembrance of you,' 'remembrance and gratitude are bound up together' (comp. *Isaiah* xxvii. 8), the primary idea being, not *addition* (Alf.), but *superposition*, Donalds. *Cratyl.* § 172, *Gram.* § 483; see notes on ch. iii. 9, and on *Eph.* ii. 20, where (ed. 1) interchange the accidentally transposed 'former' and 'latter.' In *Rom.* i. 10, and *Eph.* i. 16 (see notes), where ἐπὶ is used with the gen. in a very similar sentence, a certain amount of temporal force seems fairly recognizable. The causal meaning, 'de eo quod vos mei recordamini,' Homberg, Michael, al. (comp. 1 *Cor.* i. 4), according to which ὑμῶν is a gen. *subjecti*, is exegetically untenable, as ver. 5 gives the reason for the εὐχαρ., and specifies

ὑμῶν, ⁴ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, ⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ

something which far more naturally elicited it.

μνεΐα ὑμῶν] ‘remembrance of you,’ 1 Thess. iii. 6, 2 Tim. i. 3; not ‘commemorationem vestri’ (Van Hengel),—a meaning which, as Meyer rightly observes, it only receives when associated with ποιεῖσθαι; compare Rom. i. 9, Eph. i. 16, 1 Thess. i. 2, Philem. 4.

4. πάντοτε—ποιούμενος] Participial sentence defining and explaining more fully when the εὐχαριστῶ κ. τ. λ. takes place, viz., on every occasion that he prayed for them: the εὐχαριστία was based on, and inseparable from the μνεΐα, and this thankful remembrance ever found an utterance in every prayer. Πάντοτε is clearly not to be joined with εὐχαριστῶ (Wiesing.),—a construction which interferes with the studied and affectionate cumulation πάντοτε, πάσῃ, πάντων (comp. 2 Cor. ix. 8) in the participial clause; compare Col. i. 3, where it also seems best (contr. Meyer, De W.; see notes) to join the adverb with the participle. It may be remarked that no inference can be drawn from the position of πάντοτε (a favorite word with the apostle), it being as often used by him after as before the verb with which it is connected: in the other writers of the N. T. (except John viii. 29, where it is emphatic) it precedes the verb. On the emphatic repetition, πάντοτε, πάσῃ, πάντων, see the copious list of examples in Lobeck, *Paralip.* p. 51 sq.

ὑπὲρ πάντων ὑμῶν] These words may be connected either (a) with τὴν δέησιν ποιούμενος, Calv., De Wette, Alf., al., or (b) with δεήσει μου, Auth. and all Engl. Vv., Meyer, al. Both are grammatically tenable; the omission of the article before ὑπὲρ πάντων being perfectly justifiable in the first case (see notes on Eph. i. 15), and according to rule in the

second; see Winer, *Gr.* § 20. 4, p. 126.

The latter, however, seems much more simple and natural; the πάντοτε is defined by πάσῃ δεήσει, and πάσῃ δ. again is limited by ὑπὲρ ὑμῶν, while the article attached to δέησιν (Alf. seems here to argue against himself; compare with Meyer) refers it back to the δέησις thus previously limited: so most of the ancient Vv., Syr., Clarom., Vulg.; Coptic. The construction adopted by Est., al., εὐχαρ.—ὑπὲρ πάντ. ὑμ., though elsewhere adopted by St. Paul (Eph. i. 16, comp. Rom. i. 8, 1 Thess. i. 2, 2 Thess. i. 3), seems here very unsatisfactory. On the meaning of δέησις (a special form of προσευχή), see notes on 1 Tim. ii. 1.

μετὰ χαρᾶς] These words serve to depict the feelings he bore to his children in the faith at Philippi; he prays for them always, yea, and he prays with joy; διηλεκτῶς ὑμῶν μεμνημένος θυμηδίας ἀπάσης ἐμπίμπλαμαι, Theodoret.

5. ἐπὶ τῇ κοινωνίᾳ] ‘for your fellowship;’ ἐπὶ correctly marking the cause for which the apostle returned thanks, 1 Cor. i. 4, 2 Cor. ix. 15; see Winer, *Gr.* § 48. c, p. 351. This clause is most naturally connected with εὐχαρ. (Beng., al., and apparently Greek commentt.), not with τὴν δέησ. ποιούμ. (Van Heng., De W.; compare Green, *Gr.* p. 292), as there would otherwise be no specific statement of what was the subject of the apostle’s εὐχαριστία. De Wette urges as an objection the use of εὐχαρ. ἐπὶ in two different senses, in ver. 3 and 5, but this may be diluted by observing that the first ἐπὶ is not (as with De W.) temporal, but semilocal (ethico-local), defining the subject on which the thanks rest, and with which they are closely united, the difference between which and the present simply ethical use is but slight. Thus then ver. 3 marks the object on which the

εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν, ⁶ πεποιθὼς αὐτὸ

εὐχαρ. rests, ver. 4 defines *when* it takes place, ver. 5 *why* it takes place. Such slightly varied and delicate uses of prepositions are certainly not strange to the style of St. Paul.

κοινωνία εἰς τὸ εὐαγγ.] '*fellowship toward the gospel*;' not '*in the gospel*,' Syr., Vulg. (but not Clarom.), but '*in reference to*,' or perhaps more strictly '*toward*' (Hamm.), the εἰς marking the object toward which the κοινωνία was directed (Winer, *Gr.* § 49. a, p. 353), — the fellowship of faith and love which they evinced toward the gospel *primarily* and *generally* in their concordant action in the furtherance of it, and *secondarily* and *specially* in their contribution and assistance to St. Paul. So in effect Chrysostom, ἕρα τὸ συναντιλαμβάνεσθαι κοινωνία ἐστὶ εἰς τὸ εὐαγγέλιον, except that he too much limits the συναντιλαμβ. to the particular assistance rendered to the apostle (so Theophyl., Bisping.), which rather appears *involved in*, than directly conveyed by, the expression. On the other hand, the absence of the article before εἰς τὸ εὐαγγ., which confessedly involves the close connection of κοινων. and εἰς τὸ εὐαγγ. (Winer, *Gr.* § 20. 2, p. 123, comp. ch. iv. 15), coupled with the exegetical consideration, that in an epistle which elsewhere so especially commemorates the liberality of the Philippians (ch. iv. 10, 15, 16), such an allusion at the outset would be both natural and probable (comp. De W.), renders it difficult with Mey. and Alf. to restrict κοινωνία merely to '*unanimous action*' (Alf.), '*bon accord*' (Rilliet), and not to include that particular manifestation of it which so especially marked the liberal and warm-hearted Christians of Philippi; compare Wiesing. *in loc.*, and Neander, *Phil.* p. 25. Κοινωνία is thus absolute (Acts ii. 42, Gal. ii. 9) and abstract, — '*fellowship*,' not '*contribution*'

(Bisp.), a translation which is defensible (see Fritz. *on Rom.* xv. 26, Vol. III. p. 287), but which would mar the studiously general character of the expression. The interpretation of Theod. (not Chrysost.), al., according to which εἰς τὸ εὐαγγ. is a periphrasis for a gen. (κοινωνίαν δὲ τοῦ εὐαγγ. τὴν πίστιν ἐκάλεσε), is grammatically untenable; compare Winer, *Gr.* § 30. 5, p. 174. ἀπὸ πρώτης ἡμέρας] '*from the first day*,' in which it was preached among them (ἀφ' οὗ ἐπιστεύσατε, Theophyl.), Acts xvi. 13 sq., comp. Col. i. 6. This clause, which seems so obviously in close union with the preceding words, is connected by *Lachm.* (ed. stereot., but altered in larger ed.) and Meyer with πεποιθὼς κ. τ. λ., on account of the absence of the article. This is hypercriticism, if not error; ἀπὸ πρώτης κ. τ. λ. is a *subordinate* temporal definition so closely joined with the κοινωνία, as both naturally and logically to dispense with the article. The insertion of the article would give the fact of the duration of the κοινωνία a far greater prominence than the apostle seems to have intended, and would in fact suggest two moments of thought, — '*communio-nem eamque a primâ die*,' etc.; comp. Winer, *Gr.* § 20. 2, and notes on 1 *Tim.* i. 13. Even independently of these grammatical objections, the use of πέποιθα, which De Wette and Van Heng. remark is usually placed by St. Paul first in the sentence (ch. ii. 24, Rom. ii. 19, 2 Cor. ii. 3, Gal. v. 10, 2 Thess. iii. 4), would certainly seem to suggest for the participle a more prominent position in the sentence. The connection with εὐχάδρ. (Æcum., Beza, Beng.) seems equally untenable and unsatisfactory; such a temporal limitation could not suitably be so distant from its finite verb, nor would ἀπὸ πρώτης κ. τ. λ. be in harmony with the pres. εὐχαρ., or the prior temporal

τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις

clause πάντοτε κ. τ. λ.; compare De Wette.

6. πεποιθὼς αὐτὸ τοῦτο] 'being confident of this very thing, viz., that He who,' etc., comp. Col. iv. 8; not 'confident as I am,' Alford (comp. Peile), but with the faint causal force so often couched in the participle, 'seeing I am, etc. ;' 'hæc fiducia nervus est gratiarum actionis,' Beng. This clause is thus, grammatically considered, the causal member of the sentence (Donalds. *Gr.* § 615) appended to εὐχαριστῶ κ. τ. λ., standing in parallelism to the temporal member, πάντοτε—ποιούμενος κ. τ. λ., and certainly requires no supplementary καὶ (Tynd., Flatt, al.), nor any assumption of an asyndeton (Van Heng.). The accus. αὐτὸ τοῦτο is not governed by πεποιθὼς (Raphel, Wolf), but is appended to it as specially marking the 'content and compass of the action' (Madvig, *Synt.* § 27. a), or, more exactly, 'the object in reference to which the action extends' (Krüger, *Sprachl.* § 46. 4. 1 sq.), which again is more fully defined by the following ὅτι κ. τ. λ.; comp. Winer, *Gr.* § 23. 5, p. 145, where several examples of this construction are cited. It is mainly confined to St. John and St. Paul, and serves to direct the attention somewhat specially to what follows; compare Ellendt, *Lex. Soph.* Vol. II. p. 461.

ὁ ἐναρξάμενος] 'He who hath begun,' obviously God: see ch. ii. 13, and comp. 1 Sam. iii. 12, ἀρξομαι καὶ ἐπιτελέσω; not 'each better one of the Philippians' (Wakef. *Sylv. Crit.* Vol. II. p. 98),—an interpretation to which the following ἔργον ἀγαθὸν (see below) need in no way compel us. The verb ἐνάρχ. occurs again in connection with ἐπιτελ. in Gal. iii. 3, and 2 Cor. viii. 6 (*Lachm.*, but only with B). The compound verb does not appear to mark the 'vim divinam hominum in animis agen-

tem,' Van Heng. (for see Gal. l. c., and comp. Polyb. *Hist.* v. 1. 3, 5), but perhaps only differs from ἀρχεσθαι in this, that it represents the action of the verb as more directly concentrated on the object, whether (as here) expressed, or understood; see Rost u. Palm, *Lex.* s. v. ἐν, ε, Vol. I. p. 912.

ἐν ὑμῖν] 'in you,' sc. 'in animis vestris,' compare 1 Cor. xii. 6; not 'among you,' Hamm., which would scarcely be in harmony with ὑπὲρ πάντων ὑμῶν, ver. 7. The commencement of the good work was not limited to instances among the Philipian Christians, but was spoken generally in reference to all.

ἔργον ἀγαθόν] 'a good work,'—not 'the good work,' Luth.: not elsewhere used in ref. to God (yet comp. John x. 32), but only in ref. to man; compare Acts ix. 36, Rom. ii. 7, 2 Cor. ix. 8, Eph. ii. 10, Col. i. 10, Heb. xiii. 21, al. Still there is no impropriety in the present use; the ἔργον ἀγαθόν, though here stated indefinitely, does not appear to refer *subjectively* to the good works (Syr.; τὰ κατορθώματα, Chrys.), the ἔργον τῆς πίστεως (1 Thess. i. 3) of the Philippians generally (Reuss, *Théol. Chrét.* Vol. II. p. 172), but rather *objectively* to the particular κοινωνία εἰς εὐαγγ. previously specified: God had vouchsafed unto them, among other blessings, that of an open hand and heart (ταύτην ὑμῖν δωρησάμενος τὴν προθυμίαν, Theod.); this blessing He will continue. This declaration, however, is expressed in a *general* form; comp. Rom. ii. 7.

ἐπιτελέσει] 'will accomplish,' 'will perfect,' not merely 'will perform it,' Author., but 'will bring it to a complete and perfect end,' Syr. ܐܘܨܬܘܢܐ [explebit]; see notes on Gal. iii. 3. With regard to the dogmatical application of the words, which, owing to their probable

ἡμέρας Χριστοῦ Ἰησοῦ· ἢ καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν

specific reference cannot safely be pressed, it seems enough to say with Theoph., ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μενόντων στοχάζεται: the inference is justly drawn, that God who has thus far blessed them with His grace will also bless them with the gift of perseverance; compare 1 Cor. i. 8: 'Gottes Art ist es ja nicht, etwas halb zu thun,' Neander. The charge of semi-Pelagianism brought against Chrysostom *in loc.* has been satisfactorily disproved by Justiniani, who thus perspicuously sums up that great commentator's doctrinal statements; 'vult Chrysostomus Deum et incipere et perficere: illud excitantis, hoc adjuvantis est gratiæ; illa liberi arbitrii conatum prævertit, hæc comitatur.' On the doctrine of Perseverance generally, see the clear statements of Ebrard, *Christliche Dogmatik*, § 513, 514, Vol. II. p. 534-549. The conclusions arrived at are thus stated: 'Perseverantia est effectus sanctificationis. Sanctificatio est conditio perseverantiæ. Datur apostasia re-generatorum, nempe si in sanctificatione inertes sunt,' p. 548; compare also some admirable comments of Jackson, *Creed*, x. 37. 4 sq.

ἕχρις ἡμέρας Χρ. Ἰησ. ['unto, or up to the day of Christ Jesus, i. e. ἕχρι τῆς παρουσίας τοῦ Κυρίου, Theoph. That St. Paul in these words assumes the nearness of the coming of the Lord (Alf.) cannot be positively asserted. It is certainly evasive to refer this to future generations (τοῖς ἐξ ὑμῶν, Theophyl.), but it may be fairly said that St. Paul is here using language which has not so much a mere historical, as a general and practical reference: the day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death, and becomes, when addressed to the individual, an exaltation and amplification of that term. Death, indeed,

as has been well remarked by Bishop Reynolds, is dwelt upon but little in the N. T.; it is to the resurrection and to the day of Christ that the eyes of the believer are directed; 'semper ad beatam resurrectionem, tanquam ad scopum, referendi sunt oculi,' Calv. To maintain, then, that this is *not* the sense in which the apostle wrote the words (Alf.) seems here unduly and indemonstrably exclusive. See notes on 1 Tim. vi. 14, and compare (with caution) Usteri, *Lehrb.* II. 2. 4. B, p. 326 sq. On ἕχρι and μέχρι, see notes on 2 Tim. ii. 9.

7. καθὼς κ. τ. λ.] 'even as:' explanatory statement of the reason why such a confidence is justly felt; compare 1 Cor. i. 6, Eph. i. 6. On the nature of this particle, see notes on Gal. iii. 16, and on Eph. i. c.

δίκαιον] 'right,' 'meet,' scil. 'secundum legem caritatis,' Van Hengel; it is in accordance with the genuine nature of my love (1 Cor. xiii. 7) to entertain such a confident hope: compare Acts iv. 19, Eph. vi. 1, 2 Pet. i. 13. Alford (with Meyer and De W.) remarks that the two classical constructions are δίκαιον ἐμὲ τοῦτο φρ. (Herod. i. 39), and δίκαιός εἰμι τοῦτο φρ. (Plato, *Legg.* x. 897). The last construction is the most idiomatic (comp. Krüger, *Sprachl.* § 55. 3. 10), and perhaps the most usual in the best Greek, but there is nothing unclassical in the present usage; comp. Plato, *Republ.* I. p. 334, δίκαιον τότε τοῦτοις τοὺς πονηροὺς ὀφελεῖν.

τοῦτο φρονεῖν] 'to think this,' Auth., Syr.; 'hoc sentire,' Vulg.; i. e. to entertain this confidence: 'φρονεῖν hic non dicitur de animi affectu sed de mentis iudicio,' Beza; compare 1 Cor. iv. 6 (*Rec.*), Gal. v. 10. To refer τοῦτο to the prayer in verse 4, 'hoc curare pro vobis,' Wolf (compare Conyb.), or to the expectation in ver. 6, 'hoc omnibus vobis appetere, scil. omni

ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς

curâ et precibus' (Van Heng.), is unsatisfactory, and is certainly not required by ὑπὲρ, which occurs several times in the N. T. (2 Cor. i. 6, 8; 2 Thess. ii. 1, al.), in a sense but little different from περί; see Winer, *Gram.* § 47. 1, p. 343. The probable distinction, — 'περὶ solam mentis circumspectionem, ὑπὲρ simul animi propensionem significat' (Weber, *Demosth.* p. 130), is perfectly recognizable in the present case, but cannot be expressed without a periphrasis, *e. g.* 'to entertain this favorable opinion about you,' 'ut ita de vobis sentiam et confidam,' Est. On the uses of ὑπὲρ and περί, see notes on *Gal.* i. 4, and on φρονεῖν, see Beck, *Seelenl.* III. 19, p. 61 sq. διὰ τὸ ἔχειν κ. τ. λ.] 'because I have

you in my heart,' 

[in corde meo positi] Syr.; not 'because you have me,' Rosenm., Conyb.: the apostle is throughout clearly the subject and agent (comp. ver. 8); the depth of his love warrants the fulness of his confidence. In all cases the context, not the mere position of the accusatives, will be the surest guide; compare John i. 49: see also Winer, *Gr.* § 44. 6, p. 294. The translation of Bezâ, 'in animo tenere' = 'quasi insculptum habere memoriæ' (ἄσβεστον περιφέρειν τὴν μνήμην, Theod.; see especially Justin. *in loc.*), is opposed both to the similar affectionate expressions, 2 Cor. iii. 2, vii. 3, and to the prevailing use of καρδία (comp. Beck, *Bibl. Seelenl.* III. 24, p. 89 sq., notes on ch. iv. 7, and on 1 Tim. i. 5) in the N. T. It is the fervent love of the apostle that is expressed; and in this remembrance is necessarily involved; compare Chrysost. *in loc.*

ἐν τε τοῖς δεσμοῖς κ. τ. λ.] It is doubtful whether these words are to be connected with the preceding διὰ τὸ ἔχειν κ. τ. λ. (Chrys., Theoph.), or with the succeeding συγκοι-

νωνούς μου κ. τ. λ. (Calvin, *Lachmann, Tisch.*). Neander and the majority of modern commentators adopt the former; the latter, however, seems more simple and natural. The apostle had his confidence because he cherishes them in his heart; and he cherishes them because their liberality showed that whether in his sufferings (δεσμοῖς), which they alleviated, or in his exertions for the gospel (τῇ ἀπολ. καὶ βεβ.), with which they sympathized, they all were bound up with him in the strictest spiritual fellowship. On τε — καί, which here serves to unite two otherwise separate and distinct notions, slightly enhancing the latter, see Hartung, *Partik.* Vol. II. p. 98, and comp. notes on 1 Tim. iv. 10.

ἐν τῇ ἀπολογίᾳ κ. τ. λ.] 'in my defence (of) and confirmation of the gospel.'

These words have been somewhat perversely interpreted. Ἀπολογία and βεβαίωσις are certainly not synonymous (Rheinw.), — nor do they form an hendiadys, *sc.* ἀπολ. εἰς βεβ. (Heinr.; compare Syr. 'defensione quæ est pro veritate [confirmatione] evangelii'), — nor can τῇ ἀπολ. be dissociated from τοῦ εὐαγγ. (Chrys.), both being under the vinculum of a common article (Green, *Gr.* p. 211), — nor, finally, does it seem necessary to restrict the clause to the judicial process which resulted in the apostle's imprisonment (Van Heng.). It seems more natural to give both words their widest reference; to understand by ἀπολογία St. Paul's defence of the gospel, whether before his heathen judges (compare 2 Tim. iv. 16) or his Jewish opponents (comp. Phil. i. 16, 17), and by βεβαίωσει his confirmation and establishment of its truth (Heb. vi. 16), — not by his sufferings (Chrys., Theod.), but by his teaching and preaching among his own followers and those who resorted to him (compare Acts xxviii. 23, 30): see

δεσμοῖς μου καὶ ἐν τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ⁸ μάρτυς γάρ

8. μου ἐστίν] So *Rec.* with ADEKL; great majority of mss.; very many Vv. (but Vv. in such cases can scarcely be depended on for either side) and many Ff. (*Griesb.* [but om.], *Scholz.*). The ἐστίν is omitted by *Tischend.* and bracketed by *Lachm.* with BFG; 17. 67** ; *Vulg.*, *Clarom.*; *Chrysost.* (ms.), *Theod.-Mops.* (*Meyer, Alf.*). The external evidence seems too decidedly in favor of the insertion to be overbalanced by the somewhat doubtful internal argument that ἐστίν is a reminiscence of Rom. i. 9 (*Mey., Alf.*). It does not seem much more probable that the transcriber should have borne in mind a remote reference, than that the apostle should have twice used the same formula.

the good note of Wieseler, *Chronol.* p. 429, 430.

συγκοινωνούς κ. τ. λ.] 'seeing that both in my defence of and, etc., ye are all partakers with me of my grace;' 'ut qui omnes mecum consortes estis gratiæ,' Schmid; compare Hamm., and Scholefi. *Hints*, p. 104. The preceding ὑμᾶς, further characterized as ἐν τε — συγκοιν., is rhetorically repeated (see Bernhardt, *Synt.* vi. 4, p. 275 sq.) to support πάντας; the whole clause serving to explain the reason for the ἔχειν ἐν τῇ καρδίᾳ. It is doubtful whether μου is to be connected (a) with συγκοινωνούς as a second genitive (Syr., Copt.), or (b) with τῆς χάριτος (compare *Clarom., Vulg.*), the pronoun being placed out of its order (*Winer, Gr.* § 22. 7. 1) to mark the reference of the prep. in συγκοιν. As συγκοιν. is found in the N. T. both with persons (1 Cor. ix. 23) and things (Rom. xi. 17), the context alone must decide; this, in consequence of the meaning assigned below to χάρις, seems in favor of (a); compare ch. ii. 30: so Hammond, De Wette. τῆς χάριτος] The reference of this subst. has been differently explained: the Greek commentators refer it more specifically 'to the grace of suffering,' comp. ver. 29; Rosenm., al. to the 'munus apostolicum,' scil. 'ye are all assistants to me in my duty,' Storr, Peile; others again to the 'evangelii donatio,'

compare Van Heng.; others to grace in its widest acceptation, Eph. ii. 8, Col. i. 6 (De W. Alf.). Of these the first is too restrictive, the others, especially the last, too vague. The article seems to mark the χάρις as that vouchsafed in both the cases previously contemplated, sufferings for (ver. 29), and exertions in behalf of the gospel. The translation 'gaudii,' *Clarom., Vulg., Ambrst., al.*, is apparently due to the reading χαρᾶς, though no mss. have been adduced in which that variation is found.

8. μάρτυς γάρ κ. τ. λ.] 'For God is my witness;' earnest confirmation of the foregoing verse, more especially of διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς. *Chrys.* well says, οὐχ ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλ' ἐκ πολλῆς διαδέσεως. The reading μοι [DEFG; al.; *Chrys.*; Lat. Ff.] would scarcely involve any change of sense; it would perhaps only a little more enhance the personal relation. ὡς ἐπιποθῶ] 'how I long after you;' comp. ch. ii. 26, Rom. i. 11, 1 Thess. iii. 6, 2 Tim. i. 4. The force of ἐπι in this compound does not mark intension ('vehementer desidero,' Van Heng.; 'expetam,' Beza), but, as in ἐπιθυμεῖν and similar words, the direction of the πόθος; see notes on 2 Tim. ii. 4, and Fritz. *Rom.* i. 9, Vol. i. p. 31. Again, it seems quite unnecessary with Van Heng. to restrict the πόθος to 'ves-

μου ἐστὶν ὁ Θεός, ὡς ἐπιποδῶ πάντας ὑμᾶς ἐν σπλάγχχοις Χριστοῦ Ἰησοῦ. ⁹ Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι

træ consuetudinis desiderium;’ the longing and yearning of the apostle was for something more than mere earthly reunion; it was for their eternal welfare and blessedness, and the realization, in its highest form, of the χάρις of which they were now συγκοινωνοί. The context seems clearly to decide that ὡς here, and probably also Rom. i. 9, is not ‘quod’ (Rosenmuller, De Wette) but ‘quomodo’ (Syr., Copt.), scil. ‘quantopere,’ ‘quam propense,’ Corn. u Lap.; compare Chrysostom, οὐ δυνατὸν εἰπεῖν πῶς ἐπιποδῶ.

ἐν σπλάγχχοις X. Ἰ.] This forcible expression must not be understood merely as qualitative, — ‘opponit Christi viscera carnali affectui,’ Calv., but as semi-local, ‘in the bowels of Christ,’ in the bowels of Him with whom the apostle’s very being was so united (Gal. ii. 20), that Christ’s heart had, as it were, become his, and beat in his bosom: comp. Meyer *in loc.*, who has well maintained this more deep and spiritual interpretation. Ἐν thus retains its natural and usual force (contr. Rilliet), and the gen. is not the gen. *auctoris* or *originis* (Hartung, *Casus*, p. 17), as apparently Chrys. σπλάγχχα γὰρ αὐτῆ [ἡ συγγένεια ἡ κατὰ Χρ.] ἡμῶν χαρίζεται, but simply *possessive*. We can hardly term this use of σπλάγχχα (ספליחין) completely Hebraistic, as a *similar* use is sufficiently common in classical Greek (see examples in Rost u. Palm, *Lex.* s. v., Vol. II. p. 1504); the verb σπλαγχνίζομαι, however, and the adjectives πολὺσπλαγχνος and εὐσπλαγχνος (when not in its medical sense, Hippocr. p. 89) seem purely so, while, on the contrary, the substantive εὐσπλαγχνία occurs in Eurip. *Rhes.* 192. For a list of Hebraisms of the New Test. judiciously classified, see Winer, *Gram.* § 3, p. 27 sq.

9. καὶ τοῦτο προσ.] ‘*Et hoc precor,*’ but not ‘*propterea precor,*’ as Wolf, 2: the καὶ with its simple copulative force introduces the apostle’s prayer (ver. 9–11) alluded to in ver. 4, while the τοῦτο prepares the reader for the statement of its contents, ‘and this which follows is what I pray.’ The καὶ (as Meyer observes) thus coalesces more with τοῦτο than προσεύχομαι; not καὶ προσ. τοῦτο, but καὶ τοῦτο προσ. To connect the clause closely with what precedes (Rilliet) destroys all the force of ver. 8.

ἵνα] The particle has here what has been called its *secondary telic* force (see notes on *Eph.* i. 17); *i. e.* it does not directly indicate the *purpose* of the prayer, but blends with it also its *subject* and *purport*: Theodorus *in loc.* paraphrases it by a simple infin. It may be again remarked that this secondary and blended use (esp. after verbs of prayer), though not recognized by Meyer and Fritzsche, cannot be safely denied in the N. T.: there are numerous passages (setting aside the disputed use after a prophecy) in which the full *telic* force (‘in order that’) cannot be sustained in translation without artifice or circumlocution; *e. g.* comp. Meyer on *John* xv. 8. We may observe further, that this use of ἵνα is not confined to the N. T.: it was certainly common in Hellenic Greek (see examples in Winer, *Gr.* § 44. 8, p. 300), and in modern Greek, under the form νὰ with the subj., it lapses (after a large class of verbs) into a mere periphrasis of the infinitive; see Corpe, *Gramm.* pp. 129, 130.

ἡ ἀγάπη ὑμῶν] ‘*your love,*’ not, towards the apostle (Chrys.), — which had been so abundantly shown as to leave a prayer for its increase almost unnecessary; nor again, ‘toward God’ (Just.), nor even, ‘towards one another,’ Meyer, Alf. (Theodorus unites the two *comp.*

μᾶλλον καὶ μᾶλλον περισσεύη ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,

Wiesing.), both of which seem unnecessarily restrictive. It seems rather 'towards all' (comp. De Wette), — a love which, already shown in, and forming an element of, their *κοινωνία*, ver. 4 (not identical with it, Alf.), the apostle prays may still more and more increase, not so much *per se*, as in the special elements of knowledge and moral perception. Examples of the very intelligible μᾶλλον καὶ μᾶλλον will be found in Kypke, *Obs.* Vol. II. p. 307.

περισσεύη ἐν κ.τ.λ.] 'may abound in knowledge and all (every form of) perception,' not 'in all knowledge and perception,' Luther, — an attraction for which there seems no authority. The exact force of ἐν is somewhat doubtful; it can scarcely (a) approximate in meaning to μετά, Chrys. (who, however, fluctuates between this preposition and ἐξ), Corn. a Lap., al.; for this use, though grammatically defensible (comp. examples in Green, *Gr.* p. 289), is not exegetically satisfactory, as ver. 10 shows that it is not to ἀγάπη together with ἐπιγν. and αἰσθ., but to ἐπιγν. and αἰσθ. more especially, as insphering and defining that love, that attention is directed; nor (b) does it exactly denote the manner of the increase (De W.), as this again seems to give too little prominence to ἐπιγν. and αἰσθ.; nor, lastly, is ἐν here instrumental, Flatt, *Heinr.*, — as love could hardly be said to increase by the agency of knowledge. The prep. is thus not simply equivalent to μετά, κατά, or διά (much less to εἰς, comp. Winer, *Gr.* § 50. 5, p. 370), but with its usual force marks the *sphere*, elements, or particulars, in which the increase was to take place; compare Winer, *Gr.* § 48. a, p. 345. It was not for an increase of their love absolutely that the apostle prayed, for love might become the sport of every impulse (comp. Wiesing.), but it was for its increase in the

important particulars, a sound knowledge of the truth and a right spiritual perception, and of both of which it was to have still more and more. *Περισσεύειν* is thus not absolute, but closely in union with ἐν and its dative, and may be considered generally and practically as identical with *abundare* and an ablative, the substantives defining the elements and items in which the increase is realized; compare 2 Cor. viii. 7, Col. ii. 7, al. *Lachmann, Tischendorf* read *περισσεύση* with BDE; al., but as two of these miss., DE, adopt the aor. in ver. 26 without critical support, their reading is here suspicious.

ἐπιγν. καὶ πάσῃ αἰσθ.] These two substantives may be thus distinguished; ἐπίγνωσις, 'accurata cognitio' (see notes on *Eph.* i. 17), denotes a sound knowledge of theoretical and practical truth (Meγ.), τὴν προσήκουσαν γνῶσιν τῶν εἰς ἀρέτην συντεινόντων, Theodorus. Αἰσθήσις, 'sensus' (Vulg., Clarom.) is more generic, but here, as the context implies, must be limited to right spiritual discernment (عقل؟ حواس) [intelligentia spiritus] Syr.); a sensitively correct moral perception (νόησις, Hesych.) of the true nature, good or bad, of each circumstance, case, or object which experience may present; compare Prov. i. 4, where it is in connection with ἐννοια, and Exod. xxviii. 3, where it is joined with σοφία. It only occurs here in the N. T.; the instrumental derivative αἰσθητήριον ('organ of feeling,' etc.) is found Heb. v. 14; compare Jer. iv. 19. The adjective πάση is not *intensive* ('plena et solida,' Calv.), but, as apparently always in St. Paul's Epp., *extensive*, 'every form of;' comp. notes on *Eph.* i. 8.

10. εἰς τὰ δοκιμάζειν κ.τ.λ.] 'for you to prove things that are excellent;' purpose of the *περισσ. ἐν ἐπιγν. καὶ αἰσθ.*

¹⁰ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ

(not result, — a meaning grammatically admissible, but here inapplicable; compare Winer, *Gr.* 44. 5, p. 294, note), to which the further and final purpose ἵνα ἦτε κ. τ. λ. is appended in the next clause. The words *δοκ. τὰ διαφ.*, both here and Rom. ii. 18, may correctly receive *two*, if not *three*, different interpretations, varying with the meanings given to *διαφέροντα*, and the shade of meaning assigned to *δοκιμάζειν*. Thus they may imply either (a) ‘to prove (distinguish between) things that are different,’ i. e. to discriminate (*δοκιμάζειν καὶ διακρίνειν*, Arrian, *Epict.* i. 20),—whether simply between what is right and wrong (Theoph. on Rom. ii. 18, De W.), or between different degrees of good and their contraries (εἰδέναι τίνα μὲν καλά, τίνα δὲ κρείττονα, τίνα δὲ παντάσῃ τὰ διαφορὰν πρὸς ἄλλα ἔχοντα, Theod.); so Beza, Van Heng., Alf., al.; (b) ‘to approve of things that are excellent,’ ‘ut probetis potiora,’ Vulg., τὰ διαφέροντα being used in the same sense as in Matth. x. 31, xii. 12, Luke xii. 7, 24 (Meyer adds Xen. *Hier.* i. 3, τὰ διαφ., Dio Cass. XLIV. 25), and *δοκιμάζειν* in its derivative sense, comp. Rom. xiv. 22, 1 Cor. xvi. 3, and examples in Rost u. Palm, *Lex.* s. v.; so Luther., Mey., al.; or lastly (b₁) ‘to prove, bring to the test, things that are excellent,’ Syr. [ut discernatis convenientia], Æth. [ut perpendatis quæ præstat], the primary meaning of *δοκ.* being a little more exactly preserved; see Rom. xii. 2, Eph. v. 10. Exegetical considerations must alone decide; these seem slightly in favor of the meaning of *διαφέροντα* (‘præstabilia, sc. in bonis optima,’ Beng.) adopted in (b) and (b₁),—the prayer for the increase of love being more naturally realized in proving or approving what is excellent, what is really worthy of love, than in merely discriminating between what is different. Between (b) and (b₁)

the preceding αἰσθήσει and the prevailing lexical meaning of *δοκ.* decides us in favor of the latter; so Theophyl. (τὸ σύμφορον δοκιμάσαι καὶ ἐπιγνώσαι τίνας μὲν χρῆ φιλεῖν καὶ τίνας μὴ), and apparently Chrysostom, Beng. (‘explorare et amplecti’), al., who appear correctly to hold to the more exact meaning of *δοκιμάζειν*: comp. notes on Eph. v. 10.

εἰλικρινεῖς] ‘pure,’ 2 Pet. iii. 1; compare 1 Cor. v. 8, 2 Cor. i. 12, ii. 17. The derivation of this adjective, though a word not uncommon either in earlier or later Greek, is somewhat doubtful. The most probable is that adopted by Stallbaum (Plato, *Phæd.* 77 A), who derives it from εἶδος [he must mean εἶλη] and κρίνω, with reference to a root εἰλεῖν. As, however, the primary meaning of this root is not quite certain, *εἰλικρ.* may be either ‘what is parcelled off by itself’ (gregatim), with reference to εἶλη (see especially Buttmann, *Lexil.* § 44, and compare Rost u. Palm, *Lex.* s. v.), or more probably, ‘volubili agitatione secretum,’ with reference to the meaning *volvère*, which has recently been indicated as the primary meaning of *εἰλεῖν*; see esp. *Philol. Museum*, Vol. i. p. 405 sq. So appy. Hesych. εἰλικρινές· τὸ καθαρὸν καὶ ἀμιγρὸς ἑτέρου; see Plutarch, *Quæst. Rom.* § 26, εἰλικρινὲς καὶ ἀμιγρὸς; ib. *Is. et Osir.* § 54, καθαρὸς οὐδ’ εἰλικρινήs, and esp. § 61, where τὰ εἰλικρινῆ and τὰ μικτὰ are opposed to each other; compare also Max. Tyr. *Diss.* 31. The more usual, but less prob., derivation is from εἶλη, ‘splendor’ [‘EA-, cognate with ΞEA,’ Benfey, *Wurzellex.* Vol. i. p. 460], in which case the rough breathing would be more suitable; compare Schneider on Plato, *Rep.* ii. p. 123. Several examples of the use of *εἰλικρ.* will be found in Loesner, *Obs.* p. 350, Kypke, *Obs.* Vol. ii. p. 398, and Elsner, *Obs.* Vol. ii. p. 10, of which the most pertinent are

ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

those above. ἀπρόσκοποι] ‘without offence, stumbling;’ ‘inoffenso cursu,’ Beza; intransitively as in Acts xxiv. 16, Πεσυχ. ἀσκανδάλιστον; compare Suicer, *Thesaur.* s. v. Vol. I. p. 495. Chrys. and others give an active meaning, as in 1 Cor. x. 32, ‘giving no offence,’ εἰλικρ. marking their relation to God, ἀπρόσκ. their relation to men. This hardly accords with the context, in which their inward state and relations to God form the sole subject of the prayer. It will be best, then, in spite of 1 Cor. I. c., to maintain the intransitive meaning; so apparently Vulg., Syriac, Coptic; but these are cases in which the Vv. scarcely give a definite opinion.

εἰς ἡμέραν Χρ.] ‘against the day of Christ;’ ‘in diem,’ Vulg., scil. ‘ἕνα τότε εὔρεθῆτε καθαροί,’ Chrys.; — not ‘till the day,’ etc., Auth. Ver. (compare Beza), which would rather have been expressed by ἄχρις ἡμέρας, as in ver 6. The preposition has here not its *temporal*, but its *ethical* force; compare ch. ii. 16, Ephes. iv. 30, and notes on 2 Tim. i. 12. On the expression ἡμέρα Χρ. see the notes on ver. 6.

11. πεπληρωμένοι κ. τ. λ.] ‘being filled with the fruit of righteousness;’ modal clause defining more fully εἰλικρ. καὶ ἀπρόσκ., and specifying not only on the negative, but also on the positive side the fullest and completest Christian development. The accus. καρπὸν [καρπῶν, *Rec.*, is unsupported by uncial authority] is that of ‘the remoter object,’ marking that in which the action of the verb has its realization; so Col. i. 9, πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος; compare Hartung, *Casus*, p. 62 sq. and notes on 1 Tim. vi. 5, where this construction is discussed. If we compare Rom. xv. 14, πεπληρωμένοι πάσης γνώσεως, we may recognize the primary distinction be-

tween the cases: the gen., the ‘whence-case,’ marks the absolute *material* out of which the fulness was realized (compare Krüger, *Sprachl.* § 47. 16); the accus., the ‘whither-case,’ the object towards which and along which the action tended, and, as it were, in the *domain* of which the fulness was evinced; see Scheuerl., *Synt.* § 9. 1, p. 63. The gen. δικαιοσύνης is the gen. *originis*, that from which the καρπὸς emanates (Hartung, *Casus*, p. 63), or perhaps more strictly, that of the *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125), — a καρπὸς that is the production of δικαιοσύνη; compare Gal. v. 22, Eph. v. 9, James iii. 18, and on the meaning of καρπὸς, notes on Gal. I. c.

With regard to the strict meaning of δικαιοσύνη it may be briefly remarked that we must in all cases be guided by the context: here ver. 10 and the app. emphasis on καρπὸν point to δικ. as a moral *habitus* (comp. Chrys.), as in Rom. vi. 13, Eph. v. 9, al., — not ‘justification’ proper (Rilliet), but the righteousness which results from it and is evinced in good works; so Calv., Meyer, De W. On the distinction between the ‘righteousness of sanctification’ and the ‘righteousness of justification,’ see especially the admirable sermon of Hooker, § 6, Vol. II. p. 611 (ed. Keble), and on the doctrine of justification generally, the short but comprehensive treatise of Waterland, *Works*, Vol. VI. pp. 1–38.

τὸν διὰ Ἰ. X. serves to specify the καρπὸν, as being only and solely through Christ; compare notes on 2 Tim. i. 13. This fruit is a communication of the life of Christ to His own (Wiesing.); it results from ‘the pure grace of Christ our Lord whereby we were in Him [by the working of the Spirit He sent, Gal. ii. 20, iii. 22, Mey.] made to do those good works that God had appointed for us to

Know that my sufferings have furthered the gospel, for Christ is preached by all. I indeed would fain depart to Christ, but for your sake I shall remain.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς

walk in,' *King Edw. VI. Catech.*, cited by Waterland, *Justif.* Vol. vi. p. 31.

εἰς δόξαν καὶ ἔπ. Θεοῦ] 'to the praise and glory of God:' the praise and glory of God is the 'finis primarius' of the πεπληρωσθαι. Hence 'ad gloriam,' Beza, is more exact than 'in gloriam,' Vulg., Clarom.; see notes on *Eph.* i. 6. Δόξα is here, as Meyer pertinently remarks, the 'majesty' of God *per se*, ἔπαινος, the 'praise and glorification' of the same; compare *Eph.* i. 6, 12, 14, 1 *Pet.* i. 7.

12. γινώσκειν δὲ κ. τ. λ.] 'Now I would have you know;' the transitional δὲ (*Partung, Partik.* δέ, 2, 3, Vol. i. p. 165) introduces the fresh subject of the apostle's present condition at Rome, his hopes and fears; compare *Rom.* i. 13, 1 *Cor.* xii. 1, 1 *Thess.* iv. 13, al. It seems rather far-fetched in Meyer, followed by Alf., to refer γινώσκ. to ἐν ἐπιγν. above, 'and as a part of this knowledge I would have you know,' etc. There certainly seems no peculiar emphasis in γινώσκειν; the order is the natural one (comp. *Jude* 5) when βούλομαι is unemphatic; contrast 1 *Tim.* ii. 8, v. 14, al. Though few minor points deserve more attention in the study of the N. T. than the collocation of words, we must still be careful not to overpress collocations which arise not so much from design as from a natural and instinctive rhythm; compare 2 *Cor.* i. 8.

τὰ κατ' ἐμέ] 'my circumstances,' 'rerum inearum conditio,' Wolf; comp. *Eph.* vi. 21, *Col.* iv. 7, *Tobit* x. 8, and see illustrations in *Elsner, Obs.* Vol. ii. p. 234, *Wetst. in Eph. l. c.* In such cases κατὰ is local, and marks, as it were, an extension along an object; compare *Acts* xxvi. 3, and see *Winer, Gr.* § 49. d, p. 356. In

late writers, κατὰ with a personal pronoun becomes almost equivalent to a possessive pronoun, and with a substantive almost equivalent to a simple gen.; comp. 2 *Macc.* xv. 37.

μᾶλλον] 'rather;' not 'maxime' or 'excellenter' (compare Beza), but 'potius,' rather than what might have been expected, — viz. hinderance: see *Winer, Gr.* § 35. 4, p. 217, by whom this use of the comparative is well illustrated.

προκοπήν] 'advance,' 'furtherance;' a substantive of later Greek condemned by the Atticists, see notes on 1 *Tim.* iv. 15, and compare *Triller on Thom. M. s. v. p.* 741 (ed. Bernh.), who, though perhaps justly pleading for the word as an intelligible and even elegant form, is unable to cite any instance of its use in any early writer, Attic or otherwise. Numerous examples, especially out of *Plutarch*, are cited by *Wetst. in loc.*

ἐλήλυθεν] 'have fallen out,' *Author. Ver.*; compare *Wisdom* xv. 5, εἰς ὕνειδος ἔρχεται. Further but doubtful examples are cited by *Raphel, Annot.* Vol. ii. p. 499; at any rate, from them take out *Mark* v. 26, *Acts* xix. 27 (cited even by Meyer), in which ἐλθεῖν certainly implies nothing more than simple (ethical) motion. *Alford* adduces *Herodot.* i. 120, ἐς ἀσθενεῖς ἔρχεται, which seems fully in point.

13. ὥστε τοὺς δεσμούς κ. τ. λ.] 'so that my bonds have become manifest in Christ;' illustrations of the above προκοπή; first beneficial result of his imprisonment: 'duos nunc sigillatim apostolus fortunæ suæ adversæ memorat effectus,' *Van Heng.* The order of the words seems clearly to imply that ἐν Χρ. must be joined, — not with δεσμούς, *Author. Ver.*, al., scil. 'ad provehendum

ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,

Christi honorem,' Calv., but with *φανερους*, on which, perhaps, there is a slight emphasis; the *δεσμοι* were not *κρυπτοι*, but *φανεροι*; nor *φανεροι*, only, but *φανεροι ἐν Χρ.*, 'manifesta in Christo,' Clarom., manifest — not 'through Christ,' Theoph., Œcum., but 'in Christ,' manifest as borne in fellowship with Him, and in His service. On this important qualitative formula, which must never be vaguely explained away, see notes on *Gal.* ii. 17, and for a brief explanation of its general force, compare Hooker, *Serm.* III. Vol. III. p. 763 (ed. Keble). The variation *φαν. γενέσθ.* (Chrys. adds *τους*) ἐν Χρ. with DEFG; Boern., Vulg., al., shows perhaps that some difficulty has been felt in the connection.

ἐν ὄλῳ τῷ πραιτ.] 'in the whole *prætorium*.' The meaning of *πραιτώριον* in this passage has been abundantly discussed. Taken *per se*, the adjectival substantive 'prætorium' has apparently the following meanings: (a) 'the general's tent,' sc. 'tentorium or tabernaculum' (Livy, VII. 12), and derivatively 'the council of war' held there (Livy XXVI. 15); (b) the 'palace of a provincial governor' (Cicero, *Verr.* III. 28; compare Matth. xxvii. 27, Mark xv. 16, al.), sc. 'domicilium,' and thence derivatively, (a) 'the palace of a king' (Juv. x. 161; compare Acts xxiii. 35), and even (β) 'the mansion of a private individual' (compare Suet. *Octav.* 72); lastly, (c) 'the body-guard of the emperor' (Tacit. *Hist.* iv. 46); and thence not improbably, (d) 'the guard-house or barracks where they were stationed;' compare Scheller, *Lex. s.v.*, from which this abstract has been compiled. In the present passage Chrys. and the patristic expositors all adopt (b, a) and refer the term to 'the emperor's palace' (τὰ βασιλεια), but since the time of Perizonius (*de Præt. et Prætorio*, Francq. 1687)

nearly all modern commentators adopt (d), and refer *πραιτ.* to the 'castrum Prætorianorum' built and fortified by Sejanus, not far from the 'Porta Viminalis;' compare Suet. *Tiber.* 37, Tacit. *Ann.* IV. 2, Dio Cass. LVII. 19. The patristic interpretation, on account of the lax use of 'prætorium,' seems fairly defensible: as, however there is no proof that the imperial palace at Rome was ever so called, and as it is expressly said, Acts xxviii. 16, that St. Paul was delivered τῷ στρατοπεδέρχῳ (one of the two Præfecti Prætorio, perhaps Burrus), and by him assigned to the custody of a (Prætorian) soldier, it seems more probable that the apostle is here referring to the 'castrum Prætorianorum,'—not merely to the smaller portion of it attached to the palace of Nero (Wieseler, *Chronol.* p. 403, followed by Hows. [Vol. II. p. 510, ed. 2], and Alf. *in loc.*), but as ἔλῳ and the subsequent generic τοῖς λοιποῖς πᾶσιν seem to imply,—to the whole camp of the Prætorians, whether inside or outside the city,—in which general designation it is not improbable that the οἰκία Καίσαρος (chap. iv. 22) may be included: see notes *in loc.* The interpr. 'hall of judicature,' Hamm., al. (see Wolf *in loc.*), does not appear either satisfactory or tenable.


The arguments based on this passage by Baur (*der Apost. Paul.* p. 469 sq.) against the genuineness of this Ep. must be pronounced very hopeless and unconvincing.

καὶ τοῖς λοιποῖς] 'and to all the rest,' beside the Prætorian camp, 'reliquis omnibus Romæ versantibus,' comp. Neander, *Planting*, Vol. I. p. 317 (Bohn): not 'the rest of the Prætorians' (Wieseler, *Chronol.* p. 457), a meaning too limited; nor, 'hominibus exteris (gentilibus) quibuscunque,' Van Heng, a meaning which οἱ λοιποὶ certainly does not necessarily bear. Vulg., Æth., and Author.

14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. 15 Τινὲς

refer τοῖς λοιποῖς to locality, 'in other places' (ἐν τῇ πόλει πάσῃ, Chrys.), the dative being under the vinculum of ἐν: this is grammatically possible, but, as λοιπὸς is not elsewhere applied to places in the N. T., not very probable; comp. 2 Cor. xiii. 2.

14. καὶ τοὺς πλείονας] 'and that the greater part of the brethren:' second beneficial effect of the apostle's imprisonment. The presence of the article obviously shows that πλείονας must here retain its proper comparative force, — not

'many,' Auth. Ver.  [multitudo] Syr., but 'the greater portion,' 'the more part,' as Author. in Acts xix. 32, xxvii. 12, 1 Cor. ix. 19, xv. 6. So also 2 Cor. ii. 6, iv. 15, ix. 2, where both Luther and Auth. incorrectly retain the positive.

ἐν Κυρ. πεποιθ.] 'having in the Lord confidence in my bonds;' not 'in regard of my bonds' (Flatt, Rill.), which vitiates the construction; the dative not being a dative 'of reference to' (comp. Gal. i. 22), but the usual transmissive dative. At first sight it might seem more simple and natural with Syr. to connect ἐν Κυρίῳ with ἀδελφῶν, 'brethren united with, in fellowship with the Lord,' — a construction admissible in point of grammar (Winer, Gr. § 20. 2, p. 123), but open to the serious objection that though the important modal adjunct, ἐν Κυρίῳ, occurs several times in St. Paul's Epistles with substantives or quasi-substantives, e. g. Rom. xvi. 8, 13, Eph. iv. 1, vi. 21, Col. iv. 7, it is never found with ἀδελφός: Eph. vi. 21, cited in opp. by Van Heng., is not in point; see Meyer in loc. On the contrary, πεποιθ. is found similarly joined with ἐν Κυρ. chap. ii. 24, Galat. v. 10, 2 Thess. iii. 4, comp. Rom. xiv. 4. The objection that in these and similar cases

πεποιθ. stands first in the sentence (Alf.), is not here of any moment; the emphasis rests on ἐν Κυρίῳ, and properly causes its precedence: surely it must have been 'in the Lord,' and in Him only, that confidence could have been felt — when in bonds: so rightly Meyer, and very decidedly Winer, Gr. § 20. 2, p. 124.

περισσοτέρως τολμᾶν] 'are more abundantly bold,' scil. than when I was not in bonds; not 'are very much emboldened,' Conyb., a needless dilution of the comparative; 'hâc freti plus solito audere debemus, jam in personâ fratrum pignus victoriæ nostræ habentes,' Calv. The construction adopted by Grotius, Baumg., Crus., al., περισσο. ἀφόβως, i. e. ἀφοβωτέρως, is eminently unsatisfactory; each verb naturally takes its own adverb. With ἀφόβως λαλεῖν, comp. Acts iv. 31, ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας, a passage which may have suggested here the insertion of the nearly certain gloss τοῦ Θεοῦ, as in AB; about 20 mss.; majority of Vv. (Lachm.). The variations (see Tisch.) serve to confirm the shorter reading.

15. τινὲς μὲν κ. τ. λ.] 'Some indeed even from envy and strife:' exceptions to the foregoing; 'this is the case with all; some preach from bad motives.' The previous definition, ἐν Κυρ. πεποιθ., seems to render it impossible that the τινὲς μὲν should be comprised in the ἀδελφοί, ver. 14. The mention of 'speaking the word' brings to the apostle's mind all who were doing so; he pauses then to allude to all, specifying under the τινὲς μὲν (obs. not οἱ μὲν as in ver. 16) his Judaizing — not his unbelieving (Chrys.) — opponents, while in τινὲς δὲ he reverts to the sounder majority mentioned in ver. 14. Καί, with its common contrasting force in such collocations (see notes on chap. iv. 12; comp. Klotz,

μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὺν τοῦ

Devar. Vol. II. p. 636, and examples in Hartung, *Partik.* Vol. I. pp. 136, 137) marks that there were, alas! other motives beside the good ones that might be inferred from the preceding words. Alford refers καὶ to τινὲς, 'besides those mentioned ver. 14.' This, however, does not seem tenable.

διὰ φθόνου] 'on account of envy,' or more idiomatically, 'from envy,' 'for envy,' — to gratify that evil feeling; so Matth. xxvii. 18, Mark xv. 10, comp. Winer, *Gr.* § 49. c, p. 355, and notes on Gal. iv. 13. Alberti adduces somewhat pertinently Philemon [Major, a comic poet, v. c. 330] πολλὰ με διδάσκεις ἀφθόνως διὰ φθόνου; see Meineke, *Com. Fragm.* Vol. IV. p. 55. It is scarcely necessary to add that the translation 'amid envy' (Jowett on Gal. iv. 10), is quite untenable: διὰ with an *accus.* in local or quasi-local references is purely poetical; compare Bernhardy, *Synt.* v. 18, p. 236.

δι' εὐδοκίαν] 'on account of, from, good will,' ἀπὸ προθυμίας ἀπάσης, Chrys., — towards the apostle; not towards others in respect of their salvation (Est.). De W. objects to this meaning of εὐδοκία as not sufficiently confirmed, and adopts the transl. 'good pleasure,' sc. of me and my affairs. This seems somewhat hypercritical; surely the opposition διὰ φθόνου coupled with ἐξ ἀγάπης, ver. 16, seems sufficient to warrant the current translation; see Fritz. *Rom.* Vol. II. p. 372, whose note, however, is not in all points perfectly exact; comp. notes on Eph. i. 5, and the quaint but suggestive comments of Andrewes, *Serm.* XIII. Vol. I. p. 230 (Angl.-Cath. Libr.). The καὶ refers to contrary motives just enunciated; and the party specified under τινὲς δέ, though practically coincident with the πλείονες, are yet, as De Wette rightly observes, put slightly under a different

point of view, and as forming the opposite party to those last mentioned. Thus of those who spake the word, τινὲς μὲν were factious and envious, τινὲς δὲ full of good will and kindly feeling, and these latter were they who constitute the πλείονας τῶν ἀδελφῶν, ver. 14.

16. οἱ μὲν ἐξ ἀγάπης] 'those indeed (that are) of love (do so);' sc. ὄντες, comp. Rom. ii. 8, Gal. iii. 7. The two classes mentioned in the last verse are now by οἱ μὲν and οἱ δὲ a little more exactly specified, the order being inverted. In *Rec.* the more natural order is preserved, but is very insufficiently supported, viz., only by one of the second correctors of D, K (L omits οἱ μὲν ἐξ ἐριδ. to μου), other mss.; Syr.-Philox. and other Vv., and several Greek Ff. The Auth. Ver. and apparently nearly all the older expositors make οἱ μὲν the subject, and refer ἐξ ἀγάπης to the supplied clause, τὸν Χρ. κηρ.: so also Matth., Alf., and other modern commentators. This is plausible at first sight, but on a nearer examination can hardly be maintained. For *first*, ἐξ ἀγάπης would thus be only a kind of repetition of διὰ εὐδοκίαν, as also ἐξ ἐριδ. of διὰ φθόνου; and *secondly*, the force of the causal participial clause would be much impaired, for the object of the apostle is rather to specify the motives which caused this difference of behavior in the two classes than merely to reiterate the nature of it. See esp. De Wette *in loc.* by whom the present interpretation is ably maintained; so Meyer, Wies., and (in language perhaps too confident), Van Heng.: where appy. all the ancient versions are on the other side, it is not wise to be too positive. On the expression, οἱ ἐξ ἀγάπης, 'qui ab amore originem ducunt,' see notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. I. p. 105. εἰδότες ὅτι κ. τ. λ.]

εὐαγγελίου κείμει, ¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνως, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

'as they know that I am appointed for the defence of the gospel,' i. e. 'set to defend the gospel,' Tynd., Cran.; participial clause explaining the motives of the behavior, compare Rom. v. 3, Gal. ii. 6, Eph. vi. 8, al. They recognize in me the appointed defender of the gospel, — not the incapacitated preacher, whose position claims their help (Est., Fell 2), but the energetic apostle whose example quickens and evokes their co-operation. Κείμει has thus a purely passive reference, not 'jaceo in conditione miserâ,' Van Heng. (a meaning lexically defensible, see examples in Rost u. Palm, *Lex.* s. v.), but 'constitutus sum,' Æth., 'I am set,' Auth., Θεός με κεχειροτόνηκε, Theodoret: so Luke, ii. 34, 1 Thess. iii. 3. The apostle was in confinement, but not, as far as we can gather, either in misery or in suffering; compare Conyb. and Hows. *St. Paul*, Vol. II. p. 515 sq. ἀπολογίαὺν τοῦ εὐαγγ. is referred by Chrys., Theoph., and Œcum. to the account (τὰς εὐθύνας) of his ministry, which the apostle would have to render up to God, and which the co-operation of others might render less heavy. This seems artificial: ἀπολογία is nowhere used in the N. T. in reference to God, and can hardly have a different meaning to that which it bears in v. 7; see Wieseler, *Chronol.* p. 430 note.

17. οἱ δὲ ἐξ ἐριθείας] 'but they (that are) of party-feeling or dissension;' opposite class to οἱ ἐξ ἀγάπης, ver. 16. On the derivation and true meaning of ἐριθεία, — not exactly 'contention,' Author. (comp. Vulg., Syr., Copt.), followed by many modern commentators, but 'intrigue,' 'party-spirit' (ἀναιδῶς κατὰ τὴν ἀγορὰν περιϊόντες, Theod.), as apparently felt by Clarom. 'dissensio,' and perhaps Æth., — see notes on Gal. v. 20. On the most suitable translation, comp.

notes on *Transl.*

καταγγέλλουσιν] 'declare,' 'proclaim;' in effect not different from κερύσσειν, ver. 16 (καταγγέλλεται κηρύσσεται, Hesych.), but perhaps presenting a little more distinctly the idea of 'promulgation,' 'making fully known' (Xenoph. *Anab.* II. 5. 11, τιμὴ τὴν ἐπιβουλήν); comp. 1 Cor. ix. 14, Coloss. i. 28, and Acts xvii. 3, 23, in which latter book the word occurs about ten times. It is peculiar to St. Paul and St. Luke. In this compound the preposition appears to have an intensive force, as in καταλέγειν, καταφαγεῖν κ. τ. λ.; see Rost u. Palm, *Lex.* s. v. IV. 4. Οὐχ ἄγνως 'insincerely,' 'with no pure intention,' (οὐκ εἰλικρινῶς οὐδὲ δι' αὐτὸ τὸ πρᾶγμα, Chrysost.), belongs closely to καταγγ., and marks the spirit in which they performed the καταγγελία. On the meaning of ἄγνως ('in quo nihil est impuri') see notes on 1 Tim. v. 22, and Tittm. *Synon.* I. p. 22. οἰόμενοι κ. τ. λ.]

'thinking (thus) to raise up, etc.;' not exactly parallel to εἰδότες, ver. 16, but explanatory of οὐχ ἄγνως. The verb οἰεσθαι seems here to convey a faint idea of intention, though of an intention which was not realized; e. g. Plato, *Apol.* 41 D, οἰόμενοι βλάπτειν (cited by De W.); καὶ καλῶς εἶπε τὸ οἰόμενοι οὐ γὰρ οὕτως ἐξέβαινε, Chrysost. The reading ἐγείρειν (*Rec.* ἐπιφέρειν) is supported not only by the critical principle, 'proclivi lectioni præstat ardua,' but also by the weight of uncial authority, ABD¹FG; so too, three mss., Vulg., Clarom., Goth., al., and the best modern editors.

τοῖς δεσμοῖς μου] 'unto my bonds,' dat. *incommodi*, Jelf, *Gr.* § 602. 3; endeavoring to make a state already sufficiently full of trouble yet more painful and afflicting. There is some little doubt as to the exact nature of this θλίψις. Is

18 τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφύσει εἴτε ἀληθείᾳ,

it outward, *i.e.* dangers from the inflamed hatred of *heathen* enemies (Chrysost.), or inward, *i.e.* ‘trouble of spirit’ (Alford)? Not the latter, which is not in harmony with the studiously objective *δεσμοῖς*, or with the prevailing use of *δράψις* in the N. T.; — nor yet exactly as Chrys., al., which seems too restricted, if not artificial, but, more probably, ill-treatment at the hands of *Jews* and *Judaizing* Christians, which the false teaching of the *οἱ ἐξ ἐριθείας* would be sure to call forth. Calvin very prudently observes, ‘erant plurimæ occasiones [Apostolo nocendi] quæ sunt nobis incognitæ qui temporum circumstantias non tenemus.’

18. τί γάρ] ‘What then;’ ‘quid enim,’ Vulg., or perhaps more exactly, ‘quid ergo;’ not ‘quid igitur,’ Beza, which is not commonly thus used in independent questions. The uses of τί γάρ may be approximately stated as three: (a) *argumentative*, answering very nearly to the Lat. ‘quid enim,’ and while confirming or explaining the preceding sentence, often serving to imply tacitly that an opponent has no answer to make; see Hand, *Tursell*. Vol. II. p. 386. It is thus often followed by another interrogation; compare Rom. iii. 3, Job xxi. 4; (b) *affirmative*; answering very nearly to ‘profecto’ or the occasional ‘quid ni’ of the Latins (Hand, *Tursell*. Vol. IV. p. 186); compare Eurip. *Orest.* 481, Soph. *Æd. Col.* 547, and see Herm. *Viger*, No. 108, and Ellendt, *Lex. Soph.* Vol. I. p. 537, who however has not sufficiently discriminated between the examples adduced; (c) *rhetorical*, as apparently here, answering more nearly to ‘quid ergo’ or ‘quid ergo est’ (Hand, *Tursell*. Vol. II. p. 456), and marking commonly either a startled question (compare *Æd. Col.* 544, 552), or, as here, and apparently Job xviii. 4, a *brisk* transition (‘ubi quis cum alacritate quâdam ad

novam sententiam transgreditur,’ Kühner on Xenoph. *Memor.* II. 6. 2), and thus perhaps differing from the calmer τί οὖν. In every one of these cases, however, the proper force of γάρ (‘sanc pro rebus comparatis’) though successively becoming more obscure, may still be recognized; here, for example, the question amounts to, ‘things being then as I have described them, what is my state of feeling?’ See Klotz, *Devar.* Vol. II. p. 247 sq. All supplements, διαφέρει (Chrys.), μοι μέλει (Theoph.), φήσομεν (Van H.), etc., are perfectly unnecessary, if not unceritcal.

π λ ἦ ν] ‘notwithstanding,’ ‘nevertheless;’ this particle, probably connected with πλέον (Pott, *Etyrn. Forsch.* Vol. II. pp. 39, 323), not with πέλας (Hartung, *Partik.* Vol. II. p. 30), has properly a comparative force, especially recognizable in the disjunctive comparison πλὴν ἢ (see Donalds. *Cratyl.* § 100), and its use with the gen. *e. g.* Mark xii. 32, John viii. 10. This might be termed its *prepositional* use. It however soon passed by an intelligible gradation into an *adverbial* use, and came to imply little more than ἀλλά, ‘nevertheless,’ ‘abgesehen davon’ (ch. iii. 16. iv. 14, 1 Cor. xi. 11, Eph. v. 33), with which particle it is not unfrequently joined; see Klotz, *Devar.* Vol. II. p. 725. π α ν τ ῖ τ ρ ό π ω] ‘in every way,’ scil. of preaching the gospel, more exactly defined by εἴτε — εἴτε. At first sight there might seem some difficulty in this lenity of St. Paul towards false, and perhaps heterodox teachers, — men against whom he warns his converts with such emphasis in ch. iii. 2. The answer seems reasonable, that St. Paul is here contemplating the *personal* motives rather than alluding to the doctrines of the preachers; nay, more, that perverted in many respects as this preaching might be, CHRIST is still its subject, and to the

Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω ἄλλὰ καὶ χαρήσομαι

large heart of the apostle this is enough ; this swallows up every doubt and fear : 'let then the word be preached, and let it be heard ; be it sincerely, or be it pretensedly, so it be done, it is to him [St. Paul] and should be to us, matter (not only of contentment, but also) of rejoicing,' Andrewes, *Serm.* ix. Vol. v. p. 191 (A.-C. Libr.) ; see especially Neander, *Planting*, Vol. i. p. 318 (Bohn), and compare Stier, *Reden Jesu*, Vol. III. p. 29.

εἴτε προφάσει κ. τ. λ.] 'whether in pretence or in truth ;' datives expressive of the manner, technically termed, *modal datt.* ; see Winer, *Gr.* § 31. 6, p. 193, and especially Jelf, *Gr.* § 603, by whom this use of the dative is well illustrated ; compare also Hartung, *Casus*, p. 69. The phraseological annotators, especially Wetstein and Raphael (Vol. II. p. 500), adduce numerous instances of a similar opposition between *προφασίς* and *ἀλήθεια* or *τἀληθές* ; these are quite enough, independently of the context, to induce us to reject the translation of *προφάσει*, adopted by Grot., al., 'occasione,' *i. e.*, 'be the good not intended but only occasioned by them,' Hammond. On the more general meaning of the here more limited *ἀλήθεια*, compare Reuss, *Théol. Chrét.* iv. 16, Vol. II. p. 169.

ἐν τούτῳ] 'therein,' 'in this state of things,' scil. that Christ is preached, though from different reasons ; comp. Luke x. 20. This use of *ἐν τούτῳ*, nearly = Germ. 'darüber,' though apparently not very common in the best prose, is certainly no Hebraism (Rilliet) ; see Winer, *Gram.* § 48. a, p. 346. Meyer compares Plato, *Republ.* x. p. 603 c, *ἐν τούτοις πᾶσιν ἡ λυπουμένους ἢ χαίροντας.*

ἀλλὰ καὶ χαίρω.] 'yea, and I shall rejoice : ' not exactly, ἀεὶ ὑπὲρ τούτων χαρήσομαι, Chrys., Calv., but, in more strict connection with the following fut., *when*

the ἀποβ. *eis σωτ.* is being realized. The punctuation is here not quite certain. *Lachm.*, followed by *Tisch.* and Meyer, places a full stop before ἀλλά, and a colon after χαρ., thus connecting οἶδα γὰρ more immediately with the present clause. This seems right in principle both on grammatical, as well as exegetical, considerations : a colon, however, as in text, seems preferable to a full stop, for there is a kind of sequence in the χαίρω and χαρήσομαι which can hardly be completely interrupted. De W., Van Heng., and others who retain the comma (Alford has a comma in text but a colon in translation), suppose an ellipsis of οὐ μόνον before χαίρω. This is very unsatisfactory. Ἄλλὰ καὶ has here its idiomatic meaning 'at etiam,' the faintly seclusive force of ἀλλὰ serving specially to confine attention to the new assertion which the καὶ annexes and enhances ; see Fritz. *Rom.* vi. 5, Vol. I. p. 374. It may be observed that in these words, and also in some uses of the idiomatic ἀλλὰ γάρ, ἀλλὰ μὲν, the primary force of ἀλλὰ ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) is so far obscured that it does practically little more than impart a briskness and emphasis to the declaration ; see Klotz, *l. c.*, p. 8, Hartung, *Partik.* Vol. II. p. 35. Lastly, we should be careful to distinguish between the present use of ἀλλὰ καὶ and (a) where a hypothetical clause precedes, evoking a more distinct opposition, *e. g.* 1 Cor. iv. 15, 2 Cor. iv. 16 ; (b) where an opposition is involved in the terms themselves, *e. g.* Diod. Sic. v. 84 (Fritz.), ἐν ταῖς νήσοις ἀλλὰ καὶ κατὰ τὴν Ἀσίαν ; or (c) where ἀλλὰ occurs in brisk exhortation, *e. g.* Soph. *Philoct.* 796, ἀλλ' ὦ τέκνον καὶ θάρσος ἴσχε ; in which passage Hermann's proposed emendation τι θάρσος does not seem either plausible or necessary.

1) οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν

19. οἶδα γὰρ] Confirmation of the words immediately preceding, the γὰρ having its simple argumentative force. If with Calv., Bisp., al. this clause be referred to ver. 17, γὰρ must have more of an *explanatory* force (comp. notes on Gal. ii. 6): such a ref., however, is unduly regressive; τοῦτο here can only mean the same as τοῦτω ver. 19,—the more extended preaching of the gospel of Christ. The words τοῦτο—σωτηρίαν occur in Job xiii. 16, and may have been a reminiscence.

εἰς σωτηρίαν] ‘to salvation.’ The exact meaning of σωτηρία has been very differently explained. It has been referred to (a) ‘salus corpora,’ scil. ‘escape from present danger,’ ἀπαλλαγὴν, Chrys., who however fluctuates; ‘preservation in life,’ τὸ ὄσον οὐδέ πο μαρτύριον, Œcum., and apparently Syr.; (b) ‘salus spiritalis,’ ‘Seelenheil,’ De Wette, ‘his own fruitfulness to Christ,’ Alford; (c) both united, ‘for good, whether of soul (Rom. viii. 28) or of body’ (Acts xxvii. 34), Peile, Bloomf.; (d) ‘salus sempiterna,’ whether (a) in reference to others (Grot., Hamm.), or (β) in ref. to himself, ‘suam salutem veram et perennem,’ Van Heng. The last of these meanings alone seems to satisfy the future reference (ἀποβ.), and is most in accordance with the prevailing meaning of σωτηρία in St. Paul’s Epistles: compare ver. 28, ch. ii. 12, and εἰς σωτ. Rom. i. 16, 2 Thess. ii. 13.

διὰ τῆς κ. τ. λ.] ‘through your supplication and the supply of the spirit of J. C.?’ the two means by which the σωτηρία is to be realized, intercessory supplication on the part of man, and supply of the Spirit on the part of God. Meyer and Alford regard the gen. ἐπιχορηγίας as dependent on ὑμῶν, ‘your supply to me (by that prayer) of, etc.,’ on the ground that διὰ τῆς, or at least τῆς would have been inserted. Independently of the very

unsatisfactory meaning in a dogmatical point of view, this is not grammatically exact. No article is required. Each substantive has its own defining genitive, and on this account the second may dispense with its article; so Winer, *Gr.* § 19. 5, p. 118 (ed. 6). Meyer is unfortunate in referring to Winer in support of his interpretation, as that grammarian expressly adopts the more natural construction.

ἐπιχορηγίας τοῦ Πν.] ‘supply of the Spirit.’ These words admit of two interpretations according as τοῦ Πν. is considered a gen. *objecti* or *subjecti*; compare Winer, *Gr.* § 30. 1, p. 168. If the former, the meaning will be, ‘the supply which is the Spirit,’ the genitive being that of *identity* or *apposition* (Scheuerl. *Synt.* § 12. 1, p. 82, 83); so Chrysost., Theoph., Œcum. If the latter, the meaning will be the ‘supply which the Spirit gives,’ the gen. being that of the *origin* or *agent* (Hartung, *Casus*, p. 17); so Theodoret, De W., Mey. This latter interpretation is on the whole to be preferred, as the parallelism, ‘the prayers you offer—the aid the Spirit supplies,’ is thus more exactly retained. Wiesing, and Alf. urge Gal. iii. 5, but this can hardly be considered sufficiently in point to fix the interpretation. Still less tenable is the assertion that the gen. *subjecti* would have required the order τοῦ Πν. Ἰ. X. ἐπιχορ. as in Eph. iv. 16 (Alford); for in the first place examples of the contrary (and indeed, usual) order are most abundant, see Scheuerl. *Synt.* p. 126, Winer, *Gr.* p. 167; and in the next place the gen. in Eph. *l. c.* is confessedly of a different grammatical class; see notes *in loc.* The Spirit is here termed τὸ Πν. Ἰησ. Χρ., not merely because Christ gives Himself spiritually in and with the Holy Ghost (Meyer on Rom. viii. 9), but because that eternal Spirit proceeds from the Son; so

δείσεως καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ

Pearson, *Creed*, Vol. I. p. 383: in a word the genitive is not so much a definitive or quasi-possess. gen., as a simple genitive *originis*, Hartung, *Casus*, p. 23. Lastly, on ἐπιχορηγία, which perhaps retains a slight shade of the primary meaning of χορηγ. in the ampleness and liberality which it seems to hint at on the part of the gift and giver, see notes on *Coloss.* ii. 19, and Harless on *Ephes.* iv. 16. The ἐπὶ is *directive*, not *intensive*; see notes on *Eph.* I. c.

20. κατὰ τὴν ἀποκαρ.] 'according to my expectation,' sc. 'even as I am hoping and expecting,' Syr., 'sicut speravi et confisus sum,' Æth. The curious word ἀποκαρδοκία (Hesych. προσδοκία, ἀπεκδοχή) only here and *Rom.* viii. 19 in the N. T., is derived from κάρα, and δοκέω [possibly allied to a root *dic*, 'monstrare,' Pott, *Etym. Forsch.* Vol. I. p. 185, 267] and properly denotes 'capitis, scil. oculorum animique ad rem ab aliquo loco expectandam attenta conversio,' and thence derivatively 'patient, persistent, looking for' (*Rom.* viii. 19), and, with a further weakened force, 'calm expectation,' as in this place; the meaning necessarily varying with that of the simple *καρδοκεῖν*, which, from the ideas of 'attention' (*Eur. Troad.* 93) and 'observation' (*Polyb. Hist.* x. 42. 6), passes to those of 'suspense' (*Eur. Med.* 1117) and simple 'expectation' (*Eur. Iph. Aul.* 1433). The prep. ἀπὸ is not properly *intensive*, as in ἀποδερίσω, ἀποφείδομαι, κ. τ. λ. (Tittm. *Synon.* p. 106 sq., and even Meyer on *Rom.* viii. 19), but *local*: it primarily (so to say) localizes the *καρδοκεῖν*, by marking either (a) the place *from which* the observation is maintained, e. g. *Joseph. Bell. Jud.* III. 7. 26, comp. *Polyb. Hist.* xviii. 31. 4, or (b) the quarter *whence* the thing or issue is looked for, e. g. *Polyb. Hist.* xvi. 2. 8, — and comes thence, as in

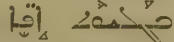
ἀπεκδέχομαι (Germ. 'abwarten,' see notes on *Gal.* v. 5), with a gradual, but intelligible, evanescence of the local idea ('quidquid enim expectes alicunde te id expectare oportet,' Fritz.), to imply little more than the *fixedness, permanence, and patience* (not 'solicitude,' Tittm.) with which the observation is continued, or the expectation entertained; see Winer, *de Verb. Compos.* iv. p. 14, and especially the excellent discussion of Fritz. *Fritzsch. Opusc.* pp. 150—157.

ὅτι ἐν οὐδενὶ αἰσχ.] 'that in nothing I shall be put to shame.' These words admit of various possible interpretations; for example (a) ὅτι may be either relational, 'that,' τὸ ἐλπίζειν ὅτι, Chrys., or argumentative, 'because,' 'quia,' Vulg., Clarom.; (b) οὐδενὶ may be either neuter (*Syr.*, *Auth.*, al.), or masculine in reference to the preachers of the gospel (*Hoelem.*); again (c) αἰσχυνθ. may be either passive, 'confundar,' Vulg., or with a middle force, 'pudore confusus, ab officio deflectam,' Van Hengel. In this variety of interpretation we must be guided solely by the context: and this seems certainly in favor of the above translation; for (a) ὅτι far more naturally follows ἐλπεις as defining the subject to which it refers (comp. *Rom.* viii. 21) than as supplying the reason why it is entertained; the latter interrupts the sequence, vitiates the logic, and leaves the object of hope undefined. Again, (b) οὐδενὶ cannot be masculine; for if so, it would have to be arbitrarily referred *only* to the better class of those mentioned above, whereas if neuter it remains perfectly general and inclusive, not merely οὔτε ἐν τῷ ζῆν οὔτε ἐν θανείν, *Theoph.*, — but, 'in no respect, in no particular' (comp. ver. 28), thus forming an antithesis to ἐν πάσῃ παρῶ. Lastly, (c) αἰσχ. cannot logically be taken with any middle force; St. Paul can scarcely know

τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ ἀισχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

that the preaching will turn out to his salvation, and yet only hope and expect that he shall not fall from his duty. What the apostle does hope and expect is, not merely ὅτι οὐ περιέσονται οὔτοι, Chrys., ὅτι κρείσσων ἔσομαι τῶν δυσχερῶν, Theod., but more generally, that he shall not be brought to a state of shame (2 Cor. x. 8, 1 John ii. 28), that he shall not fail in the highest duties and aims of his life; see De Wette *in loc.*, who aptly compares the Hebrew צָחַץ Psalm xxxiv. 5 (LXX. καταισχυνθή), Ixix. 2 (LXX. αἰσχυνθείσαν), and contrasts St. Paul's favorite term *καυχᾶσθαι*.

ἀλλ' ἐν πάσῃ παρρησίᾳ.] 'but (on the contrary) in all boldness;' antithesis to the foregoing clause introduced with the full force of the adversative ἀλλά. Πάσῃ, as has often been remarked (see ver. 9), is not qualitative, 'une pleine liberté,' Rill., but, as usual, quantitative, 'every form and manifestation of boldness,' forming an exact opposition to ἐν οὐδενὶ above. Ἐν παρρησίᾳ is thus not merely 'in joyfulness' (Wiesing., comp. Eph. iii. 12), and certainly not *σαφῶς φανερώς*,

Æcum., comp. Syr.  [revelatâ facie], but, as the contrast and context both imply, 'in fiducia,' Vulg., 'in boldness of speech and action;' comp. Eph. vi. 19.

ὡς πάντοτε καὶ νῦν] Temporal clause, following close on the foregoing modal predication (comp. Donalds. *Gr.* § 444). The addition καὶ νῦν gives a dignifying and consoling aspect to the apostle's present condition, cheerless as it might seem, and supplies a retrospective corroboration of ver. 12.

μεγαλυνθήσεται ἐν τῷ σώματι.] 'shall be magnified in my body;' not ἐν ἐμοί,

but, in accordance with the studiously passive aspect given to the whole declaration (obscured by Æth.), — ἐν τῷ σώματι, 'in my body;' 'my body shall be, as it were, the theatre on which Christ's glory shall be displayed,' comp. John xxi. 19; and in illustration of this use of ἐν ('substratum of action') see notes on Gal. i. 24, Winer, *Gr.* § 48. a, p. 345, Μεγαλ. is thus not 'shall be enlarged,' 'augebitur,' Copt. (comp. Luke i. 58, 2 Cor. x. 15), with reference to the development and growth of Christ *within* (Rill.; compare Gal. ii. 20, Rom. viii. 10), which here would not harmonize with the modal ἐν παρρησίᾳ, and still less with the local ἐν σώματι, — but, as in Acts xix. 17, 'shall be glorified,' δειχθήσεται ὡς ἐστι, Theod., 'gloriosior apparebit,' Just., the meaning being here appy. a little more forcible than 'be praised' (Alf.; comp. Lk. i. 46, Acts v. 13) and pointing more to the general, than to the merely oral spread of the Lord's glory and kingdom among men.

εἴτε διὰ κ. τ. λ.] 'whether by life or by death;' two alternatives, suggested by, and in explanation of the preceding ἐν σώματι; 'in my body,'—whether that body be preserved alive as an earthly instrument of my Master's glory, or be given up to martyrdom for His name's sake: διὰ μὲν ζωῆς, ὅτι ἐξέλετο διὰ θανάτου δέ, ὅτι οὐδὲ θάνατος ἐπεισέ με ἀρνήσασθαι αὐτόν, Chrys. Well then might the apostle say οἶδα ὅτι...εἰς σωτηρίαν when he could entertain a hope and an expectation so unspeakably blessed. The whole verse, and especially this clause, is strongly confirmatory of the fuller meaning of *σωτηρία*.

21. ἐμοὶ γάρ] Confirmation and elucidation of the last clause of v. 20. The γάρ has no ref. to any omitted clause (Bl.),

21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ

— ever a doubtful and precarious mode of explaining this participle, — but simply confirms the preceding assertion by showing the real nature of ζῶν and θάνατος, according to the apostle's present mode of regarding them; 'in my view and definition of the term, *Life* is but another name for Christ,' Peile. The emphatic ἔμοι ('to me, in my merely personal capacity,' see Wiesinger) is thus the pronominal dative *judicii* (De W.), or perhaps more correctly and more inclusively, the dative of *ethical relation* (comp. Gal. vi. 14); not merely 'in my estimation,' but 'in my case,' 'life in my realization of it,' — a dative which is allied to, and more fully developed in, the dative *commodi* or *incommodi*; see Bernhardt, *Synt.* III. 9, p. 85, and especially Krüger, *Sprachl.* § 48. 6. 1 sq., by whom this use of the dative is well illustrated.

τὸ ζῆν Χριστός] 'to live is Christ,' i. e. living consists only in union with, and devotion to, Christ; my whole being and activities are His; 'quicquid vivo Christum vivo,' Beng.: see Gal. ii. 20, but observe the difference of the application; there the reference is to faith, here rather to works (De W.), the context showing that Χριστός, beside the idea of union with Him, must also involve that of devotion to His service. So, perhaps too distinctly, Æth. (compare Calv.) 'si vixero, Christo.' Τὸ ζῆν is clearly the subject ('vita mea,' Syriac, Copt.), the *natural* life alluded to in the preceding, and more specifically in the following verse. It cannot refer to *spiritual* life (Rill., comp. Chrys., Theoph.) as the antithesis, ζῆν — ἀποθ., is thus obscured, and the argument impaired: what ζῶν is in ver. 20, that must τὸ ζῆν be here.

καὶ τὸ ἀποθ. κέρδος] 'and [simple copulative] to die is gain;' death is gain, as I shall thus enjoy a still nearer and more blessed union with my Lord; σα-

φέστερον αὐτῷ συνέσομαι, Chrys., Theoph. Κέρδος belongs *only* to this latter clause, the full meaning of which is very easily collected from the context; compare verse 23. To make Χρ. the subject to both members of the sentence and τὸ ζῆν and τὸ ἀποθ. accusatives of 'reference to' (Krüger, *Sprachl.* § 46. 4), sc. 'ut tam in vitâ quam in morte lucrum esse prædicetur' (Calv.; compare Beza), is to mar the perspicuity, and to introduce a difficulty in point of grammar, as τὸ ἀποθ. could scarcely be 'in moriendo:' such accusatives commonly point to things or actions which may, so to say, be conceived as extensible, and over the whole of which the predication can range; see Scheuerl. *Synt.* § 9. 3, p. 68, Krüger, *Sprachl.* § 46. 4. 1. Numerous examples of similar expressions are cited by Wetstein *in loc.*, the most pertinent of which is Joseph. *Bell.* VII. 8, 6, συμφορὰ τὸ ζῆν ἐστὶν ἀνδράποισι οὐχὶ θάνατος, as it hints at the purely substantival character of τὸ ζῆν (opp. to Alf.) and τὸ ἀποθανεῖν. The practical aspects of the subject will be found in Heber, *Serm.* XVI. XVII.

22. εἰ δὲ τὸ ζῆν κ. τ. λ.] 'but if my living in the flesh, — if this is to me the (the medium of) fruit from my labor;' so Vulg., Claroman., Goth., and (with obscured τούτο) Syr., Copt.: antithetical sentence suggested by the remembrance of his calling as an apostle. There are difficulties in this verse in the individual expressions, as well as in the connection and sequence of thought. We will (1) briefly notice the former: (α) εἰ is not problematical, 'if it chance,' Tyndale, Cranm., but as Meyer correctly observes, *sylogistic*, — and virtually assertory. (β) The addition ἐν σαρκί does not imply any qualitative difference between τὸ ζῆν here and τὸ ζῆν in ver. 21 (Rill.), but guards against it being understood in the

ζην' ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου καὶ τί αἰρήσομαι, οὐ γνω-

higher sense, which the preceding τὸ ἀποθ. κέρδος ('to die, *i. e.* to live out of the flesh with Christ, is gain') might otherwise seem naturally to suggest. (γ) Τοῦτο is not a redundancy 'per Hebraisimum' (see Glasse, *Phil. Sacr.* p. 738 [219]), but is designed to give special prominence and emphasis to the idea contained in the preceding words; compare Winer, *Gr.* § 44. 4, p. 144. (δ) In καρπὸς ἔργου the genitive is not a gen. of apposition, 'opus pro fructu habet,' Bengel, nor a gen. *objecti*, 'profit for the work' (Rill.), but a simple gen. *subjecti* [*originis*], 'proventus operis,' De Wette, فَاِذَا فَرِحْتُمْ [fructus in operibus meis] Syr., *i. e.* 'conveys with it, is the condition of fruit from apostolical labor,' the ἔργου referring to the laborious nature of the apostolic work (Acts xiii. 2, 1 Thess. v. 15, 2 Tim. iv. 5); καρποφορῶ, διδάσκων καὶ φωτίζων πάντας, Theoph.: comp. Raphael, *Obs.* Vol. II. p. 622.

(2) The connection then seems to be as follows: in verse 21 the apostle had spoken of life and death from a strictly personal point of view (ἐμοί); in this aspect death was gain. The thought, however, of his official labors reminds him that his life bears blessings and fruitfulness to others; so he pauses; 'objectâ spe conversionis multorum, hæret atque hæsitat,' Just.: so, in substance, Theophyl. (who has explained this clause briefly and perspicuously), Chrys., 'Theodoret, Œcumen., and after them, with some variations in detail, De W., Meyer, and the best modern editors. Of the other interpretations the most plausible is (a) that of Auth., Beng., al., according to which τοῦτο κ. τ. λ. forms the apodosis, ἐστὶ μοι being supplied after ἐν σαρκί, 'but if I live in the flesh, this is,' etc.; the least so (b) that of Beza, Genev. (amended by Conyb., but satisfactorily

answered by Alf.), according to which εἰ is 'whether,' and καρπὸς ἔργου = 'operæ pretium' (comp. Grot., Hamm., Scholefield, *Hints*, p. 105,—a more than doubtful translation), scil. 'and whether to live in the flesh were profitable to me, and what,' etc. The objection to (a) is the very harsh and unusual nature of the ellipsis; to (b), independently of grammatical objections, the halting and inconsequent nature of the argument; see Alf. *in loc.*

καὶ τί αἰρήσομαι κ. τ. λ.] 'then, or why, what I am to choose [observe the middle] I know not;' apodosis to the foregoing. The principal difficulty lies in the use of καί. Though no certain example of an exactly similar use of εἰ—καί has been adduced from the N. T. (2 Cor. ii. 2 [De Wette] is not in point, being there the καί of rapid interrogation, Hartung, *Partik.* Vol. I. p. 147), yet the use of καί at the beginning of the apodosis is so common (see Bruder, *Conc.* s. v. καί, D, p. 455) as to render such a use after εἰ by no means improbable; see examples in Hartung, *Partik.* s. v. καί, 2. 6, Vol. I. p. 130, and compare the somewhat similar use of 'atque,' Hand, *Tursell.* Vol. I. p. 481 sq. In such cases the proper force of καί is not wholly lost. Just as, in brief logical sentences, it constantly implies that if one thing be true, then another will be true also, *e. g.* εἰ φύσει κινεῖται κἂν βία κινῆσθῃ, κἂν εἰ βία καὶ φύσει, Arist. *de Anim.* ch. 3, p. 9 (ed. Bekk.),—so here, if life certainly subserve to apostolic usefulness, there will also be a difficulty as to choice. It is thus unnecessary to assume any *aposiopesis* after the first member, scil. 'non repugno,' 'non ægre fero,' Müller, Rill. There is only a slight pause, and slight change from the expected, to a more emphatic sequence, which this semi-ratiocinative καί very appropriately introduces. On

ρίζω. ²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀνα-


the use of the less exact *τί* for *πότερον*, see Winer, *Gr.* § 25. 1, p. 153 (ed. 6); and on that of the future in a deliberative clause, Winer, *ib.* § 41. 4. b. p. 267. The strict alliance between the future and the subjunctive renders such an interchange very intelligible.

οὐ γινώριζω] ‘*I do not recognize, I do not clearly perceive,*’—a somewhat exceptional use in the N. T. of *γινωρ.*, which is nearly always ‘notum facio.’ For examples of the present use, see Ast, *Lex. Plat.* s. v.; comp. Job xxxiv. 25 (LXX), iv. 16 (Symm.).

23. συνέχομαι δὲ κ. τ. λ.] ‘*yea, I am held in a strait by the two;*’ antithetical explanation of the last member of verse 22; the faintly oppositive δὲ (not ‘metabatic’ [Meyer] on the one hand, nor equivalent to ἀλλὰ on the other) placing the emphatic συνέχομαι in gentle contrast with the preceding οὐ γινώριζω. The reading γὰρ (*Rec.*) has scarcely any critical support, and is only a correction of the less understood δέ. On the real difference between these two particles in sentences like the present, see especially Klotz, *Devar.* Vol. II. p. 363. The prep. ἐκ is here not used for ἀπό (Bloomf.), nor yet for διὰ (Heinr.,—instrumentality would have been expressed by a simple dative, e. g. Matth. iv. 24, Luke viii. 37, Acts xviii. 5, xxviii. 8), but with its proper force points to the *origin* of the *συναχὴ*, the sources out of which it arises; see notes on Gal. ii. 16, where the uses of this preposition in N. T. are briefly noticed. Lastly, the article is not *prospective* (compare Syr.) but *retrospective* (Mey., al.), referring to the two alternatives previously mentioned. This is confirmed by the apparent emphasis on *συνέχ.*, and the illustrative connection with it of the two classes which follow.

τὴν ἐπιθυμίαν ἔχων] ‘*having my desire;*’ not merely ‘a desire,’ Author,

nor ‘the desire previously alluded to,’ Hoel.,—as no ἐπιθυμία, strictly speaking, has been alluded to,—but ‘the desire which I now feel,’ ‘my desire.’ The ἐπιθυμία thus stands absolutely, its direction being defined in the words which follow. A very eloquent and feeling application of this text will be found in Manning, *Serm.* xx. Vol. III. p. 370 sq. εἰς τὰ ἀναλῦσαι] ‘*towards departing,*’ ‘turned to departure;’ not ‘desiderium solvendi’ (τοῦ ἀναλ., Origen, in a free citation), nor even quite, ‘the desire to depart,’ Conyb. (comp. Winer, *Gr.* § 44. 6, p. 294),—both of which would seem to imply the not unusual *definitive* genitive after ἐπιθ. (comp. Thucyd. vii. 84, τοῦ πειν ἐπιθ.), but with the proper force of the preposition εἰς, ‘desiderio tendens ad dimissionem;’ compare Winer, *Gr.* § 49. a, p. 354. The preposition is omitted in DEFG; Chrysostom (comm.), apparently by accident, as the construction would not thus be made more easy. Ἀναλῦσαι is not ‘dissolvi,’

Vulg, nor even ‘liberari,’ Syr.  (comp. Schoettg. *in loc.*), but, perhaps with primary reference to breaking up a camp or loosing an anchor, ‘migrare,’ Æth. (comp. Judith xiii. 1, Ælian, *Var. Hist.* iv. 23), and thence with a shade of meaning imparted by the context, ‘discedere a vitâ,’ ἡ ἐντεῦθεν ἀπαλλαγὴ, Theod.; compare notes on 2 Tim. iv. 6, and see Suicer, *Thesaur.* Vol. I. p. 286 sq., by whom this word is copiously illustrated; add too Perizonius, on Ælian, *Var. Hist. l. c.* The translation adopted by Tertull. ‘recipi’ has perhaps reference to the ‘receptui canere,’ and is thus virtually the same; comp. Mill., *Prolegom.* p. LXVII.

καὶ σὺν Χρ. εἶναι] From the immediate connection of this clause with ἀναλῦσαι dogmatical deductions have been made in

λύσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρείσσον·
 24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

reference to the intermediate state; 'clare ostenditur animas sanctorum ex hac vitâ sine peccato migrantium statim post mortem esse cum Christo,' Est.; comp. Cyrill.-Alex. cited by Forbes, *Instruct.* XIII. 8. 33, Bull, *Engl. Works*, p. 42 (Oxf., 1844), Reuss, *Théol. Chrét.* iv. 21, Vol. II. p. 240. Without presuming to make hasty deductions from isolated passages, we may safely rest on the broad and sound opinion of Bishop Pearson, that life eternal may be regarded as initial, partial, and perfectional, and that the blessed apostle is now in the fruition of that second state, and 'is with Christ who sitteth at the right hand of God,' *Creed*, Art. XII. Vol. I. p. 467, and compare Polyc. *ad Phyl.* § 9, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσι παρὰ Κυρίῳ, Clem. *Rom.* I *Cor.* § 5, ἐπορεύθη [Πέτρος] εἰς τὸν ὀφειλ. τόπον τῆς δόξης. For a contrary view, see Burnet, *State of Departed*, ch. III. p. 58; and lastly, for a practical application of the verse, Farindon, *Serm.* XXXVI. Vol. II. p. 1006 (edit. 1672). The meaning involved in the words σὺν Χρ. εἶναι, in reference to the soul's incorporeal state, is explained profoundly, though perhaps somewhat singularly, by Hofmann, *Schriftb.* II. 2, Vol. II. p. 449, 'selbst körperlos, wird er den Leib, in welchem die Fülle der Gottheit wohnt, zu seiner Wohnung haben;' comp. Delitzsch, *Bibl. Psychol.* VI. 6, p. 383 sq. πολλῶ γὰρ κ. τ. λ.] 'for it is very far better,' scil. being with Christ is so (for me); explanation of the foregoing desire. The comparative strengthened by μᾶλλον gives a force and energy to the assertion that is here very noticeable and appropriate; compare Mark vii. 36, 2 *Cor.* vii. 13, and Winer, *Gr.* § 35. 1, p. 214. The reading is somewhat doubtful: γὰρ is omitted by DEFGKL; great majority of mss., several Vv. and some Ff.

(*Rec.*, *Grieseb.* but om. om.); as, however, it is found in ABC; 31. 67** ; Copt.; Or. (1), Bas., Aug. (often and explic. — as D¹FG show in this passage marks of incertitude in reading πόσω for πολλῶ, and lastly, as γὰρ might have been thought to interrupt the sequence, we may perhaps safely acquiesce in the insertion with *Lachm.*, *Tisch.*, and even *Elz.* and *Scholz.*

24. τὸ δὲ ἐπιμένειν κ. τ. λ.] 'yet to tarry in my flesh.' In the former verse the apostle stated what is κρείσσον, for himself, now he turns to what is ἀναγκαιότερον in regard of his converts. Δὲ is thus simply 'but,' 'yet,'—scarcely 'nevertheless,' Auth., which is commonly a more suitable translation of ἀλλά: on the difference between these particles ('verum—sed'), see Klotz, *Devar.* Vol. II. pp. 33, 361. The ἐπι in ἐπιμ. implies rest in a place (comp. notes on *Gal.* i. 18), and hints at a more protracted stay; compare *Rom.* vi. 1. The next words ἐν τῇ σαρκὶ are, as Meyer correctly observes, scarcely quite the same as ἐν σαρκὶ in ver. 22; there the expression was general, here more specific and individualizing; see Krüger, *Sprachl.* § 50. 2. 3.

ἀναγκαιότερον δι' ὑμᾶς]. 'more needful on your account;' not an inexact comparative (De W.), nor to be diluted into a positive (Clarom., compare Syr.), nor with reference to the apostle's own feelings, scil. 'quam ut meo desiderio satisfiat,' Van Heng., Bengel,—but simply 'more needful,' scil. than the contrary course, than ἀναλῶσαι κ. τ. λ. This latter course St. Paul might have thought ἀναγκαῖον on his own account, a thing to be prayed for and hastened; continuance, however, was ἀναγκαιότερον on account of his converts. The meaning proposed by Loesn., 'præstat, 'melius est' (comp. *Æth.*), has

τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Live as becometh the gospel, that whether absent or present I may hear well of you. Be not dismayed, ye are sufferers for Christ.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνί

ever, 'cette sérénité de l'ame qui la préserve de tout découragement dans l'adversité,' imparts to χαρὰ τὸ passive a character. Χαρὰ is rather that active and operative emanation of love and thankfulness that forms the sort of spiritual equipoise to εἰρήνη and ὑπομονή.

26. Ἰνα τὸ καύχημα κ. τ. λ.] 'in order that your matter of boasting may abound in Jesus Christ in me;' more specific statement of the purpose of the apostle's continuance with his converts; the previous abstract εἰς τὴν ὑμῶν προκ. κ. τ. λ. being expanded into the more definite and concreto ἵνα κ. τ. λ. These words, simple as they seem, have not been always clearly understood. In the first place καύχημα is not the same as καύχσις; not 'gloriatio quâ gloriamini,' Corn. a Lap., but 'gloriandi materies' (ἡ ἡμέρα, Jerc. xvii. 14), as in Rom. iv. 2, 1 Cor. ix. 15, and appy. everywhere in the N. T. (see notes on Gal. vi. 4), this 'materies' being τὸ ἐστηρίχθαι ἐν τῇ πίστει, Chrys., or generally, their possession of the gospel (Meyer), their condition as Christians. Again, ἐν Χριστῷ is not to be connected, directly or indirectly, with καύχημα ('l'occasion de vous glorifier d'être unis à Christ,' Rill.) but with περισσεύῃ, the qualitative ἐν Χρ. defining, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly ἐν ἐμοὶ is neither = δι' ἐμοῦ, Hein., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., — the preposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious

procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καύχημα directly, or as in Chrys., by inversion, ἵνα ἔχω καυχᾶσθαι ἐν ὑμῶν μειζόνως, nor even with περισσ. alone, but with the complete idea τὸ καύχ. περισσ. ἐν Χρ. Thus the whole seems clear: the καύχημα is their condition as Christians; ἐν Χρ. defines the holiness and purity of its increase; ἐν ἐμοί, the seat and substratum of the so defecated action.

διὰ τῆς κ. τ. λ. is to be closely connected with ἐμοί as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἐμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, διὰ τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; compare notes on Ephes. i. 3, and Donalds, Gr. § 444.

27. μόνον]. 'Only;' my persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; τοῦτο ἐστὶ τὸ ζητούμενον μόνον καὶ οὐδὲν ἄλλο, Chrys.; compare Gal. ii. 10, v. 13, in which latter passage, as here, 'verborum tanquam agmen ab illo ducitur,' Van Heng. In this one requisition many weighty duties are involved.

τοῦ εὐαγγ. τοῦ Χρ.] 'the gospel of Christ,' i. e. which relates to, which tells of, Christ; τοῦ Χρ. being the gen. objecti, not, as Æth. would seem to imply, sub-

πνεύματι, μιῇ ψυχῇ συναδλοῦντες τῇ πίστει τοῦ εὐαγγελίου,

jecti, 'the gospel taught by Him.' In such cases the nature of the gen. is not perfectly certain, but, from the analogy supplied by partially similar use of εὐαγγ., is more probably that *objecti*; see Winer, *Gr.* § 30, 1, p. 168, but observe that the ref. to Rom. i. 3 is of doubtful pertinence.

πολιτεῦσθε] 'have your conversation,' 'behave yourselves,' or more exactly, 'lead your life of (Christian) citizenship;' compare Acts xxiii. 1. It can scarcely be doubted that this word, occurring once only in St. Paul's Epistles, though examples of very similar exhortations are not wanting (Eph. iv. 1, Col. i. 10, 1 Thess. ii. 12) has been studiously used instead of the more common περιπατεῖν, to give force to the idea of fellow-citizenship,—not specially and peculiarly with Christ (Heinr.), but with one another in Him.—joint membership in a heavenly πολιτεῦμα, comp. ch. iii. 20. Numerous examples of a similar metaphorical use of the word ('vivere, non quoad spiritum et animam, sed quoad mores,' Loesn., 'ad normam institutorum in Republicâ mores vitæque rationem componere,' Krebs.) will be found in Wetstein *in loc.*, Krebs, *Obs.* p. 245, Loesn. *Obs.* p. 226, and especially in Suicer, *Thesaur.* Vol. II. p. 799 sq.

ἵνα εἴτε ἐλθὼν κ. τ. λ.] 'in order that, whether having come and seen you or else remaining absent, I may hear the things concerning you.' This clause, though perfectly intelligible, is apparently somewhat inexact in structure. It would seem that ἀκούσω (for which *Lachmann*, with BD¹; 10 mss.; *Basm.*, reads ἀκούω) really performs a kind of double office; in the one case it stands in antithesis to ἰδὼν (per orat. variat.); in the second place it repeats itself (*Van Heng.*), or suggests some appropriate verb (εὐφράνσω, *Chrys.*, γυνῶ, *De Wette*) immediately

before ὅτι: in a word, *quoad sensum* it seems to belong to ἀπὼν, *quoad structuram* to ἵνα. Attempts have been made to defend the construction as it stands, either (α) by referring ἀκούσω zeugmatically to both clauses, 'j'apprenne à votre sujet que,' *Rill.*; or (β) by understanding it to imply 'hearing from themselves,' in reference to the first clause, 'hearing from others,' in the second, *Meyer.* This last explanation is ingenious, but is apparently precluded by the opposition between ἰδὼν ὑμᾶς and ἀκούσω τὰ περὶ ὑμῶν, which seems too distinct to have been otherwise than specially intended. There must be few, however, who do not prefer the warmhearted *incuria* of such a brevity of expression to restorations like εἴτε ἐλθὼν καὶ ἰδὼν, εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ἀκούω ὅτι κ. τ. λ., or still worse, ἀπὼν καὶ ἀκούσας τὰ π. ὑμ. γυνῶ ὅτι κ. τ. λ., as suggested by modern commentators.

ὅτι στήκετε] 'that ye are standing;' fuller expansion and definition of τὰ περὶ ὑμῶν; the explanatory clause being in structural dependence upon the principal member, according to the ordinary and simplest form of attraction; see especially Winer, *Gr.* § 66. 5, p. 551, where this and other forms of attraction and assimilation are perspicuously discussed. The present form of attraction is especially common after verbs of knowledge, perception, etc., e. g. Mark xii. 34, Acts iii. 10, 1 Cor. xvi. 13, 1 Thess. ii. 1, al. Στήκειν, it may be observed, is not *per se*, 'to stand fast,' *Author. Ver.*, 'perstare,' *Beza*, but simply 'stare,' *Vulg.*, *Syriac*, *Goth.*, the ideas of readiness (compare *Chrys.*), persistence, etc., being imparted by the context; compare ch. iv. 1, 1 Cor. xvi. 13, Gal. v. 1, 1 Thess. iii. 8, 2 Thess. ii. 15.

ἐν ἐνὶ πνεύματι] 'in one spirit;' in one common higher principle of our nature. The addition

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις

μὴ ψυχῇ seems certainly to show that πνεῦμα is here the *human* spirit, the higher part of our immaterial nature (see Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498), that in which the agency of the Holy Spirit is especially seen and felt. This common unity of the spirit is, however, so obviously the effect of the inworking of the Holy Spirit, that an indirect reference to τὸ Πνεῦμα (compare Ephes. iv. 4) becomes necessarily involved. Indeed in most cases in the N. T. it may be said that in every mention of the human πνεῦμα some reference to the eternal Spirit may always be recognized; see notes on 2 *Tim.* i. 7, and compare Delitzsch, *Bibl. Psychol.* iv. 5, p. 144 sq.

μὴ ψυχῇ] 'with one soul striving together for the faith of the gospel;' making your united efforts from the common faith from one common centre and seat of interests, affections, and energies. As the higher πνεῦμα which gave direction was to be one and common to them all, so was the lower ψυχῇ which obeyed those behests to be one, — one common seat of concordant affections and energies. The remark of Bengel is true and deep; 'est interdum inter sanctos naturalis aliqua antipathia: hæc vincitur ubi unitas est non solum spiritus, sed etiam animæ.' On the difference between the πνεῦμα ('vis superior, agens, imperans in homine') and the ψυχῇ, the sphere of the will and affections, the centre of the personality, see Olshausen, *Opuscula*, Art. vi. p. 145 sq., Beck, *Bibl. Scelenlehre*, II. 12, 13, p. 30 sq.

συναδλοῦντες must be united with μὴ ψυχῇ, thus forming a participial, and indeed psychological, parallel to στήκειν ἐν Πν. It is somewhat singular that the best ancient Vv. (Syr., Vulg., Clar., Æth., Copt.), with Chrys., al., agree in referring μὴ ψυχῇ to στήκετε. Such a

construction, however, has but little to recommend it in point of grammar, and still less in point of psychology: μὴ ψυχῇ stands correctly in prominence after the semi-emphatic ἐν ἐνὶ πν. (comp. Jelf, *Gr.* § 902), and forms a modal adjunct to the undefined συναδλοῦντες especially significant and appropriate; στήκειν ἐν πνεύματι, συναδλεῖν τῇ ψυχῇ. The force of the preposition σὺν has been differently estimated; it is referred by the Greek expositors to the fellowship of the Philipp. (συμπαραλαμβάνετε ἀλλήλους, Chrys.); by Meyer and others to fellowship with St. Paul; the former seems more suitable to the context.

τῇ πίστει] 'for the faith;' dat. *commodi*: not under the regimen of σὺν, 'adjuvantes fidem,' Erasm., — an unexampled *prosopopœia*; nor a dat. *instrumentum*. (more precisely termed by Krüger, a 'dynamic' dative, *Sprachl.* § 48. 15), 'fide Ev.,' Calv., 'per fidem Ev.,' Beza, — this construction having previously occurred in the case of μὴ ψυχῇ. Πίστις, here, as nearly always in the N. T., has a subjective reference; see notes on *Gal.* i. 23.

28. πτυρόμενοι] 'being terrified;' ἄπ. λεγόμεν. in N. T.; properly used in reference to scared horses (Diodor. Sic. xvii. 34, πτυρόμενοι τὰ χαλινὰ διεσείοντο), thence generally, though often with some tinge of its more special meaning, as in Plut. *Mor.* p. 800 C, μήτε ὄψει μήτε φωνῇ πτυρόμενον, and lastly, as here, in a purely general sense, e. g. [Plato], *Axioch.* § 16, οὐκ ἂν ποτε πτυρέιης τὸν δάνατον; comp. Hesych. πτύρεται· σείεται, φοβεῖται, φρίττει, and Kypke, *Obs.* Vol. II. p. 312. It is not improb. derived from a root ΠΤΤ-, — and allied with πτοῶ; see Benfey, *Wurzeller.* Vol. II. p. 100. τῶν ἀντικειμένων] 'the opposers,' 'your adversaries;' compare 1 Cor. xvi. 9, 2 Thess. ii. 4, Luke xiii. 17, xxi. 15.

ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ ²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον

Who these were is not perfectly certain. The context and general use of the word seem both to point to open and avowed enemies of Christianity; not Judaists, but unbelieving Jews (Usteri, *Lehrb.* p. 332, comp. Acts xvii. 5), or, perhaps even more probably, Gentiles; compare Acts xvi. 19 sq.

ἦτις ἐστὶν κ. τ. λ.] ‘the which is to them,’ ‘seeing it is,’ etc.; viz., when they see, as they cannot fail to do, if they will pause to consider, that they cannot intimidate you; ὅταν γὰρ οἱ διάκοντες τῶν διωκομένων μὴ περιγένηνται, οἱ ἐπιβουλεύοντες τῶν ἐπιβουλεωμένων, οἱ κρατοῦντες τῶν κρατουμένων, οὐκ αὐτοθεν ἔσται δῆλον αὐτοῖς, ὅτι ἀπολοῦνται, ὅτι οὐδὲν ἰσχύουσιν; Chrys. The ὅστις, as in Eph. iii. 13 al., has here a faint explanatory force (see especially notes on Gal. iv. 23), and is the logical relative to μὴ πτυρόμ. κ. τ. λ., though grammatically connected (by attraction) with the predicate ἐνδειξις; see examples of this species of attraction in Winer, *Gram.* § 24. 3, p. 150; compare also § 66. 5. 2, p. 552, and Madvig, *Synt.* § 98. The dative αὐτοῖς is the dative *incomm.* or, of ‘interest’ (Krüger, *Sprachl.* § 48. 4), and is dependent on ἐνδειξις, not on ἀπωλείας (Hölem.),—a needlessly involved construction. The reading of *Rec.* αὐτοῖς μὲν ἐστὶν has but little critical support [KL; Theodoret, al.], and is properly rejected by all the best editors.

ὑμῖν δὲ σωτηρίας] ‘but to you (an evidence) of salvation;’ scil. of final salvation, as opposed to the preceding ἀπώλεια; ‘ipsos perdet et ducet in gehennam, vos autem ducet ad salutem et gloriam,’ Corn. a Lap.; compare similar antitheses, Rom. ix. 22 sq., 1 Cor. i. 18, al., and on the force of ἀπώλεια, notes on 1 Tim. vi. 9.

The present reading is somewhat doubtful: ὑμῶν is adopted by Lachm. and Tisch.

(so Meyer, Alf.) with ABC²; 4 mss.; Clarom., Sangerm.; Chrys. (ms.), Aug., al., and is plausible on account of the possible conformation of ὑμῖν to αὐτοῖς. The text is, however, strongly supported (D³EFKL [ἡμῖν C¹D¹G; 73]; Vulg., Goth., Copt., Basm., Æth. (Platt, Pol.), Syr.-Phil.; Chrys., Theod.), and has apparently the diplomatic preponderance plainly in its favor.

καὶ τοῦτο κ. τ. λ.] ‘and this from God,’ comp. Eph. ii. 8; i. e. not merely ‘vos salutem consecuturos esse,’ Calvin, which would arbitrarily limit τοῦτο to the latter member; nor even ‘illud, adversarios quidem perituros, vos vero salutem,’ etc., Grot., but, as the consolatory nature of the context seems to require, with reference to the whole preceding (certainly not succeeding, Syr. Æth., Clem.-Alexan. *Strom.* iv. p. 604, Pott.) declaration, in fact to ἐπίδειξις (Peile, De W., Alf.); ‘et hoc sane non augurium humanum est, sed divinum,’ Van Heng., and sim., Michaelis. Whether it be recognized or not as such, there still is this token of the issue for either side, and it is from God; compare Wiesing, *in loc.*

29. ὅτι ὑμῖν κ. τ. λ.] Reason for the declaration immediately preceding, by an appeal to their own cases: not exactly, motives to steadfastness (De W.); as, in the first place, the exhortation to be steadfast is implicit rather than explicit; and, secondly, such motives would have been more naturally introduced by γάρ. The apostle says, the ἐνδειξις κ. τ. λ. is verily not an ‘humanum’ but a ‘divinum augurium,’ because the grace given to you (observe the slightly emphatic position, — whatever it may be to others) is such that you are thereby enabled not only to believe in Christ, but also to suffer for him: the double favor

τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, ³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Be united in spirit; be lowly in heart as was Christ,

who humbled Himself unto death, and was exalted with every measure of exaltation.

II. *Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι*

you have received affords the surest proof of the essentially divine nature of the token; see Meyer *in loc.*

ἐχαρίσθη] ‘was freely given;’ τὸ πᾶν ἀνατιθεῖς τῷ Θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δωρεάν τὸ πάσχειν ὑπὲρ Χριστοῦ, Chrys. The aorist is used as referring to the period when the initial grace which has since wrought in the hearts of the Philippians was first given: χαρίζεται would be too present, and indeed prospective (comp. Krüger, *Sprachl.* § 53. 1), to suit the actual circumstances; κεχάρισται would express that the effects of the χάρισμα are remaining, which, though probably really the case, less perfectly harmonizes with the language of implied exhortation than the simple reference to what they once received, and must show that they now possess. The essential character of the tense (‘quod præterit, sed ita ut non definiatur quam late pateat id quod actum est,’ Fritz. *de Aor. Vi.* p. 17 sq.) may here be easily traced.

τὸ ὑπὲρ Χριστοῦ is not ‘in Christi negotio,’ Beza (comp. Auth.), but is logically dependent on the following πάσχειν, and would have been structurally associated with it if the apostle had not paused to interpolate a clause (οὐ μόνον—ὑπὲρ αὐτοῦ) that serves materially to heighten the assertion and add to its significance: ἐκεῖ μὲν ὀφειλέτης εἰμί, ἐταῦθα δὲ ὀφειλέτην ἔχω τὸν Χριστόν, Chrys. So expressly Syr., Æth., both of which suppress in translation the prefixed τὸ ὑπὲρ Χρ.

³⁰. ἔχοντες] ‘as you have:’ further specification of the preceding πάσχειν, with a consolatory turn suggested by the associated example; καὶ τὸ παράδειγμα ἔχετε. πάλιν αὐτοὺς ἐπαίρει, Chrysost. The structure is ‘ad sensum’ rather

than ‘ad verbum;’ the participle being constructed with the ὑμεῖς which is practically involved in the preceding verse, rather than with the ὑμῶν which immediately precedes: see especially Eph. iv. 2, and notes *in loc.* Such relapses of the participle into the nominative are far too common to render it necessary with Bengel, Bloomf., and what is more singular, Lachm., to enclose ἧτις—αὐτοῦ πάσχειν in a parenthesis: see examples in Winer, *Gr.* § 63. 2, p. 505, Jelf, *Gr.* § 707. The frequent, and almost idiomatic, occurrence of such anaacolutha seems to be referrible to the practically weaker force of the oblique cases of participles.

οἶον εἶδετε] ‘such as you saw in me,’ sc. when I was with you at Philippi; compare Acts xvi. 16 sq.: οὐκ εἶπεν, ἀκηκόατε, ἀλλ’, εἶδετε· καὶ γὰρ ἐκεῖ ἤδ-λησεν ἐν Φιλίπποις, Chrys. In the expression ἐν ἐμοί the prep. marks as it were the *substratum* of the action; see Winer, *Gr.* § 48. a, p. 345, and compare notes on Gal. i. 24. There is thus no need, with Syr., Æth., to translate the second ἐν ἐμοί ‘de me’: as the Philippians saw the ἀγῶν when he was present with them, so now they hear of it in his Epistle, in which he as it were personally speaks to them; compare Meyer. The reading ἴδετε (*Rec.*, *Griesb.*), though fairly supported [B²D³E²FGKL; very many mss.; Theoph., Æcum.] is apparently only due to the interchange of εἰ and ἴ (itacism); see Scrivener, *Collation*, etc. III. 3, p. LXIX.

CHAPTER II.—1. εἴ τις οὖν] ‘If then, etc.’ The οὖν, which has here its reflexive rather than collective force, recalls the readers to the consideration of what their duty ought to be under exist-

παραμύδιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα

ing circumstances, with a retrospective ref. to the exhortation in ch. i. 27; 'revocat oñv lectorem ad rem presentem, id est, quæ nunc cum maxime agitur, eodem prorsus modo, quo Latina particula *igitur*,' Klotz, *Devar.* Vol. II. p. 717. Beza's correction of the Vulg., 'igitur' for 'ergo,' is thus judicious. On the exact difference between these particles, see Hand. *Tursell.* Vol. III. p. 187.

παράκλ. ἐν Χρ.] 'exhortation in Christ,' i. e. exhortation specified and characterized by being in Iim as its sphere and element. This important modal adjunct defines the παράκλησις as being essentially Christian, 'quam [qualem] dat conjunctio cum Christo,' Wahl; it was only 'in Iim' that its highest nature was realizable; compare notes on *Eph.* iv. 1. Παράκλησις is apparently here 'exhortation' (comp. 1 Cor. i. 10, Rom. xii. 8, and Fritz. *Rom.* Vol. I. p. 32), not 'consolatio,' Vulg. ܡܘܨܝܐ Syriac (compare Goth., Copt.), which, though lexically tenable (see Knapp, *Script. Var. Arg.* Vol. I. p. 132 sq., and comp. notes on 1 *Thess.* v. 11), seems here somewhat tautologous when παραμύδιον so immediately follows.

The exact distinction between the clauses is worthy of notice: the first (ἐν Χρ.) and third (Πνεύμ.), as Meyer observes, certainly point to the *objective* principles of Christian life, while the second (ἀγάπης) and fourth (σπλάγχνα. κ. οἶκτ.) point to the *subjective* elements: so also Wiesing, who, however, somewhat unsatisfactorily refers the first two members to St. Paul, the last two to the Philippians. Surely the very terms of the exhortation seem to imply that all must be referred to the Philippians. It is the hoped-for, and indirectly assumed, existence of these four elements among his converts that leads the apostle so pressingly

to beseech them to fulfil his joy: comp. Chrys., who very well illustrates the force and meaning of the appeal.

παραμύδιον ἀγ.] 'comfort or consolation of love;' 'solatium caritatis,' Vulg.,

compare Syr. ܡܘܨܝܐ ܕܡܘܨܝܐ [loquutio in cor], Æth. and apparently Copt.; not 'winning persuasion,' Wiesing.,—a meaning which is defensible (compare Plato, *Legg.* x. p. 880 A, παραμυθίσις εὐπέδης γίγνηται), but here apparently precluded by the parallelism σπλάγχνα καὶ οἶκτ. in the fourth clause. The gen. ἀγάπης is the gen. of the source or agent, 'comfort such as love supplies;' see Scheuerl. *Synt.* § 17, p. 126.

κοινωνία Πν.] 'fellowship of the Spirit;' gen. *objecti*, communion with, participation in the gifts and influence of the Holy Spirit; τὴν μετοχὴν αὐτοῦ καὶ τὴν μετέλψιν καθ' ἡν ἁγιαζόμεθα, Theoph. on 2 *Cor.* xiii. 14: so expressly Æth., 'particeps fuit in Spiritu;' comp. Chrys. The gen. at first sight might seem a gen. *subjecti* as above,—a construction both lexically and grammatically defensible (compare Fritz. *Rom.* Vol. III. p. 81, 287), but here somewhat at variance with the prevailing use and reference of κοινωνία and κοινωνῶς (comp. 1 *Corin.* i. 9, 2 *Pet.* i. 4) in passages of this doctrinal aspect; see Meyer on 2 *Cor.* xiii. 14, compare Pearson, *Creed*, Vol. I. p. 419 (edit. Burton), and the good sermon of Waterland, *Works*, Vol. v. p. 351. The Spirit here is not the human spirit, 'animorum conjunctio,' Tirin. (Pol. *Syn.*), De W., al., but the personal Holy Spirit, as the parallelism to the first clause, and the recurrence of the expression in 2 *Cor.* xiii. 14, seem very distinctly to suggest. So Æthiop. (Polygl., but not Platt), which expressly inserts ἄγιος εἴ τινα σπλ. κ. τ. λ.] 'if any bowels (heartfelt love) and

καὶ οὐκτιρμολί, ² πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύνψυχοι τὸ ἐν φρονοῦντες, ³ μηδὲν

compassions.' By comparing James v. 11, and especially Col. iii. 12, *σπλάγχνα οὐκτιρμού*, it would seem that there is some distinction between the two words, and that the latter is not a mere explanation of the former (Zanch.). That advanced by Tittmann (*Synon.* i. p. 69) seems satisfactory, 'σπλ. amorem vehementiorem quemcunque denotat (στοργήν, compare Philem. 12); οὐκτιρ. misericordiam proprie denotat, seu sensum doloris ex malis seu incommodis aliorum;' compare Grot. *in loc.* It is somewhat singular that all the uncial MSS. including \aleph , at least 50 mss., and several Ff. read εἴ τις σπλ. Though adopted by Tisch. (ed. 7) and Lachm., and defended by Green, *Gram.* p. 284, it seems really to have arisen from an erroneous (paradiplomatic) repetition of the preceding *τις*. The prevalence of such an apparent error need not shake our faith in mere MSS. testimony (Alf.); it rather seems to hint at the general fidelity of the transcribers. They could scarcely have all made the same error; but may very probably have studiously perpetuated it on the authority of two or three more ancient documents. *Τινὰ* is found in Clem. Alex. *Strom.* iv. p. 604 (ed. Pott.).

2. *πληρώσατε*] 'fulfil,' 'make complete;' οὐκ εἶπε ποιήσατέ μοι, ἀλλὰ, πληρώσατε τούτεστιν ἤρξασθε φυτεῦεν ἐν ἐμοί· ἤδη μοι μετεδώκατε τὸ εἰρηνεύειν, ἀλλ' εἰς τέλος ἐπιθυμῶ ἐλθεῖν, Chrys. The position of *μου* before *χαράν* does not seem intended to convey any emphasis; see the long list of similar examples in Winer, *Gr.* § 22. 7. 1, p. 140 (ed. 6). *ἵνα τὸ αὐτὸ κ. τ. λ.*] 'that so ye be likeminded.' The particle *ἵνα* does not here denote simple purpose (Meyer), — a forced and unsatisfactory interpretation which ignores the usage of later Greek and the analogy of the modern *νά* (see

Corpe, *Gr.* p. 129 sq.), — but, with a weakened force, blends the subject of the entreaty, etc., with the purpose of making it: so rightly Chrys., *τί βούλει; ἵνα σε κινδύνων ἀπαλλάξωμεν, ἵνα σοί τι χορηγήσωμεν; Οὐδὲν τούτων φησίν, ἀλλ', ἵνα ὑμεῖς τὸ αὐτὸ φρονήτε.* See notes on *Ερῆ* i. 17, where this and other uses of *ἵνα* are briefly investigated. Van Heng. refers *ἵνα* to an omitted *ταύτην*, sc. *χαράν ταύτην ἵνα κ. τ. λ.*: this seems very unsatisfactory.

Τὸ αὐτὸ φρον. is rightly explained by Tittmann (*Synon.* p. 67) as, 'eandem sententiam habere, idem sentire, velle et quærere,' while the following participial clauses, *τὴν αὐτὴν ἀγ. ἔχ.* and *σύνψ. τὸ ἐν φρ.*, more nearly define its essence and characteristics. See Fritz. *Rom.* xii. 16, Vol. III. p. 87, who however does not appear quite exact in separating *σύνψ.* from *τὸ ἐν φρον.*; see below.

τὴν αὐτὴν ἀγ. ἔχ.] 'having the same love;' closer definition of *τὸ αὐτὸ φρονεῖν*: ἐστὶ γὰρ καὶ τὸ αὐτὸ φρονεῖν καὶ μὴ ἀγάπην ἔχειν, Chrys. The true nature of such love is well defined by the same able commentator as *ὁμοίως καὶ φιλεῖν καὶ φιλεῖσθαι*. On the nature of Christian love as delineated in St. Paul's Epistles, the most summary and comprehensive definition of which is in ver. 4, see Usteri, *Lehrb.* II. 1. 4, p. 242 sq., Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 203 sq.

σύνψυχοι κ. τ. λ.] 'with accordant souls minding (the) one thing;' second declining clause, and parallel to *τὴν αὐτ. ἀγ. ἔχ.* Most of the ancient Vv. (Syr., Copt., Æth., al.), apparently the Greek expositors, and several modern commentators regard *σύνψυχοι* and *τὸ ἐν φρ.* as separate predications; it seems however best, with Meyer, to regard them as united, the slightly emphatic *σύνψ.* forming a quasi-adverbial or secondary predication to *τὸ*

κατὰ ἐριθείαν μῆδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, ⁴ μὴ τὰ ἑαυτῶν ἕκαστοι

ἐν φρ. There is thus no necessity for any artificial distinctions between τὸ αὐτὸ φρ. and τὸ ἐν φρ. (Tittmann *Synonymn.* i. p. 69), nor for the assumption of a studied tautology (comp. Chrys.): σύνψυχοι serves to illustrate the participial clause with which it is associated, while τὸ ἐν φρ. remands the reader to the τὸ αὐτὸ φρ. above, with which it is practically synonymous, and of which it is possibly a more abstract expression; compare Green, *Grain.* p. 201. Middleton (*Gr. Art.* p. 368) following Grotius refers this latter clause to what follows: this is not satisfactory, and mars the symmetry of the sentence. On the distinction between σύνψυχος and ἰσόψυχος, see notes on ver. 20.

3. μῆδὲν κατὰ ἐριθ.] ‘*meditating nothing in the way of dissension, or contentiousness;*’ not ποιῶντες, V. Heng., Scholef. (*Hints*, p. 105), or still worse ποιεῖτε, Luth., but simply φρονῶντες, continued from the preceding verse; see Winer, *Gr.* § 64. 2, p. 618. The prep. κατὰ primarily denotes the *model* or *rule*, and thence, as here, by a very intelligible gradation, the *occasion* or *circumstances* in accordance with it; see notes on *Tit.* iii. 5, and Winer, *Gram.* § 49. d, p. 358. On ἐριθεία see notes on ch. i. 17, and on *Gal.* v. 17; compare too Theophyl. *in loc.*, who appears to have caught the true force and meaning of the word; σπουδάσαι ἔχω, ἵνα μὴ με νικήσῃ ὁ δέυνα τοῦτο ἔστιν ἡ ἐριθεία. μῆδὲ κατὰ κενοδοξίαν] ‘*nor in the way of vain-glory.*’ Κενοδ. an ἄπ. λεγόμε. in the N. T. (adj. *Gal.* v. 26) is sufficiently defined by Suidas as, ματαία τις περὶ ἑαυτοῦ ὀησις; compare Polyb. *Hist.* iii. 81. 9, x. 33. 6. The reading is here very doubtful, that adopted in the text [ABC; Vulg., Clarom., Sang., Syr. (?) Copt., Æth. (?); *Lachm., Tisch.*], though not

free from suspicion, has the greatest amount of external evidence, and seems on the whole the most probable and satisfactory.

τῇ ταπεινοφροσύνῃ] ‘*with, under the influence of (due) lowliness;*’ modal dative (comp. notes on ch. i. 18), or perhaps more precisely dat. of the *subjective cause*, thus falling under the general head of the ‘dynamic’ dative, see Krüger, *Sprachl.* § 48. 15. 5. On this causal dative, which though allied to, must not be confounded with, the instrumental dat. (as apparently Mey., Alf.), see Bernhardt, *Synt.* iii. 14, p. 101, sq., Scheuerl. *Synt.* § 22. c, p. 181, and Krüger, *l. c.* The article here prefixed to the abstract ταπεινοφρ. may have its collective force (Jelf, *Gr.* § 448) and mark ‘*lowliness*’ in its most abstract form, ‘*the virtue of lowliness*’ (Mey., comp. *Middl. Gram. Art.* p. 90), but more probably only characterizes the ταπειν. as that *due* and *befitting* lowliness by which each ought to be influenced; comp. Rom. xii. 10 sq., and Fritz. *in loc.* On ταπεινοφροσύνῃ, ‘*the thinking lowly of ourselves because we are so,*’ and its distinction from *πραΰτης*, see notes on *Eph.* iv. 2. Trench, *Synon.* § 42, and the more spiritually profound discussion of Neander, *Planting*, Vol. i. p. 483 sq. (Bohn).

ὑπερέχοντας ἑαυτῶν] ‘*superior to themselves;*’ compare Rom. xii. 10, Ephes. v. 21, 1 Pet. v. 5. The query of Calvin, how those who really and obviously excel others in certain points can conform to this precept, is satisfactorily answered by considering the true nature of ταπεινοφρ. The ταπεινόφρων is one so conscious of his dependence on God, and of his own imperfections and nothingness, that his own gifts only remind him that others must have gifts also, while his sense of his own utter nothingness suggests to

σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. ⁵ Τοῦτο γὰρ φρονεῖτε

5. γὰρ] So *Rec.* and now *Tisch.* (ed. 7) with DEFGJK; very many Vv.; Gr. and Lat. Ff. (*Griesb.*, but om. om.; *Van Heng., Mey., Alf.*). The particle is omitted by *Lachm.* with ABCN; 17. 37; Coptic, Arm., Æth.; Origen, Ath., al. As verse 5 begins an ecclesiastical lection, and as the explicative force of the γὰρ might not have been fully understood, and have led to the omission of the particle, the reading of the text seems *slightly* more probable.

φρονεῖτε] So ABC¹DEFGN; 3 mss.; Vulg., Clarom., Syriac, Æth. (Pol. and Platt); Cyr.; Lat. Ff. (*Lachm., Mey.*). The reading of *Tisch.* (ed. 2, 7), φρονέσθω, with C³KL; nearly all mss.; Copt., Goth., al.; Orig., Ath. (*Rec., Alf.*), is insufficiently attested by uncial authorities, and, on internal grounds, quite as likely to have been a correction of φρονεῖτε (to harmonize with ὁ καὶ ἐν Χρ. Ἰησ.) as vice versâ: compare contra, Fritz. *Fritsch. Opusc.* p. 49 note, whose judgment, however, seems here hasty and ill-supported. We return, then, to the reading of *Lachm.* and *Tisch.* (ed. 1).

him that these gifts may well be superior to his own, and higher in nature and degree: see especially Neander, *Planting*, Vol. I. p. 485 (Bohn).

4. τὰ ἐαυτῶν σκόπη.] ‘regarding, looking to their own interests:’ warning against a selfish regard for themselves, following suitably on the exhortation to ταπεινοφροσύνη. Pride, as Müller well observes, is the most naked form of selfishness: see the excellent remarks on selfishness as the essence of sin, and as specially developing itself in pride and hatred, ib. *Doctr. of Sin.* I. 3. 1 and 2, especially Vol. I. p. 175 sq. (Clark). Σκοπεῖν is here scarcely different in sense from ζητεῖν, ch. ii. 21, 1 Cor. x. 24, 33, xiii. 5; compare 2 Macc. iv. 5, τὸ σύμφορον σκοπῶν. Numerous examples of similar forms of expression will be found in Wetstein *in loc.*, the most pertinent of which is from a writer whose diction is said often to reflect that of St. Paul, Plotin. *Enn.* I. 4. 8, οὐ τὸ ἐκείνων ἔστι σκοπούμενων, ἀλλὰ τὸ ἐαυτῶν. The reading of *Rec.*, ἕκαστος (with CDEKLN; al.)—σκοπεῖτε (with L; al.) is rightly rejected by *Lachmann, Tisch.*, and most modern commentators: it may, however, be remarked that in all other cases in the N. T. (Rev. vi. 11 [*Rec.*], is more than

doubtful) ἕκαστος is only found in the singular.

ἀλλὰ καὶ] ‘but also:’ a somewhat weakened form of the adversative clause, the καὶ perhaps pointing to the thought that it was natural that a man should look after his own interests; see Winer, *Gr.* § 55. 8, p. 441 sq., Fritz. *Marc.* exc. II. p. 788. On the difference between οὐκ—ἀλλά, οὐ μόνον—ἀλλά, and οὐ μόνον—ἀλλὰ καί, see the acute remarks of Klotz, *Devar.* Vol. II. p. 9. It is, perhaps, scarcely necessary to controvert the position of Raphel (*Obs.* Vol. II. p. 503), that τὰ ἐαυτῶν are ‘sua dona:’ such an interpretation is less in harmony with the context, and would tend to make καὶ appear redundant. What the apostle condemns is not so much a reasonable regard for their own interests as the *selfish* exhibition of it; comp. Waterl. *Serm.* v. Vol. II. p. 503.

5. γὰρ has here its *explanatory* force, ‘verily,’ ‘as the case stands,’ and serves both to illustrate and confirm the preceding exhortation; see especially notes on *Gal.* ii. 6, where this use of γὰρ is briefly illustrated.

φρονεῖτε ἐν ὑμῖν] ‘entertain this mind in yourselves,’ sc. ‘in animis vestris,’ Van H., not ‘intra vestrum cœtum,’ a construction which

ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ

seems distinctly precluded by the following ἐν Χρ. Meyer compares the Homeric ἐν φρεσὶ, ἐν θυμῷ, thus similarly combined with φρονεῖν, *Ill.* xxiv. 173, *Odyss.* xiv. 82, al.

ὁ καὶ ἐν Χ. Ἰ.] 'which was also in Christ Jesus,' scil. ἐφρονεῖτο or ἐφρονήθη. The καὶ is not 'cum maximo,' Van. Heng., but simply correlative, indicating the identity of the disposition that is to be between the Philippians and Christ (Wies.): on the insertion of καὶ after relative particles, and the form of comparison it indicates, see Klotz, *Devar.* Vol. II. p. 636. The interpretation of Hofmann (*Schriftb.* Vol. I. p. 130), according to which ὁ is to be referred to φρονεῖν, not ἐφρονήθη, scil. 'welches ein φρονεῖν in ihnen selbst nicht ist, ohne auch in Christo Jesu' (compare Gal. ii. 20), seems artificial and unsatisfactory.

6. ὅς] In this important, and it is to be feared much perverted passage, nearly every word has formed the subject of controversy. In no portion of Scripture is it more necessary to follow the simple and plain grammatical meaning of the words. The first question is, to what does ὅς refer? To Christ as (a) the Λόγος ἄσαρκος, Christ in his pre-incarnate state (Chrys. and majority of Ff.), or, as (b) the Λόγος ἐνσαρκος, — what is now usually, but not very reverently, termed the 'historical Christ' (Novation, *De W.*, al.)? The true answer seems, — to neither exclusively, but, as the appropriately chosen antecedent (Χρ. Ἰησ.) suggests, and the profound nature of the subject requires, to (a) AND (b), to the τέλειος ὕψος (Hippolyt. ap. Routh, *Opusc.* Vol. I. p. 73) in either form of His eternal existence; it being left to the immediate context to define the more immediate reference; compare Col. i. 13, 15, and see Thomasius, *Christi Person*, Vol. II. p. 136. In the present verse the ref-

erence seems plainly to (a); for as the *tertium comparationis* is manifestly ταπεινοφροσύνη, so this cannot be completely evinced in the case of Christ, unless His prior state be put in clear contrast with that to which He was pleased to condescend; compare 2 Cor. viii. 9, where, while Ἰησ. Χρ. is similarly the subject, πλούσιος ὢν can scarcely admit any other reference than to Christ's pre-incarnate state; so even Usteri, *Lehrb.* II. 2. 4, p. 295. In verses 4-12 the reference is as obviously to (b): the Λόγος ἄσαρκος, which is the more immediate subject of verse 6, passes into the Λόγος ἐνσαρκος in ver. 7, and as the slight break in the continuity of the sentence, καὶ σχήματι κ.τ.λ., fittingly and significantly indicates, remains so to the end of the clause. Other opinions, especially that of Origen, will be found in the admirable sermon of Waterl. (*Works*, Vol. II. p. 109), in which the whole passage is very clearly discussed. See also Pearson, *Creed*, Art. II. Vol. I. p. 155, Bull, *Prim. Trad.* VI. 21, Jackson, *Creed*, Book VIII. 1, Thomasius, *Chr. Pers.* Vol. II. p. 136 sq. Reference to the older monographs on this subject will be found in Wolf *in loc.*, and to the more recent in Meyer *in loc.*

ἐν μορφῇ Θεοῦ ὑπάρων] 'subsisting in the form of God,' 'urstandend u. s. w.,' Thomasius, *l. c.*, scil. from all eternity, in reference to His pre-incarnate existence, the participle not having so much a causal ('inasmuch as he was') as a concessive reference, 'although he was,' a sufficiently common solution of the participle; see Donalds. *Gr.* § 621. The use of ὑπάρχων, not ὢν, is especially noticeable. In the following words, μορφῇ Θεοῦ, there is but little difficulty, if we adhere simply and honestly to the true lexical meaning of μορφῇ, and properly attend to the subsequent antithesis. With respect to μορφῇ [probably derived from


ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ, ἢ ἀλλὰ ἑαυτὸν ἐκένωσεν

the Sanser. *Varpas*, 'form,' comp. Benfey, *Wurzlex.* Vol. II. p. 309], we may first observe, that it is not perfectly identical with φύσις or οὐσία (Chrysost., al., Jackson, *l. c.*), being in fact one of its two essential elements (see especially Aristot. *de Animā*, II. 1), but designates 'form,' 'appearance' (*Æth.*), 'likeness' (Syr.), and may be compared with εἰκὼν, Col. i. 15, and *χαρακτήρ τῆς ὑποστάσεως*, Heb. i. 3; compare Thomasius, *l. c.*, p. 137. As, however, both these allied expressions stand in connection with a reference to the eternal Sonship (Waterl. *l. c.*), as *μορφῇ Θεοῦ* stands in distinct and undeniable antithesis to *μορφῇν δούλου* (Bull, *l. c.*), and as this latter expression is referred by the apostle himself to the assumption of human nature, so no candid man can doubt that both ante-Nicene and post-Nicene writers were right in their deduction that *μορφῇ Θεοῦ* has reference to the *divine nature*, and does express as much as *Θεὸς ἐκ Θεοῦ* (Hippol. Vol. II. p. 29, ed. Fabr.) and *υἱὸς Θεοῦ* (Dionys.-Alexan. apud. Labb. Vol. I. p. 853), and hence, what is truly and essentially divine; see esp. Waterl. *Serm.* v. Vol. II. p. 103 sq.

οὐχ ἀρπαγμὸν κ. τ. λ.] 'He did not deem His being on an equality with God a thing to be seized on, or to grasp at.' On this important clause we must premise the following remarks: (1) the slightly emphatic *ἀρπαγμὸν* is the predicate, and *τὸ εἶναι κ. τ. λ.*, the immediate object to *ἠγήσατο*, see Winer, *Gr.* § 44. 3, p. 289; (2) the word *ἀρπ.*, if considered apart from the context, does not seem merely = *ἀρπαγμα* or *ἀρπάγιον* (Callim. *Hymn.* Cer. 9), but, with the usual force of its termination (Donaldson, *Cratyl.* § 253), would seem to denote 'the act of seizing;' compare Plut. (?) *de Educ.* p. 120 A, *τὸν ἐκ Κρήτης καλούμενον ἀρπαγμὸν*; (3) *ἴσα* is used adverbially (Winer, *Gr.*

§ 27. 3, p. 160), *ἔχειν ἴσως Θεῷ*, 'æqualiter Deo esse,' Thomas., *l. c.*, p. 140, and that no stress can be laid on such an use ('spectari tanquam Deum,' Grot.), as the whole force of the assertion of equality lies in the use of the verb. subst., *τὸ εἶναι*; see Pearson, *Creed*, Vol. II. p. 88, ed. Burton; (4) *ἐν μορφῇ Θεοῦ ὑπάρχ.* and *τὸ εἶναι ἴσα Θεῷ* are virtually, though not precisely, identical. Both refer to the Divine Nature; the former, however (perhaps with a momentary glance of thought to its *ἀυλία*), points to it in respect of its *form* and *pre-existence*; the latter, with exquisite distinction, to its *state* and *present continuance*, referring the reader, as it were, to the very moment of the *ἠγήσατο*.

On these premises the translation would be, — (a) *He thought the being equal to God no act of robbery*, — no usurpation of any dignity which was not His own by right of nature (Jackson, *Creed*, VIII. 1); 'non rapinam existimavit paritari Deo,' Tertullian, see Waterl., *l. c.*, p. 107 sq.: so

appy. Syr.  [direptio], Vulg. 'rapinam,' Goth. 'vulva,' and perhaps Copt. 'hōlem' (but appy.—*ἀρπαγμα* Lev. vi. 4), Authoriz., and many of the older commentators. To this, however, the logical consideration that a condition cannot properly be regarded an act (compare Hofmann, *Schriftb.* Vol. I. p. 131), and the still graver contextual considerations, — (a) that the above rendering of *ἀρπ. ἠγήσ.* not only affords no exemplification of *μὴ τὰ ἑαυτῶν σκοπ.* (ver. 4) but really implies the very reverse; (β) that the antithesis *οὐχ ἠγήσ.—ἀλλὰ ἐκέν.* is thus wholly destroyed (see below), — present objections so serious, and apparently insurmountable, that we seem justified in reconsidering (2), and in assigning to the rare word *ἀρπαγμὸς* a meaning approaching that of the verbal in *-τες*

μορφήν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος,

(Hesiod, *Op.* 320) or the substant. in -μα [consider *θεσμός*, *χρησμός*, and permutations of -μα and -μός, such as *δίωγμα*, *διωγμός*], so that the phrase may be considered closely allied to *ἄρπαγμα ἡγεῖσθαι* (Heliod. *Æth.* vii. 20) and the similar expressions *ἄρπ. ποιῆσθαι*, Euseb. *Const.* ii. 31, *ἄρπα θῆσθαι*, Euseb. *Hist.* viii. 12; compare *ἄρπαλέα δόσις*, Pind. *Pyth.* viii. 65, and see especially Donalds. *in loc.* The meaning then will be (b) *He did not deem the being on an equality with God a thing to be seized on*, a state to be exclusively (so to speak) clutched at, and retained as a prize; the expression *οὐχ ἄρπ. ἡγ.* being perhaps studiously used rather than *οὐχ ἡρπασε*, *Æth.*, 'ut sententiam etiam graviorem redderet, et Christum de illo *ne cogitasse* quidem significaret,' Rübiger, in Thomas. *Christ. Pers.* Vol. ii. p. 139: so in effect Theodore (*οὐ μέγα τοῦτο ὑπέλαβε*), and, with some variations in detail, Van Heng., De W., Wiesing., and the majority of modern commentators, except Meyer and Alford), who adopt a quasi-active meaning ('ein Verhältniss des Beutemachens,' 'self-enrichment') but somewhat confuse the exegesis. The fuller justification of (b) will appear in the following note.

7. ἀλλὰ ἐαυτὸν ἐκέεν.] 'but emptied Himself;' 'He retained not his equality with God, but on the contrary emptied Himself, — Himself, with slight emphasis, divine as He was in nature and prerogatives.' The real difficulties of this passage are brought into clear prominence by this adversative clause. We have here two lines of interpretation, perfectly and plainly distinct. (1) If, on the one hand, we adopt (a), the first interpretation mentioned ver. 6, then *ὑπάρχων* will be causal, *οὐχ ἄρπ. ἡγ.* will refer to the preceding account of Christ's greatness (Waterland, *l. c.*, p. 110), and

ἄρπ. will more nearly preserve its apparent lexical meaning, but ἀλλὰ will have to be regarded as equivalent to ἀλλ' ὅμως (Waterl., p. 108), and the antithesis as one between whole members, not, as the context seems imperatively to demand, between conterminous clauses; 'He thought the being equal to God no usurpation; yet He emptied Himself;' so expressly Waterland, and, as far as we can infer from renderings almost perplexingly literal, Auth., and the principal ancient Vv., except *Æth.* (2) If, on the other hand, we adopt (b) as above; then — *ὑπαρχ.* will be concessive, *οὐχ ἄρπ. ἡγ.* will refer to the consequent account of Christ's humiliation, preserving an exact parallelism to *μὴ τὰ ἐαυτῶν σκοπ.*, *ἄρπ.* will recede further from its lexical meaning, but ἀλλὰ will retain its usual, proper, and logical force after the negative clause ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. ii. 2), and the sentence will be even, continuous, and in fullest contextual harmony: 'He did not deem His equality to God a prize to be seized, but, etc.;' in other words, — 'He did not insist on His own eternal prerogatives, but, on the contrary, humbled Himself to the condition and sufferings of mortal man.' Of these two interpretations while (1) preserves more nearly the primary lexical meaning of *ἄρπαγμός*, it so unduly expands that of ἀλλὰ, and so completely mars the regular antithesis (*οὐκ — ἀλλὰ*), that we seem bound to adopt confidently and unhesitatingly the latter interpretation: see especially Waterland (*l. c.*, p. 110), who while adopting (1) shows clearly that (2) is a sound and catholic interpretation: compare Middleton, *Gr. Art.* p. 370, Browne, *Articles*, i. 2, p. 41, neither of whom, however, seems to have felt sufficiently the lexical difficulty connected with *ἄρπαγμός*. All

καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν, γενόμενος

attempts to preserve both the *exact* meaning of ἄρπ. and the regular grammatical sequence (Meyer, and apparently Alf.), in fact to combinè (1) and (2), seem hopeless: the two translations are fundamentally distinct, and most of the confused interpretations of this passage are owing to this distinction and this incompatibility not having been seen and recognized. It is fair to add that of these attempts, the most plausible is the assumed coherence of the negative with ἀρπαγμόν (= 'non-rapinam'), but to this the form and balance of the sentence, — the appearance of οὐ with an aorist in the first member, followed by ἀλλὰ with a responsive aor. in the second member, — seems, as before, to present a grammatical objection that remains in all its fullest validity.

Lastly, it is not correct to say (De Wette) that τὸ εἶναι κ. τ. λ. must refer to something Christ did *not* possess: surely it is logically accurate to say, that Christ did not seize for Himself, and covet to retain a state that was then his own. Even though such phrases as τὸν θάνατον ἀρπαγμα θέμενοι (Euseb. *Hist.* VIII. 12) may be found, would it be necessarily incorrect to say of a patriot, οὐχ ἄρπ. (or ἄρπ.), ἠγήσατο τὸν βίον ἀλλ' εἴλετο τὸν θάνατον? εἶ αὐτὸν ἐκένωσεν]

'emptied Himself,' not metaphorically, 'humiliavit,' Æth., but according to the simple and lexical meaning of the word (compare Xenoph. *Æcon.* VIII. 7, al.), 'exinanivit,' Vulg., Claroman.;

[inane reddidit] Syriac, 'effluere fecit,' Copt.; compare 'us-lauida,' Goth. Of what did He empty Himself? Not exactly of the μορφή Θεοῦ (Mey., Alf.) unless understood in a sense different to that which it *inferentially* has in the preceding clause, for, as Waterl. truly says, 'He had the same *essential* glory, the

same real dignity He ever had' (μένων δ' ἦν, ἔλαβεν δ' οὐκ ἦν (Chrys.), but, as the following clause more expressly shows, of that which he had *in* that form (comp. Pearson, *Creed*, Vol. I. p. 158), that Godlike majesty and visible glories (comp. Delitzsch, *Psychol.* p. 34) which He had from all eternity: τὴν ἀξίαν κατακρύψας τὴν ἀκρὰν ταπεινοφροσύνην ἐλετο, Theodoret. The military metaphor which Krebs (*Obs.* p. 329) finds in κενοῦν and even in ἄρπ. ἠγήσ., seems doubtful in the highest degree.

μορφῆν δούλου λαβών] 'taking, or by taking, the form of a servant;' the action of the aor. part. being synchronous with that of the finite verb (see Bernhard., *Synt.* x. 9, p. 383, notes on *Eph.* i. 9), and serving more fully to explain it: 'si quæris quomodo Christus seipsum exinanivit? Respondet apostolus, servi formam accipiens,' Bull, *Prim. Trad.* VI. 20. The choice of the term δούλου, as the same great writer ably observes, has no reference to any *servilis conditio* ('miseram sortem,' Heinec.), but is suggested only by the preceding antithesis μορφή Θεοῦ, and marks the relation which our Lord *assumed* towards God; 'ad Deum autem comparata creatura omnis servi formam habet, Deique ad obedientiam obstricta tenetur,' *ib.* § 20.

ἐν ὁμοιώματι κ. τ. λ.] 'being made in the likeness of men;' modal clause *subordinated* to the preceding:—'if any man doubt how Christ emptied Himself, the text will satisfy him, by taking the form of a servant; if any still question how he took the form of a servant, he hath the apostle's resolution by being made in the likeness of men,' Pearson, *Creed*, Vol. I. p. 157 (ed. Burton). The expression ἐν ὁμοιώμ. is very noticeable; Christ though perfect man was still not a mere man, α. ψιλὸς ἄνθρωπος, but was ὁ Λόγος σὰρξ γενόμενος; compare Tho-

ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. ⁹ διὸ καὶ ὁ Θεὸς αὐτὸν

ophylact in *loc.*, and Fritz. *Rom.* viii. 3, Vol. II. p. 97. Lastly, γίνεσθαι does not here imply merely 'to be born,' but, as the context requires, with a greater latitude of meaning, 'apparere,' 'in conspectum venire,' Kühner on Xenophon *Mem.* III. 3. 6 (Meyer), while ἐν is used with a quasi-local force to mark the envelope or environment; see Bernhardt, *Synt.* v. 7, p. 209.

8. καὶ σχῆματι κ. τ. λ.] 'and being found in fashion as a man,' etc.; dative of reference, Winer, *Gr.* § 31. 6, p. 193, and notes on *Gal.* i. 22; οὐ τοῦτο λέγων, ὅτι ἡ φύσις μετέπεσεν οὐδὲ σύγχυσις τις ἐγένετο, ἀλλὰ σχήματι ἐγένετο, Chrys. This clause is connected by De Wette, Meyer, *Tisch.* (ed. 2, 7), and others closely with what precedes, a stop being placed after ἄνθρωπος, and ἐταπείνωσεν being left, without any connecting particle, to commence the next clause: so also Copt., and probably Syr. and Æth. To such a punctuation there are two grave objections. On the one hand, such an abrupt separation in a group of clauses which have a close logical and historical coherence is improbable, and apparently unprecedented (the examples cited by De Wette, *Gal.* iii. 13, v. 25, 2 Cor. v. 21, are not in point): on the other, as was hinted above on ver. 6, the slight break, combined with the somewhat peculiar ἐδρεθεῖς harmonize admirably with the change of subject, and indicate the transition from the pre-incarnate glory to the incarnate humiliation and post-incarnate exaltation of the Eternal Son: so it would seem, expressly, Chrys. *Hom.* VII. 4, init. Εὔρεθεῖς is thus not for ὢν, but, as always, implies that He was found, manifested, acknowledged, to be; see notes on *Gal.* ii. 17, and Winer, *Gram.* § 64. 8, p. 542 sq. On σχῆμα, which, as its derivation [ἔχω] clearly hints, is not = ὁμολομα, Heinr., but de-

notes the *habitus*, 'outward guise, demeanor, and manner of life' (οἰκείου σχῆμα περιέθηκε, Lucian, *Necyom.* § 16, σχῆμα φρυγανιστήριος λαβών, Polyæen. *Strategem.* I. p. 37 [Wetst.]), and its distinction from the more 'intrinsic' and 'essential μορφή,' see *Journ. Class. Phil.* No. VII. p. 115 sq.; compare notes on 2 *Tim.* iii. 5.

ὡς ἄνθρωπος] 'as a man;' though a perfect man, yet not a mere man; ἡμεῖς γὰρ ψυχὴ καὶ σῶμα· ἐκείνος Θεός, καὶ ψυχὴ, καὶ σῶμα, Chrys., who, however, would have expressed himself with more psychological exactness if, in both clauses for ψυχὴ, he had written πνεῦμα καὶ ψυχὴ; comp. Luke xxiii. 26, and Delitzsch, *Bibl. Psychol.* v. 1, p. 283 sq.

ἐταπείνωσεν] 'humbled Himself;' not ἐαυτὸν ἐταπ., the emphasis resting rather on the act, than, as before (ἐαυτ. ἐκέν.) on the subject. Ἐταπείν. is clearly not synonymous with ἐκέν. (Rheinw.), but refers to the acts of condescension and humiliation in that human nature which He emptied Himself to assume: 'non solum, cum Deus esset, naturam assumpsit humanam, verum in eâ se vehementer humiliavit et dejecit,' Bull, *Prim. Trad.* VI. 21. On the meaning of ταπεινός [allied with τάπησ, and not improbably derived from a root ΣΤΑΠ—'press,' 'tread,' compare Benfey, *Wurzellex.* Vol. I. p. 656] in Christian writers in contradistinction to heathen (by whom it is commonly used in a bad sense, e. g. ταπεινὴ καὶ ἀνελεύθερος, Plato, *Legg.* IV. p. 774 c.), see Trench, *Synon.* § 42.

γενόμενος κ. τ. λ.] 'by becoming obedient even to death;' modal clause appended to and explaining ἐταπείνωσεν; the supplementary words μέχρι κ. τ. λ. not belonging to the finite verb (Beng., Hofm. *Schriftb.* Vol. II. 1, p. 80), but, as the explanatory nature of the participial clause and the even flow of the

ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,

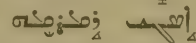
sentence clearly require, —to γενόμενος ὑπὲρ. The ὑπακοή here mentioned was not that shown to His earthly parents (Zanch.), or to Jews and Romans (Grotius), but, as the following verse seems distinctly to indicate, to God; compare Matth. xxvi. 39, Rom. v. 19, Heb. v. 8. The meaning of the term cannot fairly be pressed, e. g. ὑπήκουσεν ὡς υἱός, οὐχ ὡς δοῦλος, Theod., for see Rom. vi. 16, Col. iii. 22. As the derivation suggests, ὑπήκοος and ὑπακούειν involve the idea of ‘dicto obtemperare;’ πείθεσθαι is rather ‘monita sequi,’ πειθαρχεῖν ‘coactus obsequi;’ see Tittm. *Synon.* i. p. 193, and notes on *Tit.* iii. 1. On the apparent futility of distinctions between μέχρι (here not of time but degree) and ἄχρι, see on 2 *Tim.* ii. 9.

θανάτου δὲ στ.) ‘yea death on the cross;’ not only death, but a death of suffering, shameful and accursed: οὗτος γὰρ [ὁ θάνατος] πάντων ἐπονειδιστικώτερος εἶναι ἐδόκει, οὗτος δ αἰσχύνῃς γέμων, οὗτος δ ἐπάρατος, Chrys. On the use of δὲ in repetition, in which however the original oppositive force may just faintly be traced (‘similis notio quodam modo opponitur’), see Klotz, *Devar.* Vol. II. p. 361, Hartung, *Partik.* δέ, 2. 7, Vol. I. p. 168; and on the genitive (of ‘more remote relation’), see exx. in Winer, *Gr.* § 30. 2, p. 168.

9. διὸ καί) ‘On which account also;’ ‘in consequence of this condescension and humiliation on the part of Christ God also, etc.;’ the καί not being merely consecutive (De W., Mey.), but standing in connection with ὑπερύψ., and serving to place in gentle contrast the consequent exaltation with the previous ταπεινωσις; see Klotz, *Devar.* Vol. II. p. 635, and notes on ch. iv. 12. The meaning of διὸ, ‘quo facto’ (comp. Wolf, al.), adopted only, it is to be feared, from dogmatical reasons, is distinctly unten-

ble in grammar, and by no means necessary in point of theology; ‘God,’ as Br. Andrewes says, ‘not only raised Him, but, *propter hoc*, even “for that cause” exalted Him also to live with Him in glory for ever, *Serm.* i. Vol. II. p. 197, *ib.*, p. 325: ὅταν τῆς σαρκὸς ἐπιλάβηται ὁ μακάριος Παῦλος πάντα λοιπὸν τὰ ταπεινὰ μετὰ ἀδείας φθέγγεται, Chrysost. *in loc.* On the humiliation of the Eternal Son see especially Jackson, *Creed*, VIII. 1. 2, and on the nature and degree of His exaltation, Andrewes, *Serm.* ix. Vol. I. p. 322 sq. (A.-C. Libr.).

αὐτὸν ὑπερύψωσεν) ‘highly exalted

Him;’  [multum exaltavit eum] Syr.; compare Psalm

xcvi. 9, σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς, Dan. iv. 34. The ὑπὲρ is not here temporal, nor even local, though the reference is obviously to the Ascension (Eph. iv. 10) and elevation at the right hand of God, but *ethical*, — ‘dignitate atque imperio supra omnes,’ Zanch., ‘insigniter extulit,’ Just.: so Æthiopic, Copt. On St. Paul’s favorite use of ὑπὲρ and its compounds, see notes on *Eph.* iii. 20. The exact nature of this exaltation is well discussed in Waterl. *Serm.* II. Vol. II. p. 112; it is to be doubted, however, whether, as Waterl. maintains, the reference is specially to Christ as Son of God, and to ‘an exaltation relative to us, by a new and real title, viz., that of redemption and salvation;’ so also Jackson, *Creed*, xi. 3. 4, Bull, *Primit. Tradit.* vi. 23. The accordant opinion of these great writers claims our most serious consideration; still as the aor. seems to point to a definite historical fact, — as in ver. 8 there is appy. almost a marked transition from the pre-incarnate to the incarnate Son, — as in ver. 10 this allusion seems still continued in the name Ἰησοῦ, — so here the

10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ

reference is the same; ὑπερψοῦσθαι λέγεται, καὶ ὡς οὐκ ἔχων, διὰ τὸ ἀνθρώπινον μονουοῦχί, Hippolyt. *Fragm.* Vol. II. p. 29 (ed. Fabr.). The exaltation is thus not merely relative but proper; an investiture as the Son of Man, with all that full power, glory, and dominion, which as God He never wanted; see Pearson, *Creed*, Vol. I. p. 190 (ed. Burt.). So, distinctly, Chrysost., Theodoret, Cyr.-Alex., some of the ante-Nicene and apparently the bulk of the post-Nicene writers. For the psychological considerations dependent on this exaltation of the God-man, see Delitzsch, *Bibl. Psych.* v. 1, p. 287.

ἐχαρίσατο]

‘freely gave;’ chap. i. 29. ‘There is no reason whatever to depart from the simple and proper lexical meaning of the word; εἰ δὲ λέγεται ἐν τάξει χαρίματος τὸ ὑπὲρ πᾶν ὄνομα δέχεσθαι, εἰς ἐκεῖνο δηλονότι μετὰ σαρκὸς ἐπανάγεται, εἰς ὑπὲρ ἦν καὶ δίχα σαρκός, Cyr.-Alex. *Theaur.* p. 130.

ὄνομα κ. τ. λ.]

‘a name the which is above every name;’ a name, which, as the context shows, is not to be understood generically (comp. Eph. i. 21, Heb. i. 4), as Κύριος (Mich.), or υἱὸς Θεοῦ, but specifically and expressly as Ἰησοῦς, the name of His humiliation, and henceforth that of His exaltation and glory; a name with which now every highest attribute, grace, power, dominion, and κυριότης (ver. 11) is eternally conjoined. There is thus no reason whatever for modifying the simple meaning of ὄνομα: both here and elsewhere (Mark vi. 14, John xii. 28, Acts iii. 16, Rom. i. 5, al.) the idea of ‘dignity’ (Bloomf., Heinr.), is derived solely from the context; see Van Heng. *in loc.* The reading is somewhat doubtful. *Lachm.* and *Mey.* read τὸ ὄνομα τὸ κ. τ. λ., with ABC; 17; Copt. [a language which has a definite and indefinite article], Dionisius-Alex., Euseb.,

Cyr. (2), al.; but, as the insertion can more plausibly be referred to grammatical correction than the omission to erroneous transcription,—scil. the precedence of τὸ, we retain with DEFGKL: nearly all mss.; Orig., Ath., Chrys., al., the reading of *Tischendorf.* On the use of the article with the defining clause to characterize more expressly the preceding anarthrous noun, see Winer, § 21. 4, p. 126, who, however, appears to lean to the other reading.

10. Ἰνα κ. τ. λ.] ‘that in the name of Jesus;’ purpose and intent of the exaltation. Ἐν τῷ ὀνόμ. is not equivalent to εἰς τὸ ὄνομα (Heinr.) as directly specifying that to which (Æth.) the adoration is to be paid, nor yet, ‘ad nomen,’ Beza (compare Auth.), ‘nuncupato nomine,’ Grot.,—a meaning of ἐν ὀνόμ. wholly without example in the N. T., but, with the full force of the prep., denotes the spiritual sphere, the holy element as it were, in which every prayer is to be offered and every knee to bow; see Eph. v. 20, and Harless *in loc.*, who well remarks that τὸ ὄνομα κ. τ. λ. does not imply simply and *per se* the personality (‘pro personâ positum,’ Est.), but that personality as revealed to and acknowledged by man: compare also Winer, *Gr.* § 48. a, p. 345.

πᾶν γόνυ

κ. τ. λ.] ‘every knee should bow;’ εἰς προσκύνησιν δηλονότι, Œcumen.; genuflection being the external representation of worship and adoration; see Rom. xi. 4, xiv. 11, Eph. iii. 14 and notes *in loc.*, Suicer, *Theaur.* Vol. I. p. 777. The subject to whom the adoration is directed, can only be, as Meyer rightly observes, the principal subject of the context, our Lord and Master Jesus Christ. Such an adoration is not, however, as Meyer goes on to say, merely relative (comp. ver. 11, εἰς δόξαν Θεοῦ), but, as the whole aspects of the passage, its

ἐπιγείων καὶ καταχθονίων,[†] ¹¹ καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρός.

clear contrasts, and its concluding theme, — the exaltation of the Son, — seem all plainly to indicate, *positive* and *absolute*. By no one has the distinction between the relative and absolute worship of the Son been more clearly enunciated than by Bishop Bull; ‘si absolute ut Deus spectatur.....idem plane divinus cultus quem Patri exhibemus omnino debetur: Sin Filium intueamur relate qua Filius est, et ex Deo Patre trahit originem; tum rursus certum est cultum et venerationem omnem quem ipsi deferimus, ad Patrem redundare,’ *Fid. Nic.* ix. 15, — a section that for soundness of divinity and clearness of definition deserves attentive perusal: see also Waterl. *Def. of Quer.* xvii. xviii. Vol. II. p. 421 sq.

ἐπουρανίων κ. τ. λ.] ‘of things in heaven, and things on earth, and things under the earth;’ ‘quæ in cœlis, et in terrâ, et in abyssis,’ Æth. (Platt); comp. Rev. v. 13, and for examples of a similar separation of the nom. from its dependent genitives, Winer, *Gram.* § 30. 2, p. 172. The three classes here mentioned are to be understood not with any ethical reference (καὶ οἱ δίκαιοι [not καὶ οἱ ζῶντες, as cited by Mey. and Alf.] καὶ οἱ ἁμαρτωλοί, Chrys. 2), but simply and plainly, angels and archangels in heaven (comp. Eph. i. 20, Heb. i. 4, 6), men upon earth (compare Plato, *Republ.* viii. p. 548 A, [ib.] *Axiach.* 368 B), and the departed under the earth; ἐπουρανίους καλεῖ τὰς ἀοράτους δυνάμεις, ἐπιγείους δὲ τοὺς ἐτι ζῶντας ἀνθρώπους καὶ καταχθονίους τοὺς τεθνεῶτας; compare Delitzsch, *Bibl. Psych.* vi. 3, p. 354. The last class is referred by Chrys. I, Theoph., and Œcum. to δαίμονες, but, as Meyer well observes, such is by no means the locality elsewhere assigned to them by the apostle (comp. Eph. vi. 12), nor is the homage of impotence or subjugated malice (2 Pet. ii. 4, Jude 6) an

idea so suitable with the present as with the following clause. The other interpretations that have been proposed are either purely arbitrary (Christians, Jews, Heathens), or adjusted to dogmatical preconceptions (‘qui in purgatorio sunt,’ Est.) to which the context yields no support.

It may be here briefly remarked that the reverential custom of making an outward sign of adoration at the name of Jesus (Canon 18), though certainly not *directly* deducible from this text, may still, as Mede admits, be derived from it ‘generali et indefinitâ consequentiâ,’ *Epist.* 71; see Bingham, *Antiq.* Vol. ix. p. 245 sq., Andrewes, *Serm.* ix. Vol. I. p. 334 sq. (A.-C. Libr.).

11. πᾶσα γλῶσσα] ‘every tongue;’ not metaphorically, πάντα τὰ ἔθνη, Theodoret, but simply and literally in accordance with, and in expansion of, the preceding concrete expression πᾶν γόνυ; ‘the knee is but a dumb acknowledgment, but a vocal confession that doth utter our mind plainly,’ Andrewes, *Serm.* ix. Vol. II. p. 337, who, however, with his characteristic exhaustion of every possible meaning also notices the former, p. 339.

ἐξομολογήσεται] ‘openly confess,’ ‘diserte confiteatur’ [confitebitur], Beng.; the prep. not merely pointing to ‘exitum vocis ab ore,’ Van Hengel (comp. Andrewes, *l. c.*), but, as the occurrence of the simple verb in similar but less emphatic passages (John ix. 22, al.), indirectly suggests, the *openness* and *completeness* of the ὁμολογία; compare Acts xix. 18, ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις, Philo, *Leg. Alleg.* § 26, Vol. I. p. 60 (ed. Mang.), Lucian, *Hermet.* § 75; and see Fritz, *on Matth.* iii. 6, p. 126, who, however, on the other hand, somewhat *over-presses* the force of the compound, ‘lubenter et aperte et vehementer confi-

Work out your salvation ;
be peaceful and blameless,
and give me cause to re-
joice, even if I have to be offered up for you.

12 Ὡστε ἀγαπητοί μου, καθὼς πάντοτε ὑπη-
κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνου, ἀλλὰ

teri.' The student must always bear in mind the tendency of later writers to compound forms : see Thiersch, *de Pent.* II. 1, p. 83. The reading is doubtful : on the one hand the fut. [ACDEFGKL ; 30 mss. ; *Tisch.*] may be due to a change of vowels ; on the other hand the subj. [B ; *Lachm.* ex errore] is very probably a correction of the anomalous future. On the whole, it seems safer to adhere to the majority of MSS. For examples of ἵνα with a fut. see Winer, *Gr.* § 41. 1. b, p. 258.

Κύριος] Predicate put forward with especial emphasis ; the contrary, as Mey. observes, is ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 3. This august title is not to be limited ; it does not refer to a κυριότης merely over rational beings (Hoelen.), but assures us that not only hath Jesus Christ 'an absolute, supreme, and universal dominion over all things, as God,' but that as the Son of Man He is invested with all power in heaven and earth ; partly economical, for the completing of our redemption ; partly consequent unto the union, or due unto the obedience of His passion, Pearson, *Creed*, Art. II. ad fin., Vol. I. p. 196 (ed. Burton).

εἰς δόξαν κ. τ. λ.] 'to the glory of God the Father,' dependent on ἐξομολ., not on ὅτι κ. τ. λ. ; i. e. the object contemplated by the act of confession (Mey., De W., Wiesing.), not the subject matter of it, Andrewes (*l. c.*), who, however, notices both. The transl. of Vulg., 'in gloria' (*Æth.*, comp. Beng.), is an untenable alteration of the more correct 'in gloriam' [better 'ad gloriam,' see Hand, *Tursell.* Vol. III. p. 317] of the Old Latin ; so correctly Syr., Copt. (?). The confession of Jesus as Lord of all redounds 'to the glory of the Father, whose Son He is ; their honor inseparable and their glory one,' Waterl. Vol.

II. p. 118 : ὁρᾷς πανταχοῦ ὕταν ὁ Υἱὸς δοξάζεται, τὸν Πατέρα δοξαζόμενον. Οὕτω ὕταν ἀτιμάζεται ὁ Υἱὸς ὁ Πατὴρ ἀτιμάζεται, Chrys., — true and wise words that it is well to bear in mind. We now pass on to a more easy paragraph.

12. Ὡστε] 'So then,' 'Consequently ;' exhortation directly and definitely flowing, not from all the previous admonitions, ch. i. 27 sq. (De W.), but more especially from the paragraph immediately preceding, εἰς τοῦτο ἀφορῶντες τὸ παράδειγμα, Theodoret. In the union of ὥστε with the imper. the usual force of the particle ('consecutio alicujus rei ex antecedentibus,' Klotz) is somewhat obscured, — the idea of real or logical consequence (see notes on *Gal.* ii. 13) merging into that of inferential exhortation ; 'rem faciendam certo documento firmat,' Ellendt, *Lex. Soph.* Vol. II. p. 1013 : see also Klotz, *Devar.* Vol. II. p. 776, and for examples, Winer, *Gr.* § 41. 5. 1, p. 269. In such a case the correct translation in Latin is not 'igitur' (Ellendt, *Lex. Soph.* s. v. p. 1013), nor even perhaps 'proinde,' Beza (which according to Heindorf = 'igitur cum exhortatione quadam'), but 'itaque,' Vulg., this particle being more correctly used of conclusions naturally flowing from what has preceded (*nexus realis*), 'igitur' of conclusions that are the result of pure ratiocination (*nexus logicus*) ; see especially Hand, *Tursell.* Vol. III. p. 187.

καθὼς πάντοτε κ. τ. λ.] 'as ye were always obedient :' observe the latent parallelism to ὑπήκοος γενόμεν. v. 8. But to whom was the obedience shown ? Not, as the context might at first sight seem to suggest, 'mihi,' *Æth.*, Conyb., 'mihi ad salutem vos hortanti,' Beng., but, as the more plausible connection of μὴ ὡς κ. τ. λ. with the last clause seems to in-

νῦν πολλῆς μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου

dicare, — to the tacit subject of the ὑπακοῇ in ver. 8, *i. e.* ‘to God;’ or what is in effect equivalent to it, ‘Dei præceptis ab apostolo traditis,’ Estius: so Van Heng., Mey., Alf., and among the older expositors, Crell. and perhaps Justiniani. On the later form καθῶς, see notes on Gal. iii. 6. μὴ ὡς κ. τ. λ.]

‘not as if in my presence only, but now much more in my absence.’ These words must be connected with the succeeding imperative κατέργυ. (Grot., Lachm.), not with the preceding aor. ὑπηκ., — a construction which would certainly seem to require οὐ (see Winer, *Gr.* § 55. 1, p. 422), and would tend to obliterate the force of νῦν. The ὡς (though omitted by B; a few mss.; Copt., Æth., al.) is certainly genuine, and not to be passed over in translation. The apostle does not content himself with the simple precept, κατέργυ. μὴ ἐν παρ. κ. τ. λ., but also specifies the feeling and spirit with which they were to do it; *i. e.* not with the spirit of men who did it when he was present, but left it undone when he was absent, but who even in the latter case did it in a yet higher degree; see Mey. *in loc.*, who has well explained the force of this particle. The slight difficulty arises from two oppositions — πάντοτε — νῦν, παρουσία — ἀπουσία being blended in a single enunciation. μετὰ φόβου κ. τ. λ.]

‘with fear and trembling,’ *i. e.* with anxious solicitude, with a distrust in your powers that you can ever do enough; see especially Eph. vi. 5, and notes *in loc.*; compare also 1 Cor. ii. 3, 2 Cor. vii. 15, where the meaning is substantially the same. The ‘fear’ is thus to be referred, not directly to God (νόμιζε παρεστάναι τὸν Θεόν, Chrys., Waterland, *Works*, Vol. v. p. 683), but only indirectly and inferentially; the φόβος arose directly from a sense of the greatness of the work and the possibility of failure;

the τρόμος was the anxious solicitude which was naturally associated with it; see Conyb. *in loc.* An implied exhortation to humility (Neander, p. 67), or warning against false security (Calv.), is not required by the context, and is not in accordance with what seems the regular meaning in which the present form of words is used by the apostle; see esp. the good note of Hammond, who has well investigated the meaning of the expression; comp. Beveridge, *Serm.* xvi. Vol. i. p. 294, who, however, is here less precise and discriminating.

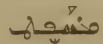
τὴν ἑαυτῶν σωτηρίαν.] ‘your own salvation;’ the reflexive pronoun not without emphasis, hinting that now they were alone, and must act for themselves; compare Beng. Their salvation was something essentially individual, something between each man and his God. A reference to the example of Christ (‘as He obeyed so do you obey,’ Alf.) seems very doubtful; the whole exhortation refers to that example, but the individual pronoun more naturally points to the words which immediately precede it. The unsatisfactory interpretation ἑαυτῶν = ἀλλήλων (compare Michaelis) is fairly refuted by Van Heng. *in loc.*

κατεργάσασθε] ‘complete,’ ‘carry out,’ ‘peragate,’ Grot., ‘perficite, perfectum reddite,’ Just. 2: compare Rom. vii. 18, Eph. vi. 13, and see notes *in loc.*, where the meanings of this verb are briefly noticed. The compound form does not imply the σπουδὴ or ἐπιμέλεια (Chrysost.), but the ‘perseverantia’ that was to be shown, the intensive κατὰ indicating the carrying *through* of the ἔργον; see Rost u. Palm, *Lex.* s. v., and s. v. κατὰ, iv. Vol. i. p. 1599. On the practical aspects of the doctrine, see the good sermon by Beveridge, *Serm.* xvi. Vol. i. p. 284 (A.-C. Library), Taylor, *Life of Christ* III. 13. 16, Sherlock, *Sermon*

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν

XVIII. Vol. I. p. 311 (edit. Hughes).

13. Θεὸς γὰρ κ. τ. λ.] ‘for God is He who effectually worketh,’ etc.: yea, work and be not disheartened, for verily God is He who worketh within you. The γὰρ is not *argumentative* in reference to a suppressed thought, μὴ φόβου ὅτι εἶπον, μετὰ φόβ. καὶ τρόμου, Chrys., but *explanatory* (see notes on Gal. ii. 6), in reference to the preceding command, obviating any objection by demonstrating the vital truth on which it was based, and the great principle on which it was justifiable: ‘work anxiously, work solicitously; verily (‘sane pro rebus comparatis,’ Klotz, *Devar.* Vol. II. p. 232) ‘God giveth you the ability;’ compare Lücke on John iv. 44. The omission of the article before Θεὸς is justified by ABCD¹ FGK; al., and is adopted by Lachm. and Tisch. ὁ ἐνεργῶν] ‘He

who worketh effectually,’  [efficient, sedulam operam navans] Syriac. The full meaning of this word, so frequently used by St. Paul, must not be obscured; it appears in all cases to point not only to the inward nature of the working, but also to hint at the persistent and effective character of it, scil. ἐνεργὸν εἶναι, ‘vim suam exercere;’ comp. Polyb. *Hist.* III. 6. 5, XVII. 14. 18, XXVII. 1. 11. When then Augustine urges in opposition to the Pelagian misinterpretation, ‘Deus facit ut faciamus, præbendo vires efficacissimas voluntati,’ he would seem to be no less verbally exact than doctrinally accurate: compare *de Grat. et Lib. Arb.* 9. 16, *contra Pelag.* I. 19.

It may be remarked in passing, that ἐνεργεῖν is used several times in Polybius, see Schweigh. *Lex.* s. v.; there is however this distinction between his use and that of St. Paul, that by the latter it is never used in the passive (see notes on Gal. v. 6), and by the former never in

the middle; see Fritz. *Rom.* vii. 5, and for a notice of its various constructions, notes on Gal. I. c., and *ib.* ii. 8: see also Suicer, *Thesaur.* Vol. I. p. 1115.

ἐν ὑμῖν] ‘in you,’ i. e. in your minds, not among you; this being alike precluded by the prevailing use of the verb (Matth. xiv. 2, 2 Cor. iv. 12, Gal. iii. 5 [see notes], Col. i. 29, al.) and the nature of the context. καὶ τὸ

θέλειν κ. τ. λ.] ‘both to will and to do,’ as much the one as the other. Observe especially the use of the more emphatic enumeration καὶ—καὶ; the θέλειν no less than the ἐνεργεῖν is a direct result of the divine ἐνέργεια; see Winer, *Gr.* § 53. 4, p. 389, notes on 1 Tim. iv. 10. Of these the first (τὸ θέλειν) is due to the inworking influence of sanctifying grace (Waterl. *Serm.* xxvi. Vol. v. p. 688), or, to speak more precisely, of *gratia præveniens*, to which the first and feeblest motion of the better will, the first process of the better judgment (2 Cor. iii. 5), is alone to be ascribed; comp. Andrewes, *Serm.* Vol. v. p. 303: the second (τὸ ἐνεργεῖν) to the *gratia co-operans*, by the assistance of which *we strive* (‘non per vires nativas sed dativas’) to perform the will of God; see Ebrard, *Christl. Dogm.* § 524, Vol. II. p. 566. The language of Chrys. *in loc.*, ἐν δελήσῃς, τότε ἐνεργήσει τὸ θέλειν, might thus seem open to exception if the δελήσῃς is to be referred to a ‘dispositio prævia;’ this however cannot be certainly inferred from his context. For the diversities of opinion on this text, even among Romanists, see the long and perspicuous note of Justiniani *in loc.*, and for the differences among Protestants, and the necessary distinction between *passivity* (‘homo convertitur nolens’) and *receptivity* (‘ex nolente fit volens’), see Ebrard, *Christl. Dogm.* § 519—522, Vol. II. p. 558 sq. It may be remarked that

ἐν ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα


the repetition of the word ἐνεργεῖν, (preserved correctly by Claroman., Coptic, but not Syr., Vulg.), rather than κατεργάξασθαι, is due to the fact that it expresses more exactly *the inward ability showing itself in action*, and is thus more suitable in connection with θελεῖν. While then this important verse is a conclusive protest against Pelagianism on the one hand, its guarded language as well as its intimate connection with ver. 12 show that it is as conclusive on the other against the Dordracene doctrines of irrevocable election (cap. 1), and all but compelling grace : cap. III. IV. 12, 16, Reject err. 8.

ὕπερ τῆς εὐδοκίας. [εὐδοκίας.] ‘of His good pleasure,’ i. e. in fulfilment of, to carry it out and satisfy it ; διὰ τὴν ἀγάπην, διὰ τὴν ἀρεσκείαν αὐτοῦ, Chrys. The prep. ὑπὲρ here seems to approach in meaning κατά (Eph. i. 5), or διὰ (Eph. ii. 4), but may still be clearly distinguished from either. It does not represent the εὐδοκία as the mere *ratio* of the action, or the mere *norma* according to which it was done, but, as the *interested cause* of it ; the *commodum* of the εὐδοκία was that which the action was designed to subserve ; comp. Rom. xv. 8, John xi. 4, where however the primary meaning of ὑπὲρ is less obscured : see Winer, *Gr.* § 47. 1, p. 343, and compare Rost u. Palm, *Lex.* s. v. ὑπέρ, 2, Vol. II. p. 2067. Εὐδοκία is referred by Syr., Just., Green (*Gram. N. T.* p. 302), to the ‘bona voluntas’ of the Philippians : this is grammatically plausible, but owing to the preceding θελεῖν (Meyer) not exegetically satisfactory. Still less probable is the connection of the clause with ver. 14 (Conyb.), which, independently of grammatical difficulties (see Alford), has the whole consent of antiquity, Ff. and Vv., opposed to it. On the meaning of εὐδοκία, see notes on Eph. i. 5, and compare Andrewes, *Serm.* XIII.

Vol. I. p. 239 (A.-C. Libr.).

14. πάντα] ‘all things,’ not exactly ‘everything you have to do,’ or with ref. to ver. 3 (Fell), but, as the context and the last of the two associated substantives seem to suggest, ‘everything which stands in more immediate connection with the foregoing commands, and in which the malice of the devil might more especially be displayed :’ see Chrysost. *in loc.*

γογγυσμῶν] ‘murmurings ;’ compare 1 Pet. iv. 5, ἄνευ γογγυσμοῦ : here apparently against God, ὁ γογγύζων ἀχαριστεῖ τῷ Θεῷ, Chrys. ; not, against one another, Wiesinger (‘placide se gerant inter homines,’ Calvin.), — a command which here finds no natural place. Alford urges that in every place in the N. T. (only 4, and only here by St. Paul) γογγυσμ. refers to murmuring against *men* ; but of these passages, one (John vii. 12) is not applicable, and another (1 Pet. iv. 9, compare De Wette) not perfectly certain. That it may be applied to God seems demonstrable from 1 Cor. x. 10. The forms γογγύζω and γογγυσμὸς [perhaps derived from the Sanscr. *guy*, ‘to murmur,’ Benfey, *Wurzeltlex.* Vol. II. p. 62] are said to be Ionic, the Attic forms being τουνδορίζω and τουνδορυσμός ; see Lobeck, *Phryg.* p. 358, compare Thom. M. p. 856 (ed. Bern.). On the alleged but doubtful distinction between ἄνευ and χωρίς, see notes on Eph. ii. 12.

διαλογισμῶν] ‘doubtings,’ ‘hæsitacionibus,’ Vulg., Æthiop. [dubitatione], Copt. [cogitationibus], — not ‘detractacionibus,’ Clarom., or  [divisione], a meaning not found in the N. T., and apparently not supported by any good lexical authority ; see especially notes on 1 Tim. i. 8, where this word is briefly noticed. Alford urges the use of διαλογίζω [read -ίζομαι] in Mark ix. 33,

ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα γένησθε

34; but even there the idea is 'discussion,' rather than 'dispute' or 'contention:' comp. Xenoph. *Mem.*, III. 5. 1.

15. Ἰνα κ. τ. λ.] Object and aim, not 'incitamentum' (Van Heng.), contemplated in the foregoing exhortation. They were to fulfil everything connected with the great command, ver. 12 sq., without murmurings and doubtings, that they might both outwardly evince (ἄμεμπτοι) and be inwardly characterized by (ἄκέρ.) rectitude and holiness, and so become examples to an evil world around them. When Alford urges against the internal reference of διαλ. that the object is outward, — blamelessness and good example, he suppresses the direct internal object ἀκέραιοι (suitably answering to χωρὶς διαλ.), and makes the appositionally stated, and more indirect object, — the good example, primary and direct. The reading is very doubtful; *Lachm.* reads ἦτε with AD¹E¹FG; *Vulg.*, *Clarom.*, al.; *Lat. Ff.*; but the external authority (BCD²E²KL; appy. all mss.; *Chrys.*, *Theod.*, *Dam.*, al.) combined with the greater probability of correction seems slightly preponderant in favor of the text.

ἀκέραιοι] 'pure,' 'simplices,' *Vulg.*, *Æth.*, 'sinceres[i],' *Clarom.*; not 'harmless,' *Auth.*, *Alf.*, -- a meaning not recognized by the best ancient *Vv.*, and neither in harmony with the derivation and lexical meaning of the word (ὁ μὴ κεικραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποίκιλος, *Etymol. M.*), nor substantiated by its use in the *N. T.*: see *Matth.* x. 16, ἀκέραιοι ὡς αἱ περιστεραί, *Rom.* xvi. 19, ἀκέραιους εἰς τὸ κακόν; in the former of which passages it stands in a species of antithesis to φρόνιμος, in the latter to σοφός; compare *Suicer*, *Thesaur.* s. v. Vol. I. p. 154, *Krebs. Obs.* p. 331, and for the distinction between ἀκέρ., ἀπλοῦς, and ἄκακος, *Tittm. Synon.* I. p. 27.

κ. τ. λ.] 'irreproachable, unblamable, children of God [by virtue of the υἰοθεσία, *Rom.* viii. 15, 23] in the midst,' etc.; not 'irreproachable or blameless in the midst of,' *Luth.*, a position which weakens the climactic force of the epithet, and obscures the apparent allusion to *Deut.* xxxii. 5, τέκνα μωμητά, γενεὰ σκολιά καὶ διεστραμμένη. Ἀμώμητος [*Lachm.* ἄμωμα, with ABC; 2 mss.; but an apparent alteration] is a δῖς λεγόμε. in the *N. T.*, here and 2 *Pet.* iii. 14 (*Lachm.*, *Tisch.*), compare *Hom. Il.* xii. 109; and, as derivation and termination suggest, appears but little different from ἄμεμπτος, except as perhaps approaching nearer to ἄμωμος (*Hesych.* ἀμώμητος· ἄμωμος), and expressing not merely the unblamed (*Xen. Ages.* vi. 8), but non-blameworthy state of the τέκνα; compare *Æsch. Sept.* 508, and see *Tittm. Synon.* I. p. 29.

The reading μέσον (adverbially used, *Winer, Gr.* § 54. 6), with ABCD¹FG (*Lachm.*, *Tisch.*), has the weight of uncial authority as well as critical probability in its favor.

σκολιάς καὶ διεστρ.] 'crooked and perverted,' in reference to their moral obliquity and their distorted spiritual growth; compare *Deut.* xxxii. 5. Σκολιός, allied probably to σκέλος, σκελλός, and σκαίρειν [*Pott, Etym. Forsch.* Vol. I. p. 268, root-form ΣΚ-, 'progression by steps,' *Donalds. Cratyl.* § 387, less probably ΚΡ-, *Sanser. kri* with prefixed σ, *Benfey, Wurzell.* Vol. II. p. 363], occurs elsewhere in the *N. T.*, once in a proper sense, *Luke* iii. 5, and twice, as here, in an ethical sense, *Acts* ii. 40, 1 *Peter* ii. 18. Διεστρ. is similarly found in *Matth.* xvii. 17, *Luke* ix. 41, *Acts* xx. 30; see also examples from *Arrian* in *Raphel, Annot.* Vol. II. p. 309.

ἐν ᾧ] 'among whom,' — in reference to the persons of which the γενεὰ was composed; comp. *Winer, Gr.* § 58. 4. b, p.

τέκνα Θεοῦ

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀνώμητα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ,

457: so, somewhat similarly, Gal. ii. 2. φαίνεσθε] 'ye appear, are seen;' not 'lucetis,' Vulg., Clarom., Wordsw., al., which would require the active φαίνετε, John i. 5, v. 35, 2 Pet. i. 19, al. Alford objects that the active is not used by St. Paul: but will this justify a departure not only from the simple meaning of the word, but from the special use of the middle in connection with the appearance or rising of heavenly bodies? see examples in Rost u. Palm, *Lex.* s. v. ii. 1. b. The verb is indicative (Vulg., Copt., Æth.), not imperat. (Syr., Theophyl.): Christians were not to be, but now actually were, as luminaries in a dark, heathen, world; compare Matth. v. 14, Eph. v. 8.

φωστῆρες ἐν κόσμῳ] 'luminaries, heavenly lights in the world;' ἐν κόσμῳ. being closely joined with φωστ. as its secondary predicate (Vulg. and all Vv.), not with φαίνεσθε (De W.), which would thus have two prepositional adjuncts. To illustrate the meaning of φωστ. compare Rev. xxi. 11, Gen. i. 14, 16, Eccles. xliii. 7 (applied to the moon), Wisdom xiii. 2, and for the different uses of κόσμος, here apparently in its ethical sense, see notes on Gal. iv. 3. The reference to the use of torches to guide passengers along the narrow and winding streets of a city (Wordsw.) is ingenious, but scarcely in harmony with φαίνεσθε, and the tenor of the context.

16. ἐπέχοντες κ. τ. λ.] 'seeing ye hold forth (are the ministers of) the word of life:' further and explanatory definition of the preceding, the participle having a slightly causal force. The meaning of ἐπέχ. is somewhat doubtful. It certainly cannot be for προσέχοντες, Theod., as this would require a dat.; it may, how-

ever, be either (α) occupantes, comp. Syr. $\text{ܥܘܩܘܡܢܐ} \text{ܕܘܫܘܒܐ} \text{ܕܘܫܘܒܐ} \text{ܕܘܫܘܒܐ}$ [ut sitis illis loco salutis], and thence, with a modification of meaning, 'continentes,' Vulg., Claroman., 'tenentes,' Copt. (Æth. paraphrases), κατέχοντες, Chrys., ἔχοντες, Theoph., Æcum, — a translation that has certainly a lexical basis (see examples in Rost u. Palm, *Lex.* s. v. i. b, Vol. i. p. 1029) and is far too hastily condemned by Van Heng. and Wiesing.; (β) pretendentes, Beza, Auth., 'doctrinam spectandam præbentes,' Van Heng., with reference to the preceding image. Of these interpr. (α), has clearly the weight of antiquity on its side; still as no exactly opposite example of the modified sense 'continentes' has yet been adduced, and as the meaning 'occupantes' involves an idea foreign to the N. T. (compare Meyer), we seem bound to adhere to (β), a meaning that is lexically accurate and exegetically satisfactory. The objection of Meyer is fully answered by Alford *in loc.*

The λόγος ζωῆς is the gospel, ζωῆς being a species of gen. of the content, τὴν αἰώνιον προξενεῖ ζωῆν, Theod.: comp. John vi. 68, and notes on Eph. i. 13.

εἰς καύχημα] 'to form a ground of boasting for me;' result, on the side of St. Paul, of his converts becoming ἄμεμπτοι καὶ ἀκέραιοι: τοσαύτη ὑμῶν ἡ ἀρετή, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν ποιεῖν, Chrys.; comp. 2 Cor. i. 14. . . . εἰς ἡμέραν Χρ.] 'against the day of Christ;' the preposition not so much marking the epoch to which (ἕως), as that for which, in reference to which, the boasting was to be reserved; compare ch. i. 10, Eph. iv. 30, and notes on Gal. iii. 23. On the ex-

ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἔκοπιασα. ¹⁷ ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συнχαίρω πᾶσιν ὑμῖν ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συнχαίρετέ μοι.

pression ἡμέρα Χρ., see notes on ch. i. 6. ἔδραμον, ἔκοπιασα] The same idea of ministerial activity presented in two different forms of expression, the one figurative, from the stadium (comp. Gal. ii. 2, 2 Tim. iv. 7), the other more general, involving the notion of the toil and suffering undergone in the cause; see notes on 1 Tim. iv. 10.

For exx. of the adverbial εἰς κενόν, Heb. קִרְיָהּ, Job xxxix. 16 (comp. εἰς κελόν, εἰς κολόν, Bernhardt, *Synt.* v. 11, p. 221), see 2 Cor. vi. 1, Gal. ii. 2, 1 Thess. iii. 5, and Kypke, *Obs.* Vol. i. p. 275.

17. ἀλλὰ κ. τ. λ.] '*Howbeit, if I be even poured out;*' contrary hypothesis to that tacitly implied in the preceding verse. In no verse in this epistle is it more necessary to adhere to the exact force of the particles and the strict lexical meaning of the words. Ἀλλά, with its primary and proper force ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2), has no reference to a suppressed thought (οὐκ ἔκοπ. εἰς κέν., Rill.), but presents the contrary alternative to that already implicitly expressed. The preceding words εἰς καθύχημα might seem to imply the expectation, on the part of the apostle, of a living fruition in the Christian progress (ἵνα γεν. ἄμεμπτ.) of his converts; the present verse shows the apostle's joy even in the supposition of his death; compare Bisping. So remote a reference as to ch. i. 26 (De W.) is wholly inconceivable; and even a contrast to an implied hope that the apostle would survive to the ἡμέρα Χρ. (Van Heng.) improbable, as εἰς ἡμ. Χρ. is only a subordinate thought to the general idea embodied in εἰς καθύχημα ἐμοί.

εἰ καὶ must not be confounded with καὶ εἰ (Scholcf. *Hints*,

p. 106), but, in accordance with the position of the ascensive καί, marks a more probable supposition; the καὶ in the former case being referred to the consequent words (*etsi* or *si etiam*), but in the latter merely to the preceding condition (*etiam si*). Contrast Soph. *Œd. Rex*, 302, εἰ καὶ μὴ βλέπεις φρονεῖς δ' ὄμωσ, or ib. 304, εἰ καὶ μὴ κλύεις, with Æsch. *Choeph.* 296, κεί μὴ πέποιδα, τοῦργον ἐστ' ἐργαστέον, and see especially Herm. *Viger*, No. 307, from which these examples are taken; see also Klotz, *Devar.* Vol. II. p. 519, Hartung, *Partik. καί*, 3. 3, Vol. I. p. 141.

Thus, then, in the present case, the apostle in no way seeks to limit the probability of the supposition; his circumstances, though by no means without hope (ch. i. 25), were still such as seemed to preclude any such limitation. It may be remarked, however, that καὶ εἰ is very rare in St. Paul; apparently only in 2 Cor. xiii. 4 (*Rec., Tisch.*), if indeed the reading be considered genuine; comp. Gal. i. 8.

σπένδομαι] '*am poured out,*' am in the act of being so, in reference to the dangers with which he was environed; comp. ch. i. 20. The simple form, which must not be confounded either with ἐπισπένδ. (Herod. II. 39, IV. 62, Plut. *Popl.* § 4, al.), or κατασπένδ. (Plutarch *Alex.* § 50, ib. *Mor.* p. 435 B, p. 437 A), both here and in 2 Tim. iv. 5, under the image of the ritual drink-offering which accompanied the sacrifice (Numb. xv. 5, xxviii. 7), alludes to the pouring out of his blood ('libor,'—not 'immol,' as Vulg., Syriac, Copt.) and the martyr's death by which it might be reserved for the apostle to glorify God; see especially notes on 2 Tim. I. c., Suicer, *The-saur.* Vol. II. p. 993, and the good note

I hope to send my unselfish son in the faith, Timothy, and to come myself.

19. Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεου ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοῦς

of Wordsworth *in loc.* ἐπὶ τῇ θυσίᾳ κ. τ. λ.] ‘unto the sacrifice and (priestly) service of your faith.’ The exact meaning of θυσία is somewhat doubtful. There is certainly no ἐν διὰ δυοῖν (comp. Conyb.), but it may be doubted whether the use of the single article does not so connect θυσ. and λειτ., that both may specify acts of which πίστις. is the common object; see Mey. *in loc.* As, however, θυσία in St. Paul’s Epistles, and indeed throughout the N. T., appy. always means the thing sacrificed, not the action, we seem bound with Syriac, Vulg.; Copt. [? for comp. John xvi. 2], Æth., and thus far Chrys. and Theod., to retain the simple meaning of θυσ. and to regard πίστεως as a common *gen. objecti* to both, standing in a species of appositional relation to the former (the faith, not the apostle [Chrys., Theod.], was the sacrific.) and of simple relation to the latter. The θυσία, then, is the sacrifice, the λειτ. the act of offering it by the apostle (Bisp.), and the object both of one and the other (in slightly different relations) the πίστις of the Philippians. Ἐπὶ will thus be, not simply temporal, ‘während,’ Meyer, nor simply ethical, ‘propter,’ or ‘in sacrificium,’ Æth., but will imply ‘addition,’ ‘accession to’ (Matth. xxv. 20), and will point to the σπένδ. as the concomitant act; see esp. Arrian, *Alex.* vi. 19. 5, σπείσας ἐπὶ τῇ θυσίᾳ, cited by Raphel *in loc.*; so Van Heng. and De Wette. The local meaning is untenable, as with the Jews the libation was *not* poured *on* (Jahn, *Archæol.* § 378), but *around* the altar; see Joseph. *Antiq.* III. 9. 4, and notes on 2 *Tim.* iv. 5.

χαίρω καὶ σὺν χ.] ‘I rejoice, and jointly rejoice with you all;’ I rejoice absolutely (not ἐπὶ τῇ θυσ. χαίρ. Chrys.), i. e. on account of my probable σπένδεσθαι, and do herein

participate in rejoicing with you all: my joy is not altered on the supposition of my death. Συνχαίρω is not ‘congratulator,’ Vulg.,—a meaning which the verb apparently may have in classical (Æsch. *de Fals. Leg.* p. 34), as well as post-classical writers (Polyb. *Hist.* xxix. 7. 4),—but ‘simul gaudeo,’ Coptic, Ⲭⲟⲩⲟⲩ [exulto cum] Syr., Æth. (?), the meaning which σὺν χ. always appears to have in the N. T., and to which the following verse offers no exegetical obstacle (Meyer, *Alf.*) but is rather confirmatory.

18. τὸ δ’ αὐτό] ‘yea, on the same account;’ not ‘in like manner,’ Scholef. *Hints*, p. 106, but the simple pronominal accus. after χαίρω; compare Krüger, *Sprachl.* § 46. 5. 9. Meyer reads αὐτὸ τοῦτο, ‘hoc ipsum,’ apparently by an oversight, as there is here no difference of reading.

χαίρετε καὶ σὺν χ.] ‘rejoice and jointly rejoice;’ not indic. Erasmus, but imper., as Syr. and all the best Vv. The apostle had previously said that he rejoiced not only for himself, but associated them with this joy: lest they might think that the probable martyrdom of their loved apostle was not a subject for σὺνχαίρειν, he emphatically repeats in a reciprocal form (καὶ ὑμ.) what he had implied in the preceding verse,—that they were indeed to rejoice in this seemingly mournful alternative.

19. ἐλπίζω δὲ] ‘yet I hope;’ the opposite δὲ suggests that the σπένδ. above mentioned was not necessarily considered either as certain or immediate. This hope was ἐν Κυρίῳ, it rested and was centred in Him, it arose from no extraneous feelings or expectations, and so would doubtless be fulfilled, θαρσῶ ὅτι ἐξεμαρτίσει μοι ὁ Θεὸς τοῦτο, Chrys.; see notes

τὰ περὶ ὑμῶν. ²⁰ οὐδενα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει ²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ

on *Ephes.* iv. 17, vi. 1.

ὑμῖν] ‘to you,’ not ‘unto you’ in the sense of πρὸς ὑμᾶς,—a local usage of the dative too broadly denied by Alf. (see Winer, *Gr.* § 31. 5, p. 192; compare Hartung, *Cusus*, p. 81 sq.), nor again the dat. *commodi*, De Wette, but the dative of the recipients (Mey.), falling under the general head of what is technically termed the *transmissiv* dat.; compare Jelf, *Gr.* § 587.

καὶ γὰρ ἐδύσυχῶ] ‘I also (I the sender as well as you the receivers) may be of good heart.’ *Εδύσυχ.* is an ἄπ. λεγόμεν. in the N. T., but is occasionally found elsewhere, compare Poll. *Onom.* iii. 28: the subst. *ἐδύσυχία* (Polyb. i. 57. 2, ii. 55. 4, al.) and the adv. *ἐδύσυχως* (Polyb. x. 39. 2, al., Joseph. *Ant.* vii. 6. 2) are sufficiently common. The use of the verb in the imperative as a kind of epitaph is noticed by Rost u. Palm, *Lex.* s. v.; Jacobs, *Anth. Pal.* p. 939.

20. γὰρ] Reason for sending Timothy in preference to any one else: Τιμόθεον πέμπεις; τί δήποτε; Ναί, φησίν, οὐδένα γὰρ κ. τ. λ., Chrys.

ἰσόψυχον] ‘like-minded,’ i. e., with myself, ἐμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα, Chrysostom; compare Syr.

ⲛⲓⲥⲓ ⲛⲓⲙⲁⲛⲓⲛⲓ] [qui sicut animam *meam*]: so expressly Copt., Syr. Timothy is not here contrasted with others (Beza), but, in accordance with the natural and logical reference of the *ισότης* to the subject of the sentence, with the apostle. On the distinction between *ἰσόψ.* ‘qui eodem modo est animatus,’ and *σύμψυχος*, ‘qui idem sentit, unanims,’ see Tittmann, *Synon.* i. p. 67. The word is an ἄπ. λεγόμεν. in the N. T., but is found occasionally elsewhere, both in classical (*Æsch. Agam.* 1479), and post-classical, Greek (*Psalm liv.* 13); comp. *ἰσοψύχως*,

Eustath. on *Ill.* xi. p. 764.

ὅστις] ‘who;’ not ‘quippe qui,’ but ‘ita comparatus ut,’ Mey., ‘of that kind, who,’ Alf., with reference to the ποιότης of the antecedent (*οὐδὲλς τοιοῦτός ἐστιν*, Chrys., comp. Hartung, *Cusus*, p. 286); the relative being here used (to adopt a terminology previously explained) not *explicatively*, but *classifically*, or *qualitatively*; see notes on *Gal.* iv. 24, and Krüger, *Sprachl.* § 51. 8 sq., where the difference between *ὅς* and *ὅστις* is briefly but satisfactorily explained.

γνησίως μεριμνήσει] ‘will genuinely care for;’ ‘will have true care for;’ with that genuineness of feeling which befits the relationship between the apostle and his converts; *γνησίως*, *τουτέστι πατρικῶς*; compare 1 Tim. i. 2, and see notes in *loc.* *Μεριμνᾶν* is always thus used with an accusative of the object by St. Paul,—contrast Matth. vi. 25 (dat.), ch. vi. 28, Luke x. 41 (with *περὶ*), ch. xii. 25 (absolutely),—and agreeably to its probable derivation and affinities, *μερμηρίζω*, *μέρμερος* [Sanscr. *smṛi*,—‘memento,’ ‘anxiom esse,’ Benfey, *Wurzellex.* Vol. ii. p. 32, Donalds. *Cratyl.* § 410] denotes anxious thought, solicitude, ‘ita curare ut sollicitus sis’ (comp. Luke x. 41), differing in this respect from the simpler *φροντίζειν*; see Tittm. *Synon.* i. p. 187. The future is not ethical, but points to the time when Timothy should come to them.


21. οἱ πάντες γὰρ] ‘for all the rest (now with me);’ not ‘plerique,’ Wolf, but ‘omnes quos nunc habeo mecum,’ Van Heng., the article, apparently specifying the whole number of the others with St. Paul (*cuncti*), to whom the single one, Timothy, is put in contrast. On this use of the art. with *πᾶς*, see Krüger, *Sprachl.* § 50. 11. 12, compare Bernhardy, *Synt.* vi. 24, p. 320, and Rose,

τὰ Ἰησοῦ Χριστοῦ. ²² τὴν δὲ δοκιμὴν αὐτοῦ γνώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. ²³ τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀφίδω τὰ περὶ ἐμέ, ἐξαυτῆς. ²⁴ πέποιδα δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

21. Ἰησοῦ Χριστοῦ] So *Lachmann*, with ACDEFG; mss.; many Vv.; Lat. Ff. (*Griesb., Scholz; Rec.* inserts τοῦ). The reversed order is adopted by *Tisch.* with BL; great majority of mss.; Demid., Copt., Syr.: Philox.; many Ff. The external authority seems to preponderate decidedly in favor of the text.

in *Middl. Art.* p. 104 note, to whose list of examples of the art. with πᾶς (plur.), when used without a subst., this passage may be added. The attempts to explain away this declaration are very numerous, but all either arbitrary or ungrammatical: this only it seems fair to urge, that the context does necessarily imply *some* sort of limitation, and does apparently warrant our restricting it to all those companions of St. Paul who were available for missionary purposes, who had undertaken, and were now falling back from the hardships of an apostle's life. Who these were, cannot be ascertained; compare *Wiesing, in loc.*
τὰ ἑαυτῶν] 'their own things,' not specially τὴν οἰκείαν ἀνάπαυσιν καὶ τὸ ἐν ἀσφαλείᾳ εἶναι, *Chrys.*, followed by *Theoph.* and *Œcum.*, with reference to the difficulties and perils of the journey, but generally, 'sua,' *Clarom.*, 'temporalia commoda consecrantes,' *Anselm*,—considering their own selfish interests, and not the glory and honor of Christ; compare ver. 4.

22. τὴν δὲ δοκιμὴν] 'But his tried character;' contrast of the character of Timothy with that of the οἱ πάντες.

Δοκιμή,  [probatio] Syr., 'experimentum,' *Vulg.*, here and *Rom.* v. 4, 2 *Cor.* ii. 9, ix. 13, by a very easy gradation of meaning points to the indoles spectata,' *Fritz.* (*Rom.* v. 4, Vol. i. p. 259), 'indoles,' *Æth.* [simply,—almost as we use 'character'], by which Timothy was distinguished, and of which

the Philippians themselves probably had personal experience on a former visit; comp. *Acts* xvi. 1-4 with ver. 12. The use of δοκιμή in the N. T. is confined to St. Paul's Epistles; compare *Reuss, Théol. Chrét.* iv. 20, Vol. II. p. 229.

γινώσκετε] 'ye know,' indicative, as Syr., *Clarom.*, Copt., *Æth.*, not imper., as *Vulg.*, *Corn. a Lap.*,—a construction almost plainly inconsistent with the following words, which seem specially designed to explain and justify the assertion; καὶ ὅτι οὐχ ἁπλῶς λέγω, ὑμεῖς, φησίν, αὐτοὶ ἐπίστασθε, ὅτι κ. τ. λ., *Chrys. ὡς πατρὶ τέκνον*] 'as a child to a father,' 'sicut patri filius,' *Vulg.*, not 'with a father,' Syr., *Auth.* Ver.; such an omission of the preposition in the first member being apparently confined to poetry; see *Jelf, Gr.* § 650. 1, 2, *Krüger, Sprachl.* § 68. 9. 2. *Mey.* and *Alf.* deny unrestrictedly an omission of the prep. in the first member, but see *Æsch. Suppl.* 313, *Eurip. Hel.* 872, and *Jelf, Gr.* § 650. 2. The construction affords an example of what is termed 'oratio variata:' the apostle, feeling that ἐδούλευσεν was scarcely suitable in connection with πατρὶ and τέκνον, proceeds with the comparison in a slightly changed form; ἐδούλευσεν,—not ἐμοί, as the construction might seem to require (*Rom.* xvi. 18), but σὺν ἐμοί, as the nature of the relation suggested; see *Winer, Gr.* § 63. II. 1, p. 509.

εἰς τὸ εὐαγγέλιον] 'for the gospel;' not 'in the gospel,' *Auth.*, Syr., 'in the doctrine of the gospel,' *Æth.*, but 'in evange-

Ερφφροδίτου, your messenger, who has been grievously sick, and has risked his life for me, I send back, that you may rejoice.

25 Ἀναγκαῖον δὲ ἡγήσάμην Ἐπαφρόδιτου τὸν ἀδελφὸν καὶ συνεργὸν καὶ συνστρατιώτην μου, ἰμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς

lium,' Vulg., *i. e.* to further the cause of the gospel; the preposition εἰς with its usual force denoting the object and destination of the action; compare Luke γ. 4, 2 Cor. ii. 12, and Winer, *Gr.* § 49. a, p. 354.

23. τοῦτον μὲν οὖν] '*Him then;*' the μὲν being antithetical to δέ, ver. 24, and the retrospective οὖν continuing and concluding the subject of the mission of Timothy. On this force of οὖν see notes on *Gal.* iii. 5.

ὡς ἂν ἀφίδω] '*whensoever I shall have seen (the issue of);*' in effect, 'so soon as I shall have, or have seen, etc.,' Auth., ὅταν ἴδω ἐν τίνι ἔσσηκα, Chrys., but deignedly couched in terms involving more of doubt, the particle ἂν being joined with the temporal ὡς to convey the complete uncertainty when the objectively-possible event specified by the subjunctive will actually take place; compare Jelf, *Gr.* § 841, Herm. *de Partic.* ἂν, II. 11, p. 120, and on the temporal use of ὡς, see Klotz, *Devar.* Vol. II. p. 759. The remark of Eustathius (p. 1214, 40) is very pertinent, ὅτι δὲ ἐστὶ τις καὶ χρονικὴ ποτε σημασία, φαίνεται ἐν ἐπιστολῇ τοῦ βασιλέως Ἀντιόχου, οἶον, ὡς ἂν οὖν λάβης τὴν ἐπιστολήν, σύνταξον κήρυγμα ποιήσασθαι, ἤγουν ἡνίκα λάβης. He would, however, have been more correct if he had said ἡνίκα ἂν, see Ellendt, *Lex. Sophocl.* Vol. I. p. 773. In the compound form ἀφίδω the prep. is not intensive, 'see clearly' (Alf.), but local, referring, however, not to the object, but to the observer, 'prospicere,' and perhaps may further involve the idea of a 'terminus' looked to; see *Jonah* iv. 5 (a pertinent example), *Herod.* VIII. 37; compare ἀποδεῖσθαι, ἀποσκοπεῖν, al., and especially Winer, *de Verb. Comp.* IV. p. 11. The change from the tenuis to the

aspirate (with AB¹D¹FGS; 17, *Lachm.*, *Tisch.*) is ascribed by Winer (*Gr.* § 5. 1, p. 43) to the pronunciation of ἰδεῖν with a digamma; comp. Acts iv. 29 (*Lachm.*, *Tisch.*).

τὰ περὶ ἐμέ] '*the things pertaining to me;*' not identical with τὰ κατ' ἐμέ (ch. i. 12), but with a faint idea of motion (occupation about, Acts xix. 25), in ref. to their issue and development; *i. e.* how they will turn, what issues they will have; ποῖον ἔξει τέλος, Chrys., εἰάν τελεον λάβη λύσιν τὰ δυσχερῆ, Theod. The form ἐξαντῆς, sc. τῆς ὥρας, 'illico,' 'e vestigio' (*παραντίκα*, Hesych., εὐθέως, Suid.), occurs in *Mark* vi. 25, Acts x. 33, al.

24. ἐπεὶ ἐν Κυρίῳ] '*am confident in the Lord;*' He is the sphere of my confidence; see notes on ver. 19, and on *Eph.* iv. 17, vi. 1.

καὶ αὐτός] '*I myself also;*' the καὶ implying that besides sending Timothy to them, the apostle hoped himself to come in person. The ταχέως, as Meyer remarks, must, as in ver. 19, date from the present time, the time of writing the Epistle. In recurring, however, to the mission of Timothy, ver. 23, he expresses the hope that it would be ἐξαντῆς, 'forthwith;' his own visit he had good confidence would be ταχέως, *i. e.* no long interval after.

25. ἀναγκαῖον δὲ ἡγήσ.] '*yet I deemed it necessary;*' though probable, the mission of Timothy and the apostle's own visit were both contingent; he deemed it necessary therefore to send (back) one on whom he could rely, and in whom the Philippians had interest and confidence. Wiesinger denies any connection between the sending back Epaphr. and the mission of Timothy; this, however, is surely to overlook the antithesis suggested by δέ. On the use

χρείας μου, πέμψαι πρὸς ὑμᾶς, ²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας

of the epistolary aorist (still more expressly ver. 28), see Winer, *Gr.* § 40. 5, b. 2, p. 249.

Ἐπαφρόδιτον] Of Epharoditus, beyond this passage, nothing is known. He has been supposed to be the same with Epaphras, Col. i. 7, iv. 12, Philem. 23; but this, though etymologically possible, is certainly not historically demonstrable. As the name appears to have been not uncommon (Sueton. *Nero*, § 49, Joseph. *contr. Ap.* i. 1, al., see Wetst. *in loc.*),—as Epaphras was a Colossian (Col. iv. 12),—and as the alms of the European city of Philippi would hardly have been committed to the member of a church so remote from it as the Asiatic Colossæ, it seems natural to regard them as different persons. For the necessarily scanty literature on the subject, see Winer, *RWB.* Art. 'Epaphras,' Vol. i. p. 330.

τὸν ἀδελφὸν κ. τ. λ.] Three general but climactic designations of the (spiritual) relation in which Epharoditus stood to the apostle, under the vinculum of the common article; my brother in the faith, fellow-worker in preaching it, and fellow-soldier in maintaining and defending it; on *συστρατ.* compare 2 Tim. ii. 3, and notes *in loc.*

ὑμῶν δὲ κ. τ. λ.] 'but your messenger and minister to my need;' secular and administrative relation in which Epaph. stood to the Philippians. Ἀπόστολον is here used in its simple etymological sense, not 'apostolum,' Vulg., Clarom., τὴν ἐπιμέλειαν ὑμῶν ἐμπειπιστευμένον, Theod., Chrys. 2 (comp. Taylor, *Episc.* § 4. 3), but, as the context seems to require, 'legatum,' Beza, Beng.; comp. 2 Cor. viii. 3, and see notes on *Gal.* i. 1. Λειτουργὸν (Rom. xiii. 6, xv. 16) is used in its general and wider sense of 'minister' in ref. to the office undertaken by Epaphr. ὡς τὰ παρ' αὐτῶν ἀποσταλέντα κομίσαντα χρήματα, Theod. On the vari-

ous meanings of *leit.* see Suicer, *The-saur.* s. v. Vol. II. p. 222.

The connection is not perfectly certain, but on the whole it seems most natural to connect ὑμῶν with this as well as with the preceding subst., comp. ver. 30: so Scholeff. *Hints*, p. 106; contr. De Wette (comp. *Æth.*), who, however, urges no satisfactory reason for the separation.

πέμψαι] It was really ἀναπέμψαι, comp. ch. iv. 18: if, however, as does not seem improbable, Epaphr. was sent to stay some little time with the apostle (Beng.), the simple form becomes more appropriate: comp. ver. 28, 30.

26. ἐπειδὴ κ. τ. λ.] Reason for the ἀναγκαῖον ἡγήσάμην. The conjunction ἐπειδὴ, 'quoniam' [quom jam], 'sintemal,' 'since' (sith-then-ee, comp. Tooke, *Div. of Purl.* i. 8, Vol. i. p. 253), differs thus, and thus only, from ἐπεὶ, that it also involves the quasi-temporal reference ('affirmatio rerum eventu petita,' Klotz) which is supplied to it by δὴ, and thus expresses a thing that at once ensues temporally or causally) on the occurrence or realization of another; see Klotz, *Devar.* Vol. II. p. 548, Hartung, *Partik.* δὴ, 3. 3, Vol. i. p. 259. It is not of frequent occurrence in the N. T.; in St. Paul only, 1 Cor. i. 21, 22, xiv. 16, xv. 21.

ἐπιποθῶν ἦν] 'he was longing after you all.' On this use of pres. part. with the auxiliary verb, to denote the duration of a state (less commonly in ref. to an action), see Winer, *Gram.* § 45. 5, p. 311, and notes on *Gal.* i. 23. The construction is occasionally found in classical Greek (see examples in Winer, *l. c.*, and Jelf, *Gr.* § 375. 4), but commonly with the limitation that the part. expresses some property inherent in the subject. On the (*directive*) force of ἐπι- in ἐπιποθ., see notes on 2 Tim. i. 4.

ἀδημονῶν] 'in heaviness;' see Matth. xxvi. 27, λυ-

ὑμᾶς, καὶ ἀδημονῶν, διότι ἤκούσατε ὅτι ἠσθένησεν. ²⁷ καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. ²⁸ σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν

πεῖσθαι καὶ ἀδῆμ., Mark xiv. 33, ἐκθαμβεῖσθαι καὶ ἀδῆμ. This somewhat peculiar verb is explained by Buttmann (*Lexil.* § 6. 13) as properly denoting 'great perplexity (*Etym. M.* ἀλβεῖν καὶ ἀπορεῖν, ἀμηχανεῖν, Hesychius, ἀγωνιᾶν) leading to trouble and distress of mind,' and is to be referred not to a root ἀδέω (*Wiesing.*), but, as Buttmann plausibly shows, to ἀ, δῆμος; comp. ἀδημεῖν, and see Symm., *Eccles.* vii. 16, where the LXX. have ἐκπλαγῆς. How the Philippians heard of this, and why Epaphr. was especially so grieved, is not explained.

27. καὶ γὰρ ἠσθ.] 'For he really was sick;' the report you heard was true. In this formula the καὶ is not otiose, but either with its conjunctive force (comp. notes on ch. iv. 12) annexes sharply and closely the causal member, 'etenim' (comp. Soph. *Antig.* 330), or with its ascensive force throws stress on the predication, 'nam etiam,' as here; see Klotz, *Devar.* Vol. II. p. 642, Hartung, *Partik.* καί, 3. 1, Vol. I. p. 138. The remark of Hartung seems perfectly just that there is no inner and mutually modifying connection between the two particles (contrast καὶ δέ, notes on 1 Tim. iii. 10), but that their constant association is really due to the early position which γὰρ regularly assumes in the sentence.

παραπλήσιον θανάτῳ] 'like unto death.' There is here neither solecism (*Van Heng.*) nor brachyology (*De W.*). Παραπλ. is the adverbial neuter (*Polyb.* III. 33. 17, with dat.; IV. 40. 10, absolutely; comp. *Herod.* IV. 99), and like the more usual form παραπλησίως (*Plato, Phædr.* p. 255 E) is associated with the regular dative of 'likeness or similarity;'

see Krüger, *Sprachl.* § 48. 13. 8, Jelf, *Gr.* § 594, 2, and the numerous exx. in Rost u. Palm, *Lex.* s. v. The gen. is rare; compare *Plato, Soph.* 217 B, *Polyb. Hist.* I. 23. 6. The meaning is thus in effect the same as μέχρι θανάτου ἠγγισεν, ver. 30, πλήσιον ἀφίκετο θανάτου, Galen in *Hippocr. Epid.* I. (cited by *Wetst.*), but the mode of expression is different. λύπην ἐπὶ λύπην] 'sorrow coming upon sorrow;' λύπη arising from the death of Epaphr. in addition to the λύπη of my own captivity, Bisp.; not as Chrys. τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀρρώστιαν γενομένην αὐτῷ, for, as Meyer justly observes, this would be clearly inconsistent with ἀλυπότερος, ver. 28. If the second λύπη had arisen from the sickness of Epaphr. it would have ceased when he was well enough to be sent away, and the apostle in that respect would have been not comparatively, but positively, ἄλυπος. The reading of the text is supported by ABCDE FGL; major. of mss. (*Lach., Tisch.*), and differs only from the more usual ἐπὶ λύπη (*Rec.* with K; Chrys., Theod.) in implying motion in the accumulation; comp. *Psalm* lxxviii. 27, *Isaiah* xxviii. 10, *Ezek.* vii. 26.

σχῶ] The subjunctive is here appropriately used after the præterite to mark the abiding character the sorrow would have assumed; see *Winer, Gram.* § 41. 1, p. 257, and especially *Klotz, Devar.* Vol. II. p. 618. This remark, however, must be applied with great caution in the N. T. where, in common with later writers, the use of the optative is so noticeably on the decline; see notes on *Gal.* iii. 19.

28. σπουδαιοτέρως] 'more diligently than I should have done if ye had

χαρήτε καὶ γὰρ ἁλυπότερος ὦ. ²⁹ προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ

30. ἔργον τοῦ Χρ.] So *Rec.* with DEKL; al. (*Lachm.* with BFG; al., om. τοῦ). *Tisch.* omits τοῦ Χρ. only with C,—certainly insufficient authority.

παραβουλευσάμενος] The reading is doubtful. *Rec.* and *Tisch.* read παραβουλευσάμενος with CKL; most mss.; Chrys., Theod., al.; the meaning of which would be ‘quum male consuluisset;’ comp. Copt., ‘*parabouleusthe*’ [cited by *Tisch.* and *Alf.* for the *other* reading]; Syr. ܡܘܨܘܨ [sprevit], Goth. ‘ufarmunnonds’ [obliviscens], all of which seem in favor of παραβουλ. On the contrary, the form παραβολ. is adopted by *Griesb.*, *Lachm.*, and most modern editors with ABDEFGS; Clarom., Vulg., Aug., Æth. (both), al.; and Lat. Fl.—and *rightly*, the weight of authority and appy. unique use of the word being in manifest favor of the text.

not heard, and been disquieted by the tidings of his sickness.’ In examples of this nature, which are common both to the N. T. and classical Greek, the comp. is not used for the positive, but is to be explained from the context; comp. 1 Tim. iii. 14 (notes), 2 Tim. i. 17 (notes), and see Winer, *Gr.* § 35. 4, p. 217.

πάλι] may be connected with ἰδόντες (Beza, Auth.), but is more naturally referred to χαρήτε (Vulg., Luth.), it being the habit of St. Paul to place *πάλι* before the verb, wherever the structure of the sentence will permit; contrast 2 Cor. x. 7, Gal. iv. 9, v. 3. The same order is regularly adopted by St. Matthew; but St. Mark and St. John, who use the word very frequently, place it nearly as often after, as before, the verb with which it is associated; compare the extremely useful work, Gersdorf, *Beiträge*, p. 491 sq.

ἁλυπότερος] ‘less sorrowful:’ the joy felt by the Philippians will mitigate the sorrow (in his confinement) of the sympathizing apostle; ἐὰν ὑμεῖς χαίρητε, καὶ γὰρ χαίρω, Chrysost. The word ἁλυπ. is an ἄπ. λεγόμεν. in the N. T.; in classical writers it is occasionally found in a transitive sense; comp. ἄλυπος οἶνος, Athen. i. 29.

29. προσδέχεσθε οὖν] ‘Receive him then;’ in accordance with my intention in sending him (ἵνα κ. τ. λ.). The οὖν here perhaps slightly differs in mean-

ing from the one immediately preceding. In ver. 28 it is slightly more inferential; here it relapses to its perhaps more usual meaning of ‘continuation and retrospect,’ Donalds. *Gr.* § 604. On the two uses of οὖν (the *collective* and *reflexive*), see Klotz, *Devar.* Vol. II. p. 717, compared with Hartung, *Partik.* Vol. II. p. 9 sq., and on its varieties of translation, *Rev. Transl. of St. John*, p. x.

ἐν Κυρίῳ] ‘in the Lord,’ almost, ‘in a truly Christian mode of reception,’ Christ was to be, as it were, the element in which the action was to be performed; compare notes on ver. 19 and 24, and the caution in notes on *Eph.* iv. 1.

πάσης χαρᾶς] ‘all joy,’ ‘every form of it,’ not ‘summa lætitia,’ De Wette (on *James* i. 2); see notes on ch. i. 20, on *Eph.* i. 8, and compare 1 Pet. ii. 1, where this *extensive* force of πᾶς seems made clearly apparent by the plural forms of the associated abstract accusatives.

τοὺς τοιοῦτ. κ. τ. λ.] ‘and such hold in honor;’ ‘such,’ scil. as Eraphroditus, who is the sort of specimen of the class. On the use of the art. with τοιοῦτος to denote a known individual or a whole class of such, see Kühner on Xenoph. *Mem.* i. 5. 2, and notes on *Gal.* v. 21. The formula ἐντιμον ἔχειν, though not without parallel in classical Greek, e. g. ἐντιμ. ἡγεῖσθαι (Plato, *Phæd.* p. 64 D), ποιεῖν, al., is more usually ex-

μετὰ πάσης χαρᾶς, καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε, ⁵⁰ ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἠγγισεν παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

pressed with the adverb, e. g. ἐντιμῶς ἔχειν, ἄγειν, compare Plato, *Republ.* vii. p. 528 B, viii. p. 548 A.

30. διὰ τὸ ἔργον τοῦ Χρ.] ‘on account of the work of Christ.’ All the Greek commentators refer these and the following words to the danger arising from persecution confronted by Epaphr. at Rome in his endeavor to minister to St. Paul; εἰς οὖν παντὸς καταφρονῆσαι κινδύνου, ὥστε προσελθεῖν καὶ ὑπηρετήσασθαι, Chrys. The foregoing mention, however, of his sickness, and the subsequent statement of the object contemplated by the τὸ παράβολον of his conduct, seem to restrict the reference simply to the service undertaken, and rendered by, Epaphroditus to the apostle, the performance of which exposed him to the danger of an all but mortal sickness. Τὸ ἔργον τοῦ Χρ. is thus not τὸ εὐαγγ. Baumg.-Crus. (compare Rill.), but the service which, by being rendered immediately to the apostle, became immediately rendered to Christ.

μέχρι θανάτου] ‘up to death;’ extent of the danger; compare Job xxxii. 2, ἠγγισε εἰς θάνατον ἢ ψυχὴ αὐτοῦ, Isai. xxxviii. 1, ἐμαλακίσθη ἕως θανάτου; and still morè expressly, 4 Macc. 7, μέχρι θανάτου τὰς βασάνους ὑπομεινάντας, and Polyæn. *Strategem.* p. 666 (Wetstein), μέχρι θανάτου μαχοῦνται. On the force of μέχρι and ἄχρι, see notes on 2 *Tim.* ii. 9.

παραβολ. τῇ ψυχῇ] ‘having risked; hazarded his life (soul);’ ‘tradens,’ Vulgate; ‘parabolatus de,’ Clarom.; ‘tradidit,’ Æth. The form and meaning of this word has been well investigated by Meyer. It would appear to have been formed from the adj. παράβολος, ‘venturesome’ (φιλοκίνδυνος καὶ

παράβ., Diod. Sic. xix. 3), like περπερεύεσθαι (1 Cor. xiii. 4), from *πέρπερος*, and to belong to a class of words in -εύω rightly branded by Lobeck as ‘longe maxima pars invecticia,’ and designed to express the meaning of the adj. and auxiliary; see Lobeck, *Phryn.* p. 67, 591, and Winer, *Gram.* § 16. 1, p. 85. The meaning will then be παράβολος εἶναι, and thus really but little different in meaning from παραβουλ.,—at any rate as the latter is explained by Theophyl., ἐπέβριψεν ἑαυτὸν τῷ θανάτῳ. Meyer compares παραβάλλομαι τῇ ἑμαυτοῦ κεφαλῇ, Lobeck, *Phryn.* p. 238. The figurative reference to the *stake* (παραβόλιον or παράβολον) which the appellant deposited, and if lost forfeited (Wordsworth), is scarcely so probable as the simpler explanation adopted above. The dative ψυχῇ is the dative ‘of reference,’ and with the true limiting character of that case expresses the sphere to which the action is confined; see notes on *Gal.* i. 20, and Winer, *Gr.* § 31. 6, p. 193. On the relation of the ψυχῇ to animal life, and its intimate connection with the blood, see esp. Delitzsch, *Bibl. Psychol.* iv. 11, p. 195 sq., Beck, *Bibl. Seelenl.* i. 2, p. 4.

ἀναπληρώσῃ] ‘fill up,’ ‘supply;’ compare Col. i. 24 (ἀναναπλ.), and 1 Cor. xvi. 17. The primary and proper meaning of this compound verb is ‘explore,’ ‘totum implere’ (1 Thess. ii. 16), and thence by an easy gradation of meaning, ‘supplere,’ the ἀνὰ denoting the addition, or rather making up, of what is lacking; comp. Plato, *Conviv.* p. 188 E, εἴ τι ἐξέλιπον σὸν ἔργον ἀναπληρώσαι. It is thus never merely synonymous with πληροῦν, but has regularly a reference more or less

Rejoice, brethren; beware of Judaizers who trust in the flesh. I have every cause to trust therein, but value nought save Christ,

III. Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ἰίis righteousness, and the power of His resurrection.

distinct to a *partial* rather than an entire *vacuum*. Such examples as Thucyd II. 28 (*denuo*), belong to another use of the prep.; see especially Winer, *de Verb. Comp.* III. p. 11 sq., and notes on *Gal.* vi: 2. τὸ ὑμῶν ὑστ. κ. τ. λ.] ‘your lack, i. e. that which you lacked, in your service to me;’ ὑμῶν being the gen. of the *subject* (ὁ ὑμεῖς ὑστερήσατε, Theoph.), and so a kind of gen. *possessivus*, and τῆς λειτουργίαι, the gen. of the *object* in reference to which the ὑστέρημα was evinced, and so a gen. of what has been termed ‘the point of view:’ see Scheuerl. *Synt.* § 17. 2, p. 127 sq., where these double genitives are briefly but clearly discussed; comp. also Winer, *Gr.* § 30. 3. 3, p. 172. There is therefore in the words no call to modesty or humility (Chrys.) on the ground that ὁ πάντες ὀφείλετε μόνος πεποίηκεν (Theod.), — as this would imply a virtual connection of ὑμῶν with λειτουργίας, but only a gentle and affectionate notice of the complete nature of the services of the emissary. All that the Philippians lacked was the joy and privilege of a personal ministration; this Epaphrod. by executing the commission with which he was charged (τῆς πρός με λειτ. comp. verse 25) supplied, — and to the full. It would thus seem probable that the illness of Epaphroditus was connected, not with his journey, but with his anxious attendance on the apostle at Rome. See Meyer *in loc.*, who has well explained the true meaning of this delicate and graceful commendation.

CHAPTER III. 1. τὸ λοιπόν] ‘Finally;’ preparation for, and transition to, the concluding portion of the Epistle, again repeated yet more specifically ch. iv. 8: compare 2 Cor. xiii. 11, 1 Thess.

iv. 1, 2 Thess. iii. 1, and for the grammatical difference between this and the gen. τοῦ λοιποῦ, see notes on *Gal.* vi. 17. There is perhaps a slight difficulty in the fact, that subjects previously alluded to are again touched on, and that the personal relation of the apostle to the Judaists is so fully stated in a concluding portion of the Epistle. Without having recourse to any arbitrary hypotheses (comp. Van Heng.), it seems enough to say, *first*, that the exhortations all assume a more generic form, — χαίρετε, as Wiesing. remarks, is the key-note; and *secondly*, as Alf. suggests, that the mention of κατατομή leads to one of those digressions, expressively but too familiarly, termed by Paley, ‘going off at a word,’ which so noticeably characterize the writings of the inspired apostle: see *Horæ Paul.* ch. vi. 3.


χαίρετε ἐν Κυρίῳ] ‘rejoice in the Lord;’ their joy is to be no joy κατὰ τὸν κόσμον, hollow, earthly, and unreal, but a πνευματικὴ θυμηδία (Theod.), a joy in Him; in whom αἱ θλίψεις αἰῶναι ἔχουσι χαράν, Chrys.: compare ch. iii. 19, 24, 29, and notes. τὰ αὐτὰ]

It is very doubtful to what these words refer. Out of the many opinions that have been advanced, three deserve consideration; (a) that they refer to exhortations in a lost Epistle (Flatt, Mey.); (b) that they refer to *oral* communications, whether made to the Phil. personally (Calv.), or recently communicated to Timothy and Epaphr. (Wieseler); (c) that they refer to the words just preceding, viz. χαίρετε ἐν Κυρίῳ (Wiesing., Alf.). Of these (a), whatever may be said of the general question (see notes on *Col.* iv. 16), must *here* be pronounced in a high degree doubtful and precarious, and is expressly rejected by Theodoret:

ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. ² βλέπετε τοὺς κύνας, βλέπετε τοὺς

the remark in Polyc. *Phil.* § 3, ὅς καὶ ἄπων ὑμῖν ἐγραψεν ἐπιστολάς, seems fairly neutralized by 'epistolæ ejus,' ch. 11, see Wies. *Chron.* p. 460, and comp. Wordsw. *in loc.* The second (b) is well defended by Wieseler, *l. c.*, p. 459 sq., but implies an emphasis on γράφειν, which neither the language nor the order of the words in any way substantiates. The last (c) appears on the whole open to least objection, as χαίρειν does seem the pervading thought of the Epistle, ch. i. 4, 18, ii. 17, iv. 4, 10, and to have been the more dwelt upon as the actual circumstances of the case might have very naturally suggested the contrary feeling: compare Chrys. *Hom.* x. init., who, however, refers τὰ αὐτὰ to what follows, though admitting the appropriate nature of the precept. The grammatical objection to the plural τὰ αὐτὰ (Van Heng.) is of no weight; the plural idiomatically refers to and generalizes the foregoing precept, hinting at the particulars which it almost necessarily involves; see Jelf, *Gr.* § 383, Kühner on Xenoph. *Mem.* III. 6. 6, and the examples collected by Stallbaum on Plato, *Apol.* p. 19 D, and *Gorg.* p. 447 A.

ὀκνηρόν] 'grievous,' 'irksome;' compare Soph., *Œd. Rex.* 834, ἡμῖν ταῦτ' ὀκνηρά. The primary idea of ὀκνος and ὀκνηρός seems that of 'delay,' or 'loitering;' whether from fear or sloth (Matth. xv. 26, Rom. xii. 11), and thence that which is productive of such feelings in others. The derivation is uncertain; perhaps from Sanscr. *vak*, with the notion of 'bending,' 'stooping,' or 'cowering' (?), see Benfey, *Wurzellex.* Vol. II. p. 22.

ἀσφαλές] 'sure,' 'safe;' *i. e.* in effect, as Syr. paraphrases,  [propterea quod vos commonefaciunt]. The word is pressed both by Wieseler (*l. c.*) and

De W., though on different sides, and is confessedly somewhat singularly used. It seems, however, suitable on the grounds alleged above, viz., that the Philippians might think they had every reason—not χαίρειν but ἀδουμειν. The quasi-causative sense is parallel to that in ὀκνηρόν; compare Joseph. *Antiq.* III. 2. 1.

2. βλέπετε] 'look to,' 'observe;' 'videte,' Vulg., Goth., Copt., not 'be-ware of,' Auth. Ver., with Syr., this being a derived meaning (Winer, *Gram.* § 32. 2, p. 200): Æth. (Platt) unites both. This exhortation not unnaturally follows. The remembrance of the many things that wrought against τὸ χαίρειν ἐν Κυρ. rises before the apostle; one of the chief among which,—perhaps immediately suggested by the word ἀσφαλές,—he now enumerates. It was here that a σφάλμα was in some degree to be feared. τοὺς κύνας] 'the dogs,' not so much, in the classical use of the term, in ref. to the impudence (Poll. *Onom.* v. 65), or the snarling and reviling spirit (Athen. XIII. § 93), of those so designated,—as in the Jewish use, in ref. to the impure (Rev. xxii. 15), and essentially ethnic (Matth. xv. 27, comp. Schoettg. *Hor.* Vol. I. p. 1145), and antichristian character of these spiritual enemies of the Philippians; ὥσπερ οἱ ἐθνικοὶ καὶ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ ἀλλότριον ἦσαν, Chrys. τοὺς κακοὺς ἐργ.] 'the evil workers;' compare 2 Cor. xi. 13, ψευδαπόστολοι, ἐργάται δόλιοι; they were ἐργάται certainly, but the ἐργάσεσθαι was ἐπὶ κακῷ, Chrys. The use of the article seems to show that there were some whom the apostle especially had in his thoughts. τῆν

κατατομήν] 'the concision,' Auth.; *i. e.* 'the concised' ('curti Judæi,' Hor. *Sat.* I. 9. 70), 'truncatos in circumcissione,' Æthiopic. (Platt) *appy.* [but (?), as

κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. ³ ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιδότες, ⁴ καίπερ ἐγὼ ἔχων

the word in the original has *also* ref. to excommunication; compare Theod.]: a studiedly contemptuous paronomasia, see examples in Winer, *Gr.* § 68. 2, p. 561. The apostle will not say *περιτομή*, as this, though now abrogated in Christ (1 Cor. vii. 19, Gal. vi. 15), had still its spiritual aspects (ver. 3, Rom. ii. 29, Col. ii. 11),—but *κατατομή*, a mere hand-wrought, outward mutilation (compare Eph. ii. 11), which these false teachers gloried in and sought to enforce on others; οὐδὲν ἄλλο ποιοῦσιν ἢ τὴν σαρκὰ κατατέμνουσιν, Chrys. The reference to excommunication (Theod., Hammond) seems wholly out of place: indeed it is singular that such a very intelligible allusion should have received so many, and some such monstrous interpretations, e. g. Baur, *Paulus*, p. 435.

3. ἡμεῖς γὰρ κ. τ. λ.] ‘*For we are the circumcision;*’ reason for the designation immediately preceding: ‘I say *κατατομή*, for you and I, whether circumcised in the body or no, are *the circumcision*, *περιτομή*, in its highest, truest, and spiritual sense,—the circumcised in heart, *בְּלֵבָי עִירָה* (Ezek. xlv. 7);’ see Rom. ii. 29, and the good note of Fritz. *in loc.* On the spiritual aspects of *περιτομή*, see particularly Ebrard, *Abendm.* § 2, Vol. I. p. 23 sq., Kurtz, *Gesch. der Alt. Bund.* § 58. 3, p. 184 sq., where the subject is well discussed.

οἱ Πνεύματι κ. τ. λ.] ‘*who by the Spirit of God are serving;*’ apposition by means of the substantival participle (compare Winer, *Gr.* § 45. 7, p. 316), and indirect epexegetis of the preceding collective designation. The sentence might have been expressed by means of ὅσοι or ὅστινες with the indicative, but the former would have too much limited the class, while the latter would have

seemed too purely explanatory of the allusion, and so would have weakened the force of the antithesis. The dative Πνεύμ. is not the dative *normæ* (Van Heng., compare notes on Gal. v. 16), but, as the context seems to require, the dative *instrumenti*, or what Krüger perhaps more correctly terms, the ‘dynamic’ dat. (*Sprachl.* § 48. 15), compare Rom. viii. 14, Galat. v. 5, 18, al.; the Holy Spirit was the influence under which the *λατρεία* was performed; compare John iv. 23. The reading Θεοῦ rests upon the authority of all the uncial MSS. except D¹; more than 60 mss.; Copt., Syr. (Philox), in marg., al., and is adopted by all modern editors. It is to be regretted that Middleton (*Gr. Art.* p. 371) should be led by a doubtful theory to oppose himself to such a preponderance of authority. It seems perfectly reasonable to consider Πνεῦμα Θεοῦ as a proper name, and as having a similar freedom in respect to the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105, compare notes on Gal. v. 5.

λατρεύοντες] Absolutely, as in Luke ii. 37, Acts xxvi. 7, Heb. ix. 9, x. 2. For a sermon on this and the following verses, more, however, resembling a commentary, see Augustine, *Serm.* CLXIX. Vol. v. p. 915 sq. (ed. Migne).

καὶ οὐκ κ. τ. λ.] ‘*and not trusting in the flesh;*’ opposition to the preceding, though still under the vinculum of a common article: ‘we boast in Christ Jesus,—and in the flesh, the bodily and external, far from boasting as they did (Gal. vi. 13), we go not so far even as to put trust.’ On the definite negation implied by οὐ with the part., see Winer, *Gr.* § 55. 5, p. 430, Green, *Gr.* p. 120. Σὰρξ does not specially and exclusively refer to *circumcision*, but, as the widening

πεποιθήσιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον ὅ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς

nature of the context seems to suggest, to the outward, the earthly, and the phenomenal; see Hofmann, *Schriftb.* Vol. 1. p. 541, Müller, *Doctr. of Sin*, II. 2, Vol. I. p. 353 (Clark).

4. καίπερ ἐγὼ κ. τ. λ.] ‘*although myself having,*’ etc.; concessive sentence introduced by *καίπερ*, qualifying the assertion which immediately precedes; see Donalds. *Gr.* § 621. The construction involves but little difficulty. In the preceding ἡμεῖς and οὐ πεποιθ. the apostle is himself included: lest this disavowal of πεποιθ. ἐν σαρκί might on his part be attributed to the absence or forfeiture of claims, rather than the renunciation of them, he passes at once by means of ἐγὼ to his own case, and proceeds as if the foregoing clause had been in the singular; ‘I put no trust in the flesh, though, as far as externals are concerned, I for my part have an inalienable and *de jure* right (ἐχων) to do so.’ Thus, then, *καίπερ* has its proper construction with the part., and the concessive sentence a simple and perspicuous relation to the foregoing clause. *Καίπερ*, only used in this place by St. Paul (Heb. v. 8, vii. 5, xii. 17, 2 Pet. i. 12), has its regular meaning, ‘even very much’ (see Klotz, *Devar.* Vol. II. p. 723), the *περ* (*περὶ*) giving to the simple *καὶ* the idea of ‘ambitum rei majorem’ (Klotz), or perhaps, more probably, the intensive meaning of ‘through-ness’ or ‘completion;’ see Donalds. *Cratyl.* § 178. The meaning ‘though,’ it need scarcely be said, arises from its combination with the participle. *πεποιθ. καὶ ἐν σαρκί* ‘confidence even in the flesh,’ ‘in it as well as ἐν Χρ.,’ the force of *καὶ* being apparently *descensive*; see notes on *Gal.* iii. 4. There is no reason for modifying the meaning of this word (‘gloriandi argumentum,’ Calv.), or that of the simple pres. part.

ἐχων (‘rem præteritam facit præsentem,’ Van Heng.): *πεποιθ.* is simply *χαύχησις*, *παρήσια*, Chrys., and is actually now possessed by the apostle; he still has it, though he will not use it; ‘habens, non utens,’ Beng.

δοκεῖ is certainly not pleonastic (see examples in Winer, *Gr.* § 65. 7, p. 540), but may be either (a) in the opinion of others, — ‘*videtur esse, quam vere esse dicere mavult,*’ Fritz. *Math.* iii. 9, p. 129, compare 1 Cor. xi. 16, where such a meiosis seems plausible; or (b) in his own opinion, — ‘*opinionem qua quis sibi placeat,*’ Van Heng., as 1 Cor. iii. 18, viii. 3, al., and appy. in the great majority of cases in the N. T. The latter seems best to suit the presumptuous, subjective *πεποιθήσις* of these Judaists, and does not seem at variance (Mey.) with ἐγὼ μᾶλλον, scil. *δοκῶ πεποιθ. ἐν σαρκί*, which follows: so Syr., and apparently Copt., Æth. (Platt).

5. *περιτομῇ ὀκταήμερος*] ‘eight days old when circumcised,’ lit. *in respect of circumcission,*’ dat. of ‘reference,’ Winer, *Gr.* § 31. 6, p. 193, notes on *Gal.* i. 22. Ritualistic distinction, followed by his natal prerogatives, and (ver. 6) his personal and theological characteristics. Circumcision on the eighth day (Levit. xii. 3) distinguished the native Jew, whether from proselyte or Ishmaelite, the latter of whom was circumcised after the thirteenth year, Joseph. *Antiq.* I. 12. 2. The nom. *περιτομή*, which is found in *Steph.* 3, *Elz.* (1624, 1633), with some few mss., and apparently Chrys., Theod., is not correct: the abstract *περιτομή* is suitably used for the concrete in its collective sense (ver. 3), but apparently never, as assumed here, for a single person, Winer, *Gr.* § 31. 3 (ed. 5): so Van Heng., Meyer, ἐκ γένους Ἰσρ.] ‘of the race of Israel;’ gen. of

Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ

apposition or identity, Scheuerl. § 12. 1, p. 82, 83: first of the three climactic distinctions in regard to race, tribe, and lineage: 'in censum nunc venit splendor natalium,' Van Heng. Ἑκ. γέν. Ἰσρ. is exactly equivalent to Ἰσραηλίτης in the very similar passages, Rom. xi. 3, 2 Cor. xi. 22, and, as the designation Ἰσραήλ suggests (see Harl. on Eph. ii. 12, Meyer on Cor. xi. 22), stands in distinction to Idumean, Ishmaelite, or ethnic origin in a *theocratic* point of view; compare also Trench, *Synon.* § 39.

The περιτ. showed that the apostle was no proselyte; the ἐκ γέν. Ἰσρ. that he was οὐδὲ προσηλύτων γονέων, Chrys. in loc. Meyer and Alf. following Theodoret refer Ἰσρ. to the πρόγονον Jacob, but this seems to mar the symmetry of the climax and the parallelism with Rom. xi. 3 and 2 Cor. xi. 22.

φυλῆς Βενιαμίν] 'of the tribe of Benjamin;' of one of the two most illustrious of the tribes, a true son of the ἀποικία (Ezra iv. 1). Some of the descendants of the other tribes were still existing, and though amalgamated under the common name, Ἰουδαῖοι, could still prove their descent; compare Jost, *Gesch. des Isr. Volkes*, Vol. I. p. 407 sq., and Winer, *RWB.* Article 'Stämme,' Vol. II. p. 515. The assertion of Chrys., ὥστε τοῦ δοκιμαστέρου μέρους, τὰ γὰρ ἰερέων ἐν τῷ κληρῷ ταύτης ἦν τῆς φυλῆς, is apparently not historically demonstrable.

Ἑβραῖος ἐξ Ἑβρ.] 'a Hebrew of Hebrews,' a Hebrew of Hebrew parentage and ancestry, a Hebrew of pure blood; εἰς αὐτὴν τὴν ρίζαν ἀνεδραμεν, Theodoret: compare Dion.-Hal. III. p. 163, ἐλευθέροιο ἐξ ἐλευθέρων, Polyb. *Hist.* II. 59. 1, ἐκ τυράννων πεφυκότα, and other examples in Kypke, *Obs.* Vol. II. p. 115. It does not seem proper to limit it merely to Hebrew parents on both sides (Mey., Alf.). Owing

to the loss of private records in earlier times (comp. Ezra ii. 59, 62) and the confusions and troubles in later times, there might have been (even in spite of the care with which private genealogies were kept, Othon. *Lex. Rabb.* p. 76, 262) many a Benjamite, espec. among those whose families had left Palestine, who could not prove a pure Hebrew descent. Thus the Jew of Tarsus, the Roman citizen, familiarly speaking and writing Greek, might naturally be desirous to vindicate his pure descent, and to claim the honorable title of Ἑβραῖος (ἀνωθεν τῶν εὐδοκίμων Ἰουδαίων, Chrys.) for himself and his forefathers; compare Winer, *RWB.* Vol. I. p. 472, 475. That Ἑβραῖος may also have reference to language (Chrys.) is far too summarily denied by Meyer and Alford; see Trench, *Synon.* § 39. That it has reference to locality (Palestinian not Hellenist) is every way doubtful: the assertion of Jerome, by which it is supported, that St. Paul was born at Gischala in Palestine, appears only to be, as that writer himself terms it, a 'fabula;' see Neander, *Planting*, Vol. I. p. 79^{ff} (Bohn).

κατὰ νόμον κ. τ. λ.] 'in respect of the law (of Moses) a Pharisee;' i. e. in regard of keeping or maintaining it, the prep. κατὰ being used throughout in its more general signification of 'quod attinet ad;' compare Winer, *Gr.* § 49. d, p. 357. Νόμος is here the 'Mosaic law:' though it may occasionally have what Reuss calls 'signification économique, tout ce qui tient à l'ancienne dispensation' (*Théol. Chrét.* IV. 7, Vol. II. p. 66), this would be here out of harmony with the following δικαιοσ. ἡ ἐν νόμῳ. The present and two following clauses state the theological characteristics of the apostle, arranged perhaps climactically, a Pharisee, a zealous Pharisee, and a blameless Pharisee; comp. Acts xxii.

ζηλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἴ' Ἀλλ' ἕτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ

3, xxvi. 5, Gal. i. 14.

6. κατὰ [ζηλον κ.τ.λ.] 'in respect of zeal — persecuting the Church;' comp. Gal. i. 13; said here *perhaps* not without a tinge of sad irony; even in this respect, this mournful exhibition of Judaist zeal, he can, if they will, set himself on a level with them. If they be Judaists he was more so. The present part. is not for the aor. (Grot.), nor used as the historical present (Van Heng.), nor as a substantive (the examples referred to by Mey. and Alf. being all associated with the art.), but is used *adjectivally*, standing in parallelism to the following epithet, ἄμεμπτος, and predicatively in relation to a suppressed verb subst. that pervades the clauses; comp. Winer, *Gr.* § 45. 5, p. 312. The sense is the same, but grammatical propriety seems to require the distinction.

δικαιοσ. τὴν ἐν νόμῳ] 'righteousness that is in the law;' righteousness specially so characterized, comp. notes on 1 *Tim.* iii. 14, 2 *Tim.* i. 13. In ver. 9 the same idea is somewhat differently expressed: δικ. ἢ ἐκ νόμου is righteousness that emanates from the law, that results from its commands when truly followed; δικ. ἢ ἐν νόμῳ righteousness that resides in it, and exists in coincidence with its commands. In the one case the law is the imaginary origin, in the other the imaginary sphere, of the δικαιοσύνη. All limitations of νόμος, e. g. 'specialia instituta,' Grot., 'traditionem patrum,' Vatabl., are completely untenable. On this verse, and on Justification generally, see August. *Serm.* ccxx. Vol. v. p. 926 sq. (edit. Migne).

ἄμεμπτος] 'blameless;' 'proprie est in quo nihil desiderari potest, ἄμωμος in quo nihil est quod reprehendas,' Tittm. *Synon.* p. 29. The ἀμεμφία here spoken of, in accordance with the clearly external relations

previously enumerated, must be referred to the outward and common judgment of men; 'vitæ meæ rationes ita plane composui ut nihil in me quisquam reprehendere aut damnare posset,' Justiniani *in loc.*

7. ἅτινα] 'the which things;' scil. the qualities, characteristics, and prerogatives alluded to in the preceding clauses, ὅστις being used in reference to *indefinitely* expressed antecedents; see notes on Gal. iv. 24. The general distinction between ὅς and ὅστις has rarely been stated better than by Krüger; 'ὅς is purely objective, ὅστις generic and qualitative,' *Sprachl.* § 51. 8.

ἦν μοι κέρδη] 'were gains to me;' not, 'in my judgment,' 'non vera sed opinata lucra,' Van Heng., μοι being thus an *ethical* dative (Krüger, *Sprachl.* § 48. 6. 5),—but 'to me,' a simple dat. *commodi*; they were really gains to St. Paul in the state previous to his conversion; compare Schoettg. *in loc.* The plural κέρδη is appropriately used in reference to the different forms and characters of κέρδος involved in the foregoing prerogatives; κέρδος, in fact, considered in the plurality of its parts, Jelf, *Gr.* § 355. 1, Krüger, *Sprachl.* § 44. 3. 5. Meyer compares Herod. III. 71, περιβαλλόμενος ἑωυτῷ κέρδεα; add Plato, *Legg.* ix. p. 862 c, βλάβας καὶ κέρδη.

διὰ τὸν Χρ.] 'for Christ's sake,' more fully explained in ver. 8, 9, and put, for the sake probably of emphasis, between the verb and its accusative. Chrys. hero not inappropriately remarks, εἰ διὰ τὸν Χριστόν, οὐ φύσει ζημία.

ἤγημαι [ζημίαν] 'I have considered (and they are now to me) as loss;' contrast ἠγοῦμαι, ver. 8, and on the force of the perfect, which here marks 'actionem quæ per effectum suos durat,' see notes on *Eph.* ii. 8. Meyer, followed by Alf.,

τὸν Χριστὸν ζημίαν. ⁸ ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθη καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα

comments on the use of the sing. *ζημίαν* as marking 'one loss in all things' of which the apostle is here speaking. This is possible, but it may be doubted whether the singular is not regularly used in this formula (comp. examples in Kypke, Vol. II. 315, Elsner, Vol. II. p. 252, and especially Wetst. *in loc.*), and whether the use of the plural would not suggest the inappropriate idea of 'punishments,' a prevalent meaning of *ζημίαι*: see Rost u. Palm, *Lex.* s. v. The form *ζημ.* is supposed to be connected with 'damnum,' and perhaps to be referred to the Sanscr. *dam*, 'domitum esse,' Pott, *Etym. Forsch.* Vol. I. p. 261.

8. ἀλλὰ μὲν οὖν κ. τ. λ.] 'Nay more, am indeed also, etc. ;' 'at sane quidem,' Winer, *Gr.* § 53. 7, p. 392. In this formula, scarcely accurately rendered by 'imo vero,' Wiesinger (after Winer, ed. 5), or 'but moreover,' Alf., each particle has its proper force; ἀλλὰ contrasts the pres. ἡγοῦμαι with the perf. ἤγημαι, μὲν confirms, while οὖν, with its usual retrospective force, collects and slightly concludes from what has been previously said; see Klotz, *Devar.* Vol. II. p. 663, and for the use of μὲν οὖν in adding some emphatic addition or correction, comp. Donalds. *Gr.* § 567. The continuative force of μὲν οὖν, 'cum quâdam conclusionis significatione,' is noticed by Herm. *Viger*, No. 342.

The reading of *Rec.*, *μενοῦνγε*, rests only on A; very many mss.; Theoph., al., and is rightly rejected by *Lachm.* and *Tisch.*

καὶ ἡγοῦμαι] 'I am also accounting ;' not only ἤγημαι but ἡγοῦμαι, the *καὶ*, with its usual ascensive, and indirectly contrasting, force, bringing into prominence the latter verb: it is not with St. Paul merely a past but also a present action.

πάντα] 'all,'—in reference to the preceding ἅτινα ἦν κ. τ. λ., 'illa omnia,' Syr., Copt.; πάντα, as its position shows, having no emphasis, but being used only to include 'quæcumque antea Apostolo in lucris posita sunt,' Van Heng.

The fuller and regular construction, *ζημίαν εἶναι* (compare Weller, *Bemerk. zum Gr. Synt.* p. 8,—an ingenious tract), is here adopted on account of the difference in the order of the words.

διὰ τὸ ὑπερ. κ. τ. λ.] 'for the excellency of the knowledge of Christ my Lord,'—'qui mihi super omnia est,' Grotius, 'dominus mihi carissimus,' Van Heng.; compare Est. *in loc.* The article with the neuter adjectival participle seems designedly used to bring into prominence the specific characteristic or attribute of the γνώσις; it was not merely διὰ τὴν ὑπερέχουσαν γνώσιν, but διὰ τὸ ὑπερ. τῆς γνώ., see Bernhardt, *Synt.* III. 42. d, p. 156, and compare Jelf, *Gr.* § 436. γ, who notices this use of the neuter part. as very characteristic of Thucydides, I. 142, II. 63, III. 43, al. This nicety of language was not unobserved by Chrysost., who adverts to it to show that the real difference between the γνώσις and the πάντα (involving the νόμος) with which it was contrasted, lay solely in the ὑπεροχῇ of the former; διὰ τὸ ὑπερέχον, οὐ διὰ τὸ ἀλλότριον. τὸ γὰρ ὑπερέχον τοῦ ὁμογενοῦς ὑπερέχει. The deduction, however, is unnecessary if not untenable. The knowledge of Christ admits no homogeneities, and transcends all comparisons.

τὰ πάντα ἐζημί.] 'I suffered the loss of them all ;' not with any middle force but purely passive, the retrospective and inclusive τὰ πάντα (καὶ τὰ παλαι, καὶ τὰ παρόντα, Chrys.) being the regular accus. of the (so termed) *quantitative* object; comp.

Χριστὸν κερδήσω, ⁹ καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ

Matth. xvi. 26, and see Hartung, *Casus*, p. 46, comp. Winer, *Gr.* § 39. 1, p. 223. The verb is designedly stronger than the preceding ἡγοῦμαι ζημίαν, and its object-accus. more comprehensive; both suitably enhancing the climactic sequence of this noble verse.

καὶ ἡγοῦμαι σκύβ. ἐῖναι] ‘and count them to be dung;’ clearly not a parenthetical clause (Van Heng.), but, as the nature of the verse indicates, joined to, and in sentiment advancing further than what has last been said. The colon in some editions (Oxf. 1836, 1851), is very undesirable; even the comma (*Mill, Griesb., Scholz, Tisch.*) can be dispensed with. The somewhat curious word σκύβαλον appears properly to mean ‘dung’ (Syr., Clarom., Vulg.), *e. g.* Alex.-Aphrodit. *Probl.* i. 18, ἐξιάσι σκύβ. καὶ οἶρον, and thus is probably to be connected with σκῶρ (not σκῶρ), ἕν. σκατός; see *Lobeck, Pathol.* p. 92, Benfey, *Wurzellex.* Vol. II. p. 172. The old derivation, κνσὶ βαλεῖν, *i. e.* κνσίβαλον (*Suid., Etym. M.*) or ἐς κνάσ, is still defended by Pott, *Etym. Forsch.* Vol. II. p. 295. On the various derivative meanings, ‘refuse,’ ‘quissulias’ (Goth., Æth.), etc., see *Suicer, Thesaur.* s. v. Vol. II. p. 978, the numerous exx. collected by Wetst. *in loc.*, and the smaller collections of Kypke, Elsner, and Loesner.

Ἰνα Χρ. κερδήσω] ‘that I may gain Christ;’ purpose of the ἡγ. σκύβ. εῖναι, antithetically expressed with reference to the previous ζημιοῦσθαι. Meyer and Alf. properly object to the bleak interpr. of Grot., ‘Christum, *i. e.* Christi favorem:’ it is curious that it should have been adopted by so good an expositor as Hammond. To ‘gain Christ’ is, to use the exquisite language of Bp. Hall, ‘to lay fast hold upon Him, to receive Him inwardly into our bosoms, and so to

make Him ours and ourselves His, that we may be joined to Him as our Head, espoused to Him as our Husband, incorporated into Him as our Nourishment, engrafted in Him as our Stock, and laid upon Him as a sure Foundation,’ *Christ Mystical*, ch. VI. — a treatise of the loftiest spiritual strain.

9. εὐρεθῶ ἐν αὐτῷ] ‘be found in Him;’ in Him, as the sphere and element of my spiritual being; comp. notes on *Eph.* ii. 6, *Gal.* ii. 17. Εὐρεθῶ must not be regarded as a mere periphrasis for the verb subst., ‘existam sive sim,’ Grotius (see contra Winer, *Gr.* § 65. 8, p. 542), nor as referring solely to the judgment of God (Beza), nor yet as antithetical to being lost (Bp. Hall), but simply and plainly to the ‘judicium universale’ (Zanch.), ‘the being and being actually found to be ἐν αὐτῷ,’ both in the sight of God and his fellow men; see notes on *Gal.* ii. 17.

μὴ ἔχων] Dependent on the preceding ἴνα, and associated with the preceding εὐρεθῶ as a predication of manner. *Tischend.* and *Lachm.* both remove the comma after ἐν αὐτῷ, thus leaving it doubtful whether μὴ ἔχων may not form a portion of an objective sentence (*Donalds. Gr.* § 584 sq.), ‘be found in Him not to have, etc.’ — a construction that is grammatically defensible (comp. Krüger, *Sprachl.* 56. 7. 2), but certainly not exegetically satisfactory: ἐν αὐτῷ would then be wholly obscured; comp. Meyer *in loc.*

ἐμὴν δικ. κ. τ. λ.] ‘my righteousness that is of the law;’ *i. e.* such righteousness as I strove to work out by attempting to obey the behests of the law, τὴν ἰδίαν δικαιοσύνην, *Rom.* x. 3. The meaning of δικαιοσ. is here slightly different in its two connections. With ἐμὴν it implies an assumed attribute of the apostle, with ἐκ νόμου it implies a righteous-

δικαιοσύνην ἐπὶ τῇ πίστει, ¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν

ness reckoned as such, owing to a fulfilment of the claims of the law. On the force of ἐκ in these combinations ('immediate origin,' etc.), see notes on *Gal.* ii. 16.

τὴν διὰ πίστ. Χρ.]

'that which is through faith in Christ;' of which faith in Christ is the 'causa mediana,' and which, as the following words specify, comes immediately from God as its active source and origin; compare Waterl. on *Justif.* Vol. VI. p. 4 note, Usteri, *Lehrb.* II. 1. 1, p. 87. On the meaning of πίστ. Χρ. and the dogmatical import of διὰ πίστ., see notes on *Gal.* ii. 16 (comp. notes on *Col.* ii. 12), where both expressions are briefly discussed; and also the short but extremely perspicuous remarks of Hamm., *Pract. Catech.* I. 4, who well observes that our 'faith itself cannot be regarded, in the strict sense of the term, as a logical instrument of our justification, but as a condition and moral instrument without which we shall not be justified,' p. 78 (*A.-C. Libr.*); so also with equal perspicuity Forbes, *Instruct.* VIII. 23. 22. On the true doctrine of justification see espec. Hooker, on *Justif.* § 6 sq., and for the opposing tenets of the Romanists the clear statements of Möhler, *Symbolik*, § 15, p. 148 sq., § 22, p. 215, 216.

ἐπὶ τῇ πίστει] 'based on faith;' not 'sub hâc conditione ut habeas,' Fritz. (*Rom.* Vol. I. p. 46), but 'super fide,' Copt., Beng., πίστις being the foundation on which it firmly and solidly rests. On the force of ἐπὶ with the dative, which, roughly speaking, denotes a more close, while with the gen. it expresses a less close connection (Krüger, *Sprachl.* § 68. 41. 1), see notes on ch. i. 3, and esp. on *Eph.* ii. 20,—where, however, observe that (in ed. 1) the words 'former' and 'latter' have become accidentally transposed. Numerous examples of ἐπὶ with both cases (apparently interchangeably) will be found in [Eratosth.] *Catasterismi*,

ap. Gale, *Mythol.* p. 99–135, but the work is of very doubtful date.

The connection is not perfectly clear; ἐπὶ τῇ πίστει has been joined, (a) with the succeeding τοῦ γινῶναι, *Æth.* (Pol., but not Platt), Chrys., and, with a different application, Calv., Beng.; (b) with the remotely preceding ἔχων, Mey.; (c) with the immediately preceding δικαιοσύνην, Vulg., Copt., Goth. Of these (a) is not tenable; see below on verse 10; (b) is improbable and harsh, owing to the distance of ἐπὶ τῇ π. from ἔχων; (c) on the other hand is grammatically defensible, and eminently simple and perspicuous. As we may say δικαιοῦσθαι ἐπὶ τῇ πίστει, so δικ. ἐπὶ τῇ πίστ. without the art. is permissible, see Winer, *Gr.* § 20. 2, p. 123, and comp. notes on *Eph.* i. 15.

10. τοῦ γινῶναι] 'that I may know Him,' Auth. Ver.; infinitive of design dependent on the preceding εὔρεθῶ, not on μὴ ἔχων (Mey.); which seems to give an undue prominence to the participial clause. The reference of τοῦ γινῶναι (= ἵνα γινῶ) to ver. 8, as Winer, *De W.*, al., seems to disturb the easy and natural sequence of thought; see Wiesinger and Alf. in loc. On the infin. 'of design,' which falls under the general head of the gen. of subjective relation (compare Krüger, *Sprachl.* § 47, 22. 2), and is by no means without example in classical Greek (Bernhardy, *Synt.* IX. 2, p. 357, Madvig, *Synt.* § 170 c), see Winer, *Gr.* § 44. 4, p. 291, where other examples are noticed and discussed. The construction of τοῦ γινῶναι with ἐπὶ τῇ πίστ., if (a) as equivalent to ὥστε γινῶναι διὰ τῆς πίστεως (Theod., Chrys.), is opposed to the order of words, and to all rules of grammatical analysis,—if (b) as a definitive gen., 'so as to know Him' (Calv., Beng.), is a construction of πίστις not found in the N. T.; see Meyer and Alf.

The knowledge here mentioned, as Meyer rightly observes, is

τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, ¹¹ εἴ πως κατανήσω εἰς τὴν ἑξανάστασιν τὴν ἐκ νεκρῶν.

not merely speculative, but practical and experimental; see especially Beck, *See-lenl.* i. 9, p. 22, comp. Andrewes, *Serm.* Vol. II. p. 204 (A.-C. Libr.).

καὶ τὴν δύν. κ. τ. λ.] ‘and the power of His resurrection;’ fuller explanation of the preceding αὐτόν, under two different aspects, the Lord’s resurrection, and the Lord’s sufferings. The δύναμις τῆς ἀναστ. is clearly not ‘potentia quæ excitatus fuit,’ Vatabl. (ἀναστ. being a gen. *objecti*), but, ‘quæ justos ad immortalitatem revocabit,’ Just.,—ἀναστ. being the gen. *originis* (Hartung, *Casus*, p. 23); ‘a virtue or power flowing from Christ’s resurrection, called by the apostle *vis resurrectionis*,’ Andrewes, *Serm.* Vol. II. p. 204 (A.-C. Libr.); compare Theoph. As the resurrection of Christ has at least four spiritual efficacies, viz. (a) as quickening our souls, Eph. ii. 5; (b) as confirming the hope of our resurrection, Rom. viii. 11, 1 Corinth. xv. 22; (c) as assuring us of our present justification, Rom. iv. 24, 25; (d) as securing our final justification, our triumph over death, and participation in His glory, 2 Corinth. iv. 10 sq., Colos. iii. 4,—the context can alone determine the immediate reference. Here the general context seems to point to (c) or (d), the present verse and ver. 11, perhaps more especially to the latter. On the fruits of Christ’s resurrection, see Pearson, *Creed*, Art. v. Vol. I. p. 313, Usher, *Body of Div.* ch. xv. ad fin., and on our justification by Christ’s resurrection compared with that by His death, the admirable remarks of Jackson, *Creed*, xv. 16. 8.

τὴν κοινωνίαν κ. τ. λ.] ‘the fellowship of His sufferings;’ further exemplification of the experimental knowledge of Christ, regarded as *objective* and *present*, suggested by the preceding clause,

of which the reference was rather subjective and future. It is only in a participation in His sufferings that there can be one in His resurrection and glory: εἰ τοίνυν μὴ ἐπιστεύομεν ὅτι συμβασιλεύσομεν οὐκ ἂν τοσαῦτα καὶ τὰ τοιαῦτα ἐπάσχομεν, Theoph.; compare Rom. viii. 17, 2 Tim. ii. 11. This partnership in Christ’s sufferings is outward and actual (Chrys., al.), not inward and ethical (Zanch.); it is a sharing in the sufferings He suffered, a drinking from the cup He drank; comp. 2 Cor. iv. 10, 1 Pet. iv. 13, notes on 2 Timothy, ii. 11, and Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 224.

συμμορφιζόμε. κ. τ. λ.] ‘being conformed unto His death,’ i. e. ‘by being, or while I am, conformed unto His death, even as I now am:’ *pres.* participle logically dependent on the preceding γινῶναι; see notes on Eph. iii. 18, iv. 2. This conformation, then, is not ethical, ‘ut huic mundo emortuus sim quemadmodum Christus mortuus est in cruce,’ Van Heng., but, as the connection and tenor of the passage require, *actual*, and as the *pres.* suggests, even now more especially going on: ‘ut cognoscam communicationem passionum ejus, in quam venio, et quæ mihi contigit dum per passiones et mortis pericula quæ pro nomine ejus sustineo, conformis efficiar morti ejus,’ Estius.

The reading is slightly doubtful; *Rec.* has συμμορφούμενος with D³EKL; al.; Chrysost., Theod.: the rarer form in the text is adopted by Lachmann and Tisch. with ABD¹; 17. 67 * * 71; Orig. (mss.), Bas., Maced., to which the incorrect συμφορτειζόμενος of F and G may lend some slight weight.

11. εἴ πως] ‘if by any means,’ ‘si quomodo,’ Vulg., Clarom.; an expression, not so much of doubt, as of humility, indicating the object contemplated in

I have not yet obtained, but am eagerly pressing forward : in this imitate me.

12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,

συμμορφί. κ. τ. λ.; οὐ θαρῶν γάρ, φησίν, οὐπω οὕτως, ἐταπεινοφρόνει, Theoph. : see also Neander, *Phil.* p. 43. In this formula, when thus associated with verbs denoting an action directed to a particular end, the idea of an attempt is conveyed ('nixum fidei Paulinæ,' Beng.), which may or may not be successful; compare Acts xxvii. 12, Rom. i. 10, xi. 14, and see Fritz. *Röm.* xi. 14, Vol. II. p. 47, Hartung, *Partik.* εἰ, 2. 6, Vol. II. p. 206, and for a few examples of the similar use of *si* in Latin, Madvig, *Lat. Gr.* § 451. d.

καταντήσω εἰς] 'may attain unto;' not indic. fut., as in Rom. i. 10, and perhaps xi. 14 (Mey.), but aor. subj. (Alf.), as the following words, εἰ καὶ καταλάβω, seem to suggest. On the force of εἰ with the subj. ('ubi nihil nisi conditio ipsa indicetur'), now admitted and acknowledged in the best Attic Greek, see Herm. *de Part.* ἄν, II. 7, p. 97, Klotz, *Devar.* Vol. II. p. 499 sq.; comp. Winer, *Gr.* § 41, 2. c, p. 263. The expression *καταντῶν εἰς*, 'pervenire ad,' is used in the N. T. in connection with *places* (Acts xvi. 1, xviii. 19, 24, al.), *persons* (1 Cor. x. 11, xiv. 36), and *ethical relations* (Acts xxvi. 7, Eph. iv. 13), in which last connection it is also found with ἐπι several times in Polyb.; e. g. with gen., *Hist.* xiv. 1. 9 (but ? reading), with accus., III. 11. 4, III. 91. 1, xiv. 1. 9. The ref. of Van Heng. to *time*, 'si perveniam ad tempus hujus eventi,' is thus wholly unnecessary, if indeed not also lexically untenable.

ἐξανάστασιν κ. τ. λ.] 'the resurrection from the dead;' i. e., as the context suggests, the *first* resurrection (Rev. xx. 5), when, at the Lord's coming the dead in Him shall rise first (1 Thessalon. iv. 16), and the quick be caught up to meet Him in the clouds (1 Thess. iv. 17); compare Luke xx. 35. The first resurrection will include

only true believers, and will apparently precede the second, that of non-believers and disbelievers, in point of time; see Ebrard, *Dogmatik*, § 571, and the singular but learned work of Burnet, *on the Departed*, ch. ix. p. 255 (Transl.). Any reference here to a merely ethical resurrection (Cocceius) is wholly out of the question.

The double compound ἐξανάστασις, an ἄπ. λεγόμε. in N. Test. (comp. Polyb. *Hist.* III. 55. 4), does not appear to have any special force (τὴν ἐνδοξον, τὴν ἐν νεφέλαις ἔξαρσιν, Theophyl.), but seems only an instance of the tendency of later Greek to adopt such forms, without any increase of meaning, see Thiersch, *de Vers. Alex.* II. 1, p. 83, and notes on *Eph.* i. 21 : comp. Pearson, *Creed*, Vol. II. p. 316 (edit. Burt.).

τὴν ἐκ νεκρῶν] Distinct and slightly emphatic specification of the ἐξανάστ.; see notes on 1 *Tim.* iii. 14, 2 *Tim.* i. 13, where, however, the first art., as being associated with a word of known meaning and common occurrence, is omitted after the prep. The reading is slightly doubtful. Meyer defends *Rec.* ἐξαν. τῶν νεκρῶν (KL; al.), on the ground that elsewhere St. Paul regularly omits ἐκ; these internal considerations however must yield to such distinct preponderance of external authority as ABDE; 10 mss.; Syr., and great majority of Vv.; Bas., Chrysost., al.: so *Lachm.*, *Tisch.*

12. οὐχ ὅτι] 'I say) not that:' not so much in confirmation of what precedes (Theoph.), as to avoid *misapprehension*. and by his own example, to confirm his own exhortations, ch. ii. 3, compare iii. 15; 'nolite, inquit, in me falli; plus me ipse novi quam vos. Si nescio quid mihi desit, nescio quid adsit,' August. On the use of οὐχ ὅτι scil. οὐκ ἐρῶ ὅτι, in limiting a preceding assertion or obviating a misapprehension, see Har-

διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ.

tung, *Partik.* Vol. II. p. 154, compare Herm. *Viger*, No. 253. ἡ δὲ ἔλαβον] 'I have already attained.' The object of ἔλαβον is somewhat doubtful. The two most natural supplements are (a) Χριστόν, Theod., implied from what precedes; (b) βραβεῖον, Chrys., reflected from what follows. Of these (b) is to be preferred, as the διώκω immediately following seems to show that the favorite metaphor from the stadium was already occupying the apostle's thoughts. The simple ἔλαβον thus precedes, almost 'generaliter dictum,' to be succeeded by the more specific καταλάβω. On the force of ἡ δὲ and its distinction from νῦν, see on 2 *Tim.* iv. 6.

τετελείωμαι] 'have been made perfect:' more exact explanation of the semi-metaphorical ἔλαβον, and result of it. The preceding aor. is thus not to be regarded as a perfect, but as representing a single action in the past ('ita ut non definiatur, quam late pateat id quod actum est'), Fritz. *de Aoristi Vi*, p. 17), which the succeeding perf. explains and expands; comp. Winer, *Gr.* § 40. 5, p. 257. That the τελειοῦσθαι has here an ethical reference, 'to be spiritually perfected,' not agonistical (Hamm., Loesner, p. 355), 'to be crowned or receive the reward,' is almost self-evident: compare Reuss, *Théol. Chrét.* iv. 16, Vol. II. p. 182. The verb is only used here by St. Paul (2 *Cor.* xii. 9 is more than doubtful), though common in Hebrews and elsewhere in the N. T. The ancient gloss ἡ ἡδὲ δεδικάωμαι inserted after ἔλαβον D¹EFG; Clarom.; Iren., al., indirectly shows the meaning here ascribed to τετελείωμαι.

διώκω δέ] 'but I am pressing onward;' not 'sed persequor,' Beza, but '[per]-sequor autem,' Vulg., with a more just regard to the force of the particle: see Hand, *Tursell.* Vol. I. p. 559. In sentences of

this nature, where a negative has preceded and the regular ἀλλὰ (sondern) might have been expected (comp. Donalds. *Cratyl.* § 201) it will be nearly always found, that the connection of the two clauses is *oppositive* rather than *adversative*; i. e. that in the one case (ἀλλὰ) the preceding negation is brought into sharp prominence and contrasted with what follows, while in the other (δὲ) the negation is almost left unnoticed, and the sentence continued with the (so to say) connective opposition that so regularly characterizes the latter particle; see Klotz, *Devar.* Vol. II. p. 360, and compare Hand, l. c.

The metaphor is obviously taken from the stadium (Loesn. *Obs.* p. 355, ἐπαγώνιος εἶμι, Theoph.), and the verb διώκω, as in the examples cited by Loesn., and as also in ver. 14, seems to be here used absolutely, κατὰ σπουδὴν ἐλαβεῖν, Phavor.; see examples in Κυρκε, *Obs.* Vol. II. p. 317, Buttman, *Lexil.* § 40, p. 232 (Transl.): so, distinctly, Syr., Copt., 'curro,' and apparently Chrys., who regards it as only differing qualitatively (μεθ' ὕσου τόνου) from τρέχω; see also Theophyl. *in loc.* If διώκω be regarded as transitive, the object of διώκω will be the same as that of καταλάβω, scil. the βραβεῖον implied in the ἐφ' ᾧ: compare Æth. (Platt). The former construction, however, seems more simple and natural.

εἰ καὶ καταλάβω] 'if I might also lay hold on;' the καὶ contrasting καταλάβω not with the more remote ἔλαβον (Mey.), but with the immediately preceding διώκω (Alft): see *Ecclus.* xi. 10, xxvii. 8, comp. *Rom.* ix. 30, *Lucian, Hermet.* § 77, *Cicero, Off.* I. 31. 110, in all which passages there seems a contrast more or less defined between the διώκειν and καταλαμβάνειν, the 'sequi' and 'assequi;' compare Fritz. *Rom.* Vol. II. p. 355. On the

13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογιζομαι κατειληφέναι. 14 ἐν δέ, τὰ

force of εἰ καὶ see notes on chap. ii. 17. Whether καταλάβω ('assequar,' Rom. ix. 30, 1 Cor. ix. 24) is to be taken absolutely or transitively will depend on the meaning assigned to ἐφ' ᾧ.

ἐφ' ᾧ καὶ κατ' ἐλ.] 'that for which also

I was laid hold on;' so Syriac ܕܡܝܢܐܘܬܐ


ܡܝܢ ܕܡܝܢܐܘܬܐ [id ejus causâ], and sim.

Æthiopic (Platt), — the only two versions that make their view of this passage perfectly clear. 'Εφ. ᾧ has here received several different interpretations. Taken *per se* it may mean; (α) *quare*, like ἀνθ' ᾧν (Luke v. 3), at the beginning of a sentence; comp. Diodor. Sic. XIX. 9, ἐφ' ᾧ τὸν μὲν μείζον καλοῦσι ταῦρον κ. τ. λ.; (β) *eo quod; propterea quod*, scil. ἐπὶ τούτῳ, ὅτι = διότι (apparently Rom. v. 12, 2 Corinth. v. 4), expressed more commonly in the plural ἐφ' οἷς in classical Greek; see Thom. M. p. 400, ed. Bern., and Fritz. Rom. Vol. I. p. 299; (γ) *sub quâ conditione, cujus causâ*, almost 'to which very end,' Hammond (see 1 Thess. iv. 17, Gal. v. 13, and notes, also examples in Lobeck, *Plryn.* p. 475), ᾧ being here regarded as the relative to a suppressed antecedent τοῦτο, the obj. accus. of καταλάβω: comp. Luke v. 25. Of these (β) and (γ) are the only two which here come into consideration. The former is adopted by the Greek commentators, Beng., Meyer, al., and deserves consideration, but introduces a reason where a reason seems hardly appropriate. The latter is adopted by Syriac, Copt., De W., Neand., and apparently the bulk of modern expositors, and seems most in harmony with the context: the apostle was laid hold on by Christ (at his conversion, Horsley, *Serm.* xvii., not necessarily as a fugitive in a race, Chrys., Hamm.) with ref. to that, — to enable him to obtain that, which he was now striv-

ing to lay hold of. It may be observed lastly that καὶ does not refer to a suppressed ἐγὼ, nor to κατ' ἐλ. (Alf.), but to the preceding relative, which it specifies, and tacitly contrasts with other ends which might be conceivable; 'for which, too, for which very salvation, I was apprehended,' etc.; comp. 1 Cor. xiii. 12, καθὼς καὶ ἐπεγνωσθῆν, and see Klotz, *Devar.* Vol. II. p. 636.

13. ἀδελφοί] Earnest and emphatic repetition of the preceding statements, under somewhat hortatory aspects, negative and positive: in the first portion of the verse the apostle disavows all self-esteem and self-confidence, — not perhaps without reference to some of his converts (ταῦτα πρὸς τοὺς μεγαλοφρονούντας ἐπὶ τοῖς ἤδη κατορθωθείσι λέγει, Theod.); in the second portion and verse 14 he declares the persistence and energy of his onward endeavor; ἐνός ἐίμι μόνου, τοῦ τοῖς ἔμπροσθεν ἐπεκτείνεσθαι, Chrys. ἐμαυτὸν οὐ λογιζ. κ. τ. λ.] 'do not esteem MYSELF to have apprehended:' the juxtaposition of ἐγὼ and the specially added ἐμαυτὸν (see Winer, *Gram.* § 44. 3, p. 287) not only mark the selfish element which the apostle disavows (Mey.), but declare his own deliberate judgment on his own case; comp. Beng. The verb λογιζομαι is rather a favorite word with St. Paul, being used (excluding quotations) twenty-nine times in his Epp., and twice only (Mark xi. 31 is very doubtful) in the rest of the N. T.

14. ἐν δέ] 'but one thing I do,' scil. ποιῶ, the general verb in the first clause being inferred from the special verb that follows; see Winer, *Gr.* § 66. 1. b, p. 546. The ellipsis is variously supplied

( [novi] Syriac; φροντίζω or μεριμνῶ, Œcumen. 2; ἐστί, Beza; διώκω, Platt), evaded (Gothic), passed over (Æthiopic), or left nakedly as it stands

μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ

14. ἐπὶ] So *Rec.*, *Griesb.*, with DEFGKL; majority of mss.; Chrys., Theod. On the other hand, *Laclm.* and *Tisch.* read εἰς with AB; 17. 73. 80; Clem., Ath., al. (*Mg.*, *Alf.*), apparently on the ground of ἐπὶ being an interpretation of the εἰς of 'destination.' As it can scarcely be said that ἐπὶ, especially with the meaning anciently assigned to βραβ. (*e. g.* Theod.), is a much easier expression than εἰς, it does not here seem safe to reject the reading of so many uncial MSS.

(Vulg., Copt.). The most simple and natural supplement is that adopted above, as Theoph., Œcum., and most modern expositors; see Jelf, *Gr.* § 895. c. Meyer strongly urges the participial form ποιῶν, but this surely mars the emphasis, and obscures the prominent διώκω, to which the ellipsis seems intended to direct attention. τὰ μὲν

ὀπίσω ἐπιλ.] 'forgetting the things behind;' not the renounced Judaical prerogatives, ver. 5 sq. (Vorst.), nor the deeds done under their influence, but, as the metaphor almost unmistakably suggests, the portions of his Christian course already traversed, 'the things attained and left behind,' Fell; ἐν ποιῶ, ἐνὸς γήγνομαι μόνου, ὅπως αἰεὶ προκόποισμι ἐπιλανθάνομαι τῶν κατορθωμάτων καὶ ἀφήμι αὐτὰ ὀπίσω, καὶ οὐδὲ μέμνημαι ὅλων αὐτῶν, Theoph.; compare Chrys. The special reference of Theod. to οὐ περὶ τοῦ κηρύγματος πόνοι is unsatisfactory, as obscuring the general and practical teaching which this vital passage conveys; καὶ ἡμεῖς μὴ ὕσον ἠνύσαμεν τῆς ἀρετῆς ἀναλογιζόμεθα, ἀλλ' ὕσον ἡμῖν λείπει, Chrys. In the verb ἐπιλανθ.

(middle, — of the inward act, Scheuerl. *Synt.* p. 295; act. non occ.) the preposition seems to mark the application of the action to, and perhaps also its extending over (accus.) the object, a little more forcibly than the simple verb (ληθῆ παραδοῦναι, Chrys.); comp. Rost. u. Palm, *Lex.* s. v. ἐπὶ, C. cc, dd. It is occasionally, as here, found with the accus.; the simple form always with gen.; compare

Jelf, *Gr.* § 512, Thom. M. p. 348 (ed. Bern.), τῶν δὲ ἔμπροσ-

θεν ἐπεκτ.] 'but stretching out after the things that are in front:' more distinct emergence of the image of the racer. The τὰ ἔμπροσθεν are the διαυλοὶ (to use the language of Chrys.) which are yet to be passed over in the Christian course, and are the successive objects (dat. of direction, see Hartung, *Cusus*, p. 83) toward which the action of the ἐπεκτειν. is directed: good works done in faith are the successive strides; Andrewes, *Serm.* 761. III. p. 95 (A.-C. Libr.). In the double compound ἐπεκτ. the ἐπὶ marks the direction, ἐκ the posture, in which the racer stretches out his body toward the objects before him; ὁ γὰρ ἐπεκτεινόμενος οὗτός ἐστιν ὁ τοῦς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάζων, Chrys. A very similar use of ἐπεκτείνεσθαι is cited in Steph. *Thesaur.* s. v., Strabo, xvii. p. 800.

κατὰ σκοπὸν διώκω] 'I press forward toward the mark.' The preposition κατὰ here marks the direction of the διώκω (see Acts viii. 26, xvi. 7, and with more geographical reference, ii. 10, xxvii. 12), — a direction which, according to the primary meaning of the prep. (κατὰ = κεν-τα) is represented 'beginning near us and proceeding to a point not necessarily distant,' Donalds. *Cratyl.* § 183. On the absolute use of διώκω, see on ver. 12. βραβ. τῆς ἄνω κλήσεως] 'prize of the heavenly calling;' the gen. not being of apposition (De W.), which would

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν καὶ εἴ τι

involve the untenable assumption that κλησις = 'superna beatitudo,' Est., compare De W., — but a species of the gen. *possessivus*, serving to mark the βραβ. as that which the ἄνω κλησις has in expectation as its final crown. The βραβεῖον is here, as in 1 Corinth. ix. 24, not 'the goal,' but 'the prize' (τὸ ἄδλον ἐκάλεισεν, Theod.), and is the object which the διώκειν is designed to attain (compare Luke xv. 14, xxii. 52, Acts viii. 36, and see critical note), — 'the future eternal glory to which God calls us by the gospel of Christ,' Bull, *Serm.* xiv. p. 268 (Oxf. 1844). The derivation is uncertain; perhaps βρα = προ with reference to the judge sitting forward to award the prize. Benfey, *Wurzlex.* Vol. II. p. 106.

The κλησις, here defined as proceeding from God (gen. *originis*), is still further specified as ἡ ἄνω κλησις, the heavenly calling (compare Col. iii. 2, Gal. iv. 26); not with any special reference to the peculiar appointment of St. Paul (Meyer, Alf.), but, as the latitude of the passage seems to require, with general reference to its ends and objects; it was a κλησις ἐπουράνιος (Heb. iii. 1). God was its author (1 Thess. ii. 12), heaven the object to which it conducted, and in reference to which it was vouchsafed; compare ver. 20. ἐν Χρ. Ἰησ. may be connected (a) with διώκω, as Chrys., appy. Theoph., Œcum., and very emphatically Meyer; or (b) with κλησις (Copt., Æth.), — καλεῖν ἐν Χρ., and therefore κλ. ἐν Χρ. without the art. being a permissible formula; see Winer, *Gram.* § 20. 2, p. 123, and notes on *Eph.* i. 15. The latter seems most simple, and most coincident with St. Paul's use of the formula.

On the dogmatical significance of this verse, as indicating an effort on our parts through the assistance of grace, compare Reuss, *Théol. Chrét.* iv. 22. Vol. II. p. 255.

15. Ὅσοι οὖν] 'As many then as;,' the οὖν with its usual collective and retrospective force gathering into a definite exhortation the statements made in the three preceding verses: compare Klotz, *Devar.* Vol. II. p. 717. Ὅσοι is clearly not synonymous with ἡμεῖς οἱ, Heinr., but is designedly used as leaving to each one's conscience whether he were τέλειος or no.

τέλειοι] 'perfect;' not absolutely, e. g. τετελειωμένοι (ver. 12), but relatively; — yet not necessarily as opposed to νήπιοι, 'in societate Christianâ cum adultis comparandi,' Van Heng. (compare 1 Cor. ii. 6, xiv. 20. where, however, the reference seems more to knowledge), but simply as those who had made some advance toward the τέλος of Christian life; compare Wiesinger *in loc.*, where this view is elaborately and successfully maintained.

τοῦτο φρονῶμεν] 'let us be of this mind,' 'let us entertain these views with regard to religious practice (Horsley), which I follow, and which I am here inculcating.' Yet what views? Surely not merely τὸ ὅτι δεῖ τῶν ὑπισθῆν ἐπιλανθάνεσθαι, Chrys.; so that τελειότης in its fullest sense is to consist in τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι (compare Theophyl.), but with a more inclusive reference to the whole great subject which commenced ver. 7, was continued to ver. 12, and was specially illustrated in ver. 12-14. That the τοῦτο does refer to what immediately precedes, to the ἐν δεῖ of ver. 13, seems required by the rules of perspicuity, — but, that it refers to it only in so far as it forms a sort of example and special statement of the *modus agendi*, in reference to ver. 8 sq., seems required by the evident interdependence of the whole passage.

καὶ εἴ τι κ. τ. λ.] 'and if in any respect ye are differently minded;' 'if you entertain, as is certainly supposable (εἰ with indic.,

ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν.

see Winer, *Gr.* § 41. 2, notes on *Gal.* i. 9), upon any point, — not of doctrine or external worship (Horsley), but of moral practice (ὁὐ περὶ δογμάτων ταῦτα εἴρηται ἀλλὰ περὶ βίου τελειότητος, Chrys.), any different, and so, almost necessarily, less correct sentiments, even this too, — this about which ye are thus differently minded, will God reveal to you in its true relations.' There is thus no need with Horsley, in his able sermon on this passage, to give φρονεῖτε two different references, (a) to religious disposition, (b) to opinion; nor is it enough to regard ἐτέρως as merely in opposition to 'sameness and uniformity,' when the context seems so clearly to imply an *improper* and *injurious* diversity; see examples of this sense of ἕτερος in notes on *Gal.* i. 6. We may observe (with Wiesinger) that the apostle does not say ἕτερον but ἐτέρως; they did not differ in fundamentals, but in the aspects and relations in which they regarded them and carried them into practice.

καὶ τοῦτο] 'even this,' 'this also, as well as the other things which God has been pleased to reveal;' the ascensive καὶ contrasting the present τοῦτο, — the point on which they need revelation, not with the preceding τοῦτο (Flatt), but with the other points (to which εἴ τι is the exception) concerning which they have already received it, and are already in accord with the apostle: compare Hartung, *Partik.* s. v. καί, 2. 8, Vol. i. p. 135. The τοῦτο is somewhat differently explained, 'justitiam esse ex fide,' Vatabl., 'vos esse deceptos,' Grot., 'quod nos perfecti sentimus,' Beng.; alii alia. The only natural explanation seems that adopted above, viz., the thing concerning which ἐτέρως φρονεῖτε (Horsley), i. e. the true relations of the preceding τί, 'τί in seiner wahrheit,' De Wette; ὁ Θεὸς ὑμῖν

ὡς ἀγνοοῦσιν ὑποδείξει τὸ δέον, Theoph. ἀποκαλύψει] 'will reveal,' by means of the Πνεῦμα σοφίας καὶ ἀποκαλύψεως, Ephes. i. 17; οὐκ εἶπεν, ἐνάξει, ἀλλ' ἀποκαλύψει ἵνα δόξη μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα, Chrys. The future is not merely expressive of *wish*, but of an assured and predictive *hope*; 'loquitur pro spe quam ex priore ipsorum fide conceperat; sic et Gal. v. 10,' Grot.: comp. Winer, *Gr.* § 40. 6, p. 251.

16. πλὴν] 'Notwithstanding,' 'be that as it may,' Horsley; 'in spite of there being several points in which you will probably need ἀποκάλυψις.' The practically adversative force of πλὴν limits the preceding expression of predictive hope, while its intrinsically comparative force serves also to contrast the aor. ἐφθ. with the fut. ἀποκ.; see notes on ch. i. 18, and Klotz, *Devar.* Vol. II. p. 724.

εἰς ὃ ἐφθάσαμεν] 'whereto we have attained,' Matth. xii. 28, Rom. ix. 31, compare Luke xi. 20. The primary and classical meaning of this verb (*prævenire*) appears to have been almost entirely lost sight of in Alexandrian Greek, and to have merged in the general meaning 'venire,' and with εἰς, 'pervenire;' compare Dan. iv. 19, ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἐφθασεν εἰς τὸν οὐρανόν: see Fritz, *Rom.* Vol. II. p. 357.

It is doubtful whether ἐφθάσ. denotes advance in moral conduct (Chrys., Theophyl., Mey.), advance in knowledge (De W., Wiesing.), or in both (Alf.); the first seems most in accordance with the context and with στοιχεῖν, the last, however, not improbable. Lastly, that ὃ does not indicate a point *common to all*, is almost self-evident: it is a point, in a *common line*, varying in its position according to individual progress. This common line (produced) the apostle, in the following

Imitate me and my followers, for many, alas! mind earthly things. Our country is heaven, whence we look for our Lord and our final change.

17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦσιν, οὓς

words, commands all to pursue, and not to diverge from: compare the illustrative diagram of Meyer *in loc.*

τῷ αὐτῷ στοιχεῖν] 'walk onward coincidentally with the same,' or 'according to the same;' dat. *normæ*, compare Gal. vi. 16, τῷ κανόνι τούτῳ στοιχεῖν, where see note and references. The infinitive is here imperatival, and in accordance with that usage, conveys a precise and emphatic command, or rather *address* (Krüger, *Sprachl.* § 55. 1. 5), in the second person singular or plural; see Jelf, *Gr.* 671. a, Fritz. *Rom.* Vol. III. p. 86. Hence the hortative translation in the first person; as in Theoph., *στοιχῶμεν* (comp. Chrys.), and in all the Vv. except Æth. (Platt), seems grammatically doubtful; so rightly Mey., Alf., but not De W. This is perhaps the only certain instance of a pure imperatival infinitive in the N. T.; other instances, *e. g.* Rom. xii. 15, pass more into declarations or duty and of what *ought to be done*, and may consequently be joined with all three persons; see Jelf, *Gram.* § 671. b, Winer, *Gr.* § 43. 5, p. 283.

The addition in *Rec.*, κανόνι, τὸ αὐτὸ φρονεῖν, which appears, with variations both of words and order, in the majority of uncial MSS (see *Tisch.*), is rejected by AB; 17. 67** ; Copt., Sah., Æth. (Pol., but not Platt), Theodot.-Ancy. ; Hil., Aug., al., and by *Luchm.*, *Tisch.*, and most recent editors. It has been defended by Rinck, Matth., and Wordsw., but, owing to the suspicious variations in words and order, has every appearance of an explanatory gloss; comp. ch. ii. 2, Gal. vi. 16.

17. συμμιμηταί κ. τ. λ.] 'Be imitators together, scil. with all who imitate me;' 'coimitatores,' Clarom., Copt.:

continuation of the foregoing exhortation with reference to the apostle's own example. The σύν in συμμ. is apparently neither otiose on the one hand, as in *συνπολιται*, Ephes. ii. 19, nor yet on the other does it imply so much as 'omnes uno consensu, et unâ mente,' Calv., Alford,—a tinge of ethical meaning not suggested or required by the context. It appears simply to mark the common nature of the action in which they all were to share; not merely 'be imitators' (1 Cor. iv. 16), but 'be a company of such;' καθάπερ ἐν χορῷ καὶ στρατοπέδῳ τὸν χορηγὸν καὶ στρατηγὸν δεῖ μιμεῖσθαι τοὺς λοιπούς, Chrys.

καὶ σκοπεῖτε κ. τ. λ.] 'and mark them which are thus walking;' they were all to imitate the absent apostle and to observe studiously those with them who walked after his example. Who these were cannot be determined: the reference may be to Timothy, Epaphras, and other missionaries of the apostle, but is perhaps more naturally to all those, whether holy men among the Philippians, or teachers sent to them, who followed the example of St. Paul; διδάσκει ὡς πολλοὺς ἔχει τοῦδε τοῦ σκοποῦ κοινωνοὺς, Theod.

καθὼς ἔχετε κ. τ. λ.] 'as ye have us for an ensample,' καθὼς standing in correlation to the preceding οὕτως, and ἡμᾶς referring to the apostle: so Vulg., Clarom., and all Vv., Chrys. and the Greek expositors, and, it may be added, nearly all modern commentators. Meyer and Wiesing. give καθὼς an argumentative force, 'inasmuch as' (see notes on *Eph.* i. 4), but in so doing seem to impair the force, and obscure the perspicuity of the passage: see Alf. *in loc.*, who has satisfactorily refuted this interpretation. The use of the plural ἡμᾶς does

πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία

not imply a reference to St. Paul and τοὺς οὕτως περιπ., but seems naturally to point either to the apostle and his fellow-workers (Van Heng., Alf.), or perhaps, more probably, is the apostle's designation of himself viewed less in his personal than his *official* relations: 'be all, in matters of practical religion, imitators of me, Paul, and observe those, etc., who have me their apostle as their ensample;' compare 2 Thess. iii. 7, 9. The singular τύπον yields no support to either interpretation; see Bernhardt, *Synt.* II. 5, p. 61.

18. πολλοὶ γάρ] Reason for the foregoing exhortation arising from the sad nature of the case. Who the πολλοὶ were cannot be exactly determined. It seems, however, clear that they are not the same as those mentioned in ver. 2 sq. The latter were false teachers, and of Judaical tenets; these, on the contrary, were not teachers at all, and were of an Epicurean bias; not, however, Pagans (Rill.), but nominal Christians, baptized sinners (Manning), who disgraced their profession by their sensuality; Χριστιανισμὸν μὲν ὑποκρινόμενοι ἐν τρυφῇ δὲ καὶ ἀνέσει ζῶντες, Theoph., after Chrys.

περιπατοῦσιν] 'are walking,' 'are pursuing their course.' There is no need to supply any qualifying adverb (اَسْتَبَدَّ) [aliter] Syr.), or to assume any pause and change of structure (Rill., De W.). Though commonly associated by St. Paul with qualifying adverbs or adv. clauses, whether *in bonam* (Rom. xiii. 13, Eph. iv. 1), or *in malam partem* (2 Cor. iv. 2, 2 Thess. iii. 6), the verb itself is of neutral meaning (comp. 1 Thess. iv. 1), and in its metaphorical use seems only to designate a man's course of life in its practical aspects and manifestations; it being

left to the context to decide whether they are bad or good.

πολλάκις ἔλεγον] 'ofttimes used to mention to you;' most probably by word of mouth; perhaps also in the messages transmitted to them by his emissaries; not by any means necessarily in another Epistle (Flatt). The πολλάκις ('many times') follows the πολλοὶ with a slight rhetorical force not without example in St. Paul's Epistles; see Winer, *Gr.* § 68. 1, p. 560, and compare the large quantity of examples collected by Lobeck, *Paralipom.* p. 56, 57.

καὶ κλαίων] 'even weeping,' because the evil has so increased; οὕτως δακρύων ἄξιοι οἱ τρυφῶντες, τὸ μὲν περιβόλαιον, τουτέστι, τὸ σῶμα λιπαίνοντες, τῆς δὲ μελλούσης εὐδύναι διδοῦναι [ψυχῆς?] οὐδένα ποιοῦνται λόγον, Chrys.

τοὺς ἐχθροὺς τοῦ σταυροῦ] 'the (special) enemies of the cross;' apposition to the preceding relative; compare Winer, *Gr.* § 59. 7, p. 469. The article defines the class sharply and distinctly, and specifies them as enemies κατ' ἐξοχήν. They are so specified, not on account of their doctrinal errors (διδάσκοντας ὅτι δίχα τῆς νομικῆς πολιτείας ἀδύνατον τῆς σωτηρίας τυχεῖν, Theod.), but on account of their sensuality and their practical denial of the great Christian principle, οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις, Gal. v. 24. So Chrys., Theoph., Ecumen., and, with a more general ref., Athan. (?) *de Virgin.* § 14. On the practical application of the verse, 'the Cross the measure of sin,' see Manning, *Serm.* XI. Vol. III. p. 201 sq., and compare Bp. Hall, *Serm.* XII. Vol. V. p. 172 sq. (Oxf. 1837).

19. ὧν τὸ τέλος ἀπώλεια] 'whose end is perdition;' more specific description of their characteristics, and the cer-

καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. ²⁰ ἡμῶν

tain and fearful issues that await them. Τέλος has the article as marking the definite and almost necessary end of such a course (compare 2 Cor. xi. 15), while ἀπώλεια marks that end as no merely temporal one, but, as its usage in St. Paul's Epp. (ch. i. 28, Rom. ix. 22, 2 Thess. ii. 3, 1 Tim. vi. 9) seems always to indicate, — as *eternal*; compare Fritz. *Romans*, Vol. II. p. 338, and contrast Rom. vi. 22.


ὦν δ' Θεός] 'whose God is their belly:' comp. Rom. xvi. 18, τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ (Tischl.). That this peculiarly characterizes these sensualists as Jews (see Theod.), and espec. Pharisees (Schoettg. *Hor. Hebr.* Vol. I. p. 801), does not seem tenable; see on ver. 18. Several commentators, B. Crus., Alf. (comp. Vulg., Theoph.), regard δ' Θεός as the predicate; the following clause seems to suggest the contrary.

καὶ ἡ δόξα κ. τ. λ.] 'and (whose) glory is in their shame,' scil. 'exists in the sphere of it,' 'versatur in,' not 'becomes their shame,' Luther; clause dependent on the preceding ὦν. The δόξα is here, as Meyer rightly suggests, *subjective*, what they deemed so; αἰσχύνῃ, on the contrary, is *objective*, what every moral consideration marked to be so. The reference of αἰσχύνῃ to circumcision ('quorum gloria in pudendis,' Aug., Pseudo-Ambr., Anselm), probably suggested by the confusion of those here mentioned with those noticed in verse 2, is alluded to, but rightly not adopted by Chrys. and Theoph.

οἱ τὰ ἐπίγ. φρονούντες] 'who mind earthly things:' relapse into the nominative to give the clause force and emphasis; see Bernhardy, *Synt.* III. 3, p. 68. This can scarcely be called so much a participial anacoluthon (see examples in Winer, *Gr.* § 63. 2, p. 505), as an emphatic re-

turn to the primary construction, πολλοὶ γὰρ περιπ.—οἱ τὰ ἐπίγεια φρονούντες. The word φρονεῖν, as Horsley has remarked (on ver. 15), has considerable amplitude of meaning: combined with τὰ ἐπίγεια (contrast ver. 20) it here seems to denote the concentration of all thought, feeling, and interest in earth and earthliness,—τὸ ἐνταῦθα πάντα κεκτῆσθαι, Chrys., who gives special exx.; comp. Alf. *in loc.*

20. ἡμῶν γὰρ τὸ πολ.] 'For our country or commonwealth is in heaven;' confirmation ('enim,' Clarom., not 'autem,' Vulg.) of the foregoing by means of the contrasted conduct of St. Paul and his followers (ver. 17), ἡμῶν being emphatic, and πολ. ἐν οὐρ. in antithesis to τὰ ἐπίγ. φρονεῖν. The word πολιτεῦμα, an ἄπ. λεγόμε. in the N. T., has received several different explanations. Three deserve consideration; (c) *conversation*;

'conversatio,' Vulg.,  [opus]

Syr., 'vita civilis,' Copt., and as far as we can infer, Theodoret, Œcumenius, — the meaning being, 'nostra quam hic sequamur vivendi ratio in cœlis est,' Van Heng., De Wetto; (β) *citizenship*, 'municipatus,' Jerome (comp. Tertull. *de Cor. Mill.* § 13), 'jus civitatis nostræ,' Zanch, Luther (earlier ed.), — the meaning being, 'we are freedmen of a heavenly city,' Whichcote, *Serm.* xviii. Vol. II. p. 375, and more recently Manning, *Serm.* x. Vol. III. p. 183; (γ) *country, state*, to which we belong as πολῖται; Sanderson, *Serm.* xv. Vol. I. p. 378 (ed. Jacobs.); see 2 Macc. xii. 7, τῶν Ἰσπιτιῶν πολιτεῦμα, Polyb. *Hist.* I. 13, 12, τὰ πολιτεῦματα [τῶν Ῥωμ. κ. Καρχ.], and compare Eph. ii. 19, συνοποῖται τῶν ἁγίων; so Theophl. (τὴν πατρίδα), Beng., Mey., Alf., and the majority of modern commentators. Of these (α) has this advantage, that being subjective it presents a more exact contrast to τὰ ἐπίγ.

γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα

φρονεῖν; the equiv., however, to ἀναστροφῇ rests only on the use of the verb (comp. Philo, *de Confus.* § 17, *χῶρον ἐν ᾧ πολιτεύονται*), and is itself not lexically demonstrable. Again in (β) the equivalence of πολίτευμα to πολιτεία (Acts xxii. 28) is equally doubtful, for the passage adduced from Aristot. *Pol.* III. 6, does not prove that the words are used indifferently (Alf.), but indifferently only in regard to a particular sense (πόλειως τάξις), — a statement fully confirmed by other passages, Polyb. *Hist.* IV. 23. 9, al., Joseph. *contr. Ap.* II. 17, — a pertinent example; compare Beza *in loc.* We retain then (γ), which appears to yield a pertinent meaning, and was perhaps chosen rather than πόλις (Heb. xi. 10), or πατρίς (Heb. xi. 14), as representing our heavenly home, our Ἱερουσαλὴμ ἐπουράνιος (Heb. xii. 22), on the side of its constitution and polity; 'our state, the spiritual constitution to which we belong is in heaven:' compare Gal. iv. 26, Rev. xxi. 2, 10, Usteri, *Lehrb.* II. 1. 2, p. 182.

ἐν οὐρανοῖς ὑπάρχει.] 'existeth in heaven,' 'constituta est,' Clarom.; see Wordsw. *in loc.*, who rightly calls attention to the strong word ὑπάρχει. The various practical aspects of this consolatory declaration are ably stated by Whichcote, *Serm.* XVIII., though somewhat modified by the interpretation assigned to πολίτευμα: our home is in heaven while we are here below, *exemplariter*, as we make it our copy; *finaliter*, as we carry it in our thoughts; *analogice*, in regard to the quality of our actions; *inchoative*, according to the degree of our present station; *intellectualiter*, according to the constitution of our minds; Vol. II. p. 375 sq.

ἐξ οὗ] 'from whence,' 'inde,' Vulgate

ⲉⲗⲟⲩ ⲛⲟⲩ [exinde] Syr.; not ἐξ οὗ,

scil. πολιτ. (Beng.), a construction permissible, but not necessary, as ἐξ οὗ is purely adverbial; see Winer, *Gr.* § 21. 3, p. 128. The meaning 'ex quo tempore,' is grammatically correct (Krüger, *Sprachl.* § 43. 4. 7) but obviously pointless and unsatisfactory.

καὶ σωτ. ἀπεκδ.] 'we also tarry for as Saviour;' the καὶ marks the correspondence of the act with the previous declaration, σωτήρα the capacity in which the Lord was tarried for. The pure ethical meaning of ἀπεκδ. sc. 'constanter, patienter, expectare' (Tittm. *Synon.* I. p. 106), seems here, owing to the preceding ἐξ οὗ, less distinct than in other passages where such local allusions are not present, e. g., Rom. viii. 19, 23, 25, 1 Cor. i. 7, Gal. v. 5, 1 Pet. iii. 20, but is perhaps not wholly lost: see notes on Gal. v. 5, Winer, *de Verb. Comp.* IV. p. 14, Fritz. *Fritzscli. Opusc.* p. 156; compare also notes on ch. i. 20. The simple form ἐκδέχασθαι occurs 1 Cor. xvi. 11, James v. 7; comp. Soph. *Phil.* 123, Dion.-Hal. *Antiq.* VI. 67.

21. μετασχηματίζει] 'shall transform,' simply; — not 'verklären,' Luth., Neand., a meaning derived only from the context. This peculiar exhibition of our Lord's power at His second coming is brought here into prominence, to enhance the condemnation of sensuality (ver. 19) and to confirm the indirect exhortation to a pure though suffering life. It seems wholly unnecessary to restrict this merely to the living (Mey.); still less can we say with Alf. that 'the words assume, as St. Paul always does when speaking incidentally, the ἡμεῖς surviving to witness the coming of the Lord,' when really every moment of a true Christian's life involves such an ἀπεκδοχὴν. On the nature of this μετασχηματισμός, which the following words define to be strictly

τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

in accordance with that of the Lord's body,—a change from a natural to a spiritual body (1 Cor. xv. 44), compare Burnet, *State of Dead*, ch. VIII. p. 231 (Transl.), Cudworth, *Intell. Syst.* v. 3, Vol. III. p. 310 sq. (Tegg), Delitzsch, *Psychol.* III. 1, p. 401 sq., and the comments of Wordsw. *in loc.*

τὸ σῶμα κ.τ.λ.] ‘the body of our humiliation;’ not ‘our vile body,’ Auth. Ver., Conyb., a solution of the genitive case which though in some cases admissible (Winer, *Gr.* § 34. 3. b, p. 211) here obscures the full meaning of the words and mars the antithesis. The gen. seems here not so much a gen. of *quality* as of *content*, and to belong to the general category of the genitive *materiae* (Scheuerl. *Synt.* § 12. 2. p. 83); the *ταπείνωσις* was that which the *σῶμα* contained and involved, that of which it was the receptacle; compare Bernh. *Synt.* III. 45, p. 63. It seems undesirable with Chrys. (comp. Mey., Alf.) to refer *ταπείνωσις* wholly to the sufferings of the body, ‘humil. quæ fit per crucem.’ Though the more remote context (comp. ver. 18) shows that these must clearly be included, the more immediate antithesis τὸ σῶμα τῆς δόξης seems also to show that the ideas of weakness and fleshly nature (Coloss. i. 22) must not be excluded; compare Fritz. *Rom.* vi. 6, Vol. I. p. 382. The distinction between *ταπείνωσις* and *ταπεινότης* (compare Alf.) cannot safely be pressed; see Luke i. 48, Prov. xvi. 19 al.

For examples of a similar connection of the pronoun with the dependent subst., see Green, *Gr.* p. 265.

σύμμορφον κ.τ.λ.] ‘(so as to be) conformed to the body of His glory;’ scil. εἰς τὸ γενέσθαι σύμμ.,—a gloss which *Rec.* with D²D³EKL; many Vv.; Orig., al.; retain as a portion of

the text. The shorter reading has not only internal, but preponderant external evidence [ABD¹FG; Vulg., Clarom., Goth., al.] distinctly in its favor. On this proleptic use of the adj., see Winer, *Gr.* § 66. 3, p. 550, Jelf, *Gram.* § 439. 2. The genitival relation τῆς δόξης αὐτοῦ is exactly similar to that of τῆς ταπ. ἡμ., ‘the body which is the receptacle of His glory, in which His glory is manifested.’ In respect of this δόξα we are σύμμορφοι,—οὐ κατὰ τὴν ποσότητα ἀλλὰ κατὰ τὴν ποιότητα, Theod.

κατὰ τὴν ἐνέργειαν.] ‘according to the working of His ability,’ etc.; compare Eph. i. 19. The object of this clause, as Calvin rightly remarks, is to remove every possible doubt; ‘ad infinitum Dei potentiam convertere oportet, ut ipsa omnem dubitationem absorbeat. Nec potentiae tantum meminit, sed efficaciam, quæ est effectus vel potentia in actum se exserens.’ The infin. with τοῦ is dependent on the preceding subst. as a simple (possessive) gen. (a construction very common in the N. T.), and serves here to express, perhaps a little more forcibly than δύναμις, the enduring nature and latitude of that power; see examples in Winer, *Gr.* § 44. 4, p. 290.

καὶ ὑποτάξαι] ‘even to subdue;’ the ascensive καὶ serves to mark the limitless nature of that power: He shall not only transform τὸ σῶμα κ.τ.λ., but shall also subdue τὰ πάντα, all existing things, Death not excluded (1 Cor. xv. 26), to Himself. The Κυριότης of the Eternal Son will then be complete, supreme, and universal; to be resigned unto the Father (1 Cor. xv. 28) in so far as it is economical, to last for ever and for ever in so far as it is ‘consequent unto the union; or due unto the obedience of the passion,’ Pearson, *Creed*, Art. II. Vol. I. p. 197

Brethren, stand fast in the Lord.

IV. Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόδητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί.

Let Euodia and Syntyche be of one mind : assist, O yokefellow, the faithful women.

² Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ³ ναὶ ἐρωτῶ

(ed. Burt.). On the use of ἀυτῶ [AB DiFG], not ἐαντῶ (Rec.), comp. notes on Eph. i. 4.

CHAPTER IV. 1. Ὡστε] 'So then,' 'Consequently,' 'itaque,' Vulg.; 'as we have such a heavenly home, and tarry for such a salvation : ' concluding exhortation naturally flowing from the preceding paragraph, ch. iii. 17-21, and continued in the same tones of personal entreaty (ἀδελφοί); comp. 1 Cor. xv. 58, where the particle similarly refers to what has immediately preceded. De Wette and Wiesinger refer the particle to ch. iii. 2 sq., but thereby deprive the exhortation of much of its natural and consecutive force. On the force of Ὡστε with indic. and inf., see notes on Gal. ii. 13, and reff., and with the imper., notes on ch. ii. 12.

ἀγαπητοὶ καὶ ἐπιπόδη.] 'beloved and longed after,'—terms by no means synonymous (Heinr.), but marking both the love the apostle entertained for them (emphatically repeated at the end of the paragraph) and the desire he felt to see them; 'carissimi et desideratissimi,' Vulgate. The word is an ἄπ. λεγόμεν. in the N. T., but is occasionally found elsewhere; Ap-
pian, *Hisp.* § 43, ἐπιποδήτους ὄρκους (Rost u. Palm, *Lex.*), Clem.-Rom. 1 Cor. § 59, εὐκταλαν καὶ ἐπιπόδητον εἰρήνην. On the force of ἐπί, see notes on 2 Tim. i. 4.

χαρὰ καὶ στέφανός μου] 'my joy and crown,' scil. ἐφ' οἷς χαρὰν καὶ ἔπανον ἔχω, Camerar. See especially 1 Thess. ii. 19, in which the words ἐν τῇ αὐτοῦ [Κυρίου] παρουσίᾳ there limit the reference to the Lord's coming,—a reference, however, here

(Alford, comp. Calv.) by no means necessary: the Philippians were a subject of joy and a crown to St. Paul, now as well as hereafter; compare 1 Cor. ix. 2, 3. For examples of this metaphorical use of στέφ., see Isaiah xxviii. 5, Ecclus. i. 11, xxv. 6, Soph. *Ajax*, 460.

οὕτως] 'thus,'—as I have exhorted you, and as those are acting whose πολίτευμα is in heaven.' A reference to their present state ('sic ut coepistis, state,' Schmid, Beng.), though suggested by Chrys., seems out of place in this earnest exhortation: 1 Cor. ix. 24, cited by Bengel, is not in point. στήκετε ἐν Κυρ.] 'stand (fast) in the Lord;' not 'per Dominum,' Zanch., but 'in Domino,'—in Him as in the true element of their spiritual life; see 1 Thess. iii. 8, and notes on Ephes. iv. 17, vi. 1. al.

2. Εὐοδίαν παρακα.] Special exhortation addressed to two women, Euodia and Syntyche; compare ver. 3. The opinion of Grot. that they are the names of two men (Euodias and Syntyches) is untenable; that of Schwegler (*Nachapost. Zeit.* Vol. II. p. 135), that they represent two parties in the Church, monstrous. Of the two persons nothing whatever is known; they may have been deaconesses (Rom. xvi. 1), but were more probably persons of station and influence (Chrys., comp. Acts xvii. 12), whose dissensions, perhaps in matters of religion (τὸ αὐτὸ φρον. ἐν Κυρ.), might have shaken the faith (comp. οὕτως στήκετε immediately preceding) of some of the Philippian converts. Syntyche has a place in the *Acta Sancti.* (July) Vol. v. p. 225.

παρακαλῶ] The repetition of this verb is somewhat no-

καὶ σέ, γνήσιε σύνζυγε, συλλαμβάνου ἀδταῖς, αἴτινες ἐν τῷ εὐαγγελίῳ συνήδλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζῶῃς.

ticeable: it scarcely seems ‘ad vehementiam affectus significandam,’ Erasm., Mey., but rather to mark that they both equally needed the exhortation, that they were in fact both equally to blame. The ἐν Κύρ. is of course not to be joined with παρακ., ‘obtestor per Dom.’ Beza 2, but marks the sphere in which the τὸ αὐτὸ φρον. (see notes on ch. ii. 2) was to be displayed.

3. καὶ ἐρωτῶ καὶ σέ] ‘yea, I beseech even thee.’ The particle καὶ (not καί, *Rec.*, which has scarcely any critical support) has here its usual and proper confirmatory force. It is used either (a) in assent to a direct question, Matth. ix. 28, John xi. 27, Rom. iii. 29; (b) in assent to an assertion, Matth. xv. 27, Mark vii. 28; (c) in graver assertions as confirmatory of what has preceded, Matth. xi. 26, Luke xi. 51, xii. 5; (d) in animated addresses as corroborating the substance of the petition, Philem. 20 (see Mey. *in loc.*). The simple ‘vis obsecrandi,’ = Heb. 𐤇𐤃 (Grot., Viger, al.) cannot be substantiated. For examples of its use in classical Greek, see Viger, *Idiom.* VII. 9, p. 424, Rost u. Palm, *Lex.* s. v. Vol. II. p. 309.

On the distinction between ἐρωτᾶν (‘rogare,’—equals) and αἰτεῖν (‘petere,’—superiors), see Trench, *Synon.* § 40.

γνήσιε σύνζυγε] ‘true yoke-fellow,’ ‘dilectissime conjunx,’ Claroman.—a translation that may have early been misunderstood. The explanations of these words are somewhat numerous. Setting aside doubtful or untenable conjectures,—that the person referred to is the wife of the apostle, Clem. Alex. *Strom.* III. 53 [grammatically incorrect (opp. to Alf.) as the uncertain gender of σύνζ. (Eur. *Alc.* 315, 343) would cause γνήσιος to revert to three terminations],

the husband or brother of one of the women (Chrys., hesitatingly), Timothy (Estius), Silas (Beng.), Epaphroditus, though now with the apostle (Grot., Hamm.), Christ (Wieseler, *Chronol.* p. 458),—two opinions deserve consideration; (a) that σύνζυγος is a proper name, and that γνήσιος is used in allusion to the correspondence between the name of the man and his relation to the apostle, ‘qui vere, et re et nomine, σύνζυγος es,’ Gom., Meyer; (b) that the chief of the ἐπίσκοποι (ch. i. 1) at Philippi is here referred to. Of these (a) harmonizes with the meaning of γνήσιος (comp. notes on 1 *Tim.* i. 2), and is slightly favored by the order (Luke i. 3, Galat. iii. 1; but KL; al. *Rec.* reverse it), but is improbable on account of the apparently unique occurrence of the name. As the only valid objection to (b),—that St. Paul never elsewhere so designates any of his συνεργοί (Mey.), may be diluted by the fact that the chief Bishop of the place stood in a somewhat different relation to such associates, and as the order is probably due to emphasis on γνήσιε (Winer, *Gr.* § 59. 2, p. 469), the balance seems in favor of this latter view: so Luther, De Wette, and apparently the majority of modern expositors.


συλλαμβ. αὐτᾶς] ‘assist them,’ scil. Euodia and Syntyche, in endeavoring to bring them to a state of ὁμόνοια; not ‘those women which,’ Auth. and other Engl. Vv. (comp. Vulg. ‘illas quæ’),—an inexact translation of αἴτινες (see below) which obscures the reference of ἀδταῖς to the preceding substantives. The middle συλλαμβ. occurs in a similar construction, Luke v. 7 (βοηθεῖν D), Gen. xxx. 8 (*Alex.*), Ælian, *Var. Hist.* II. 4, and with a gen. rei, Soph. *Philoct.* 282. The active is more usual, in this

Rejoice, show forbearance ;
be not anxious, but tell
your wants to God, and
His peace shall be with you.

⁴ Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἔρῶ,
χαίρετε. ⁵ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν

sense, in classical Greek ; see examples in Rost u. Palm, *Lex.* s. v.

αἵτινες] 'inasmuch as they,' 'ut quæ,'

Beza, compare Syr.  [quia ipsæ] and see Scholef. *Hints*, p. 106 : a very distinct use of the explicative force of ὅστις : see notes on *Gal.* iv. 24.

ἐν τῷ εὐαγγ.] The gospel was the sphere in which the labor was expended ; compare Reuss, *Théol. Chré.* iv. 8, Vol. II. p. 81. Meyer very appropriately calls attention to the fact that women were apparently the first in whom the gospel took root in Philippi ; Acts xvi. 13, ἐξαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. 'Women were the first fruits of St. Paul's labors on the continent of Europe,' Baum. on *Acts*, l. c.

μετὰ καὶ Κλήμ.] 'in company with Clement also,' scil. συνήθησαν : they were associated with Clement and the apostle's other fellow-laborers at Philippi in some efforts to advance the gospel, perhaps, as Beng. suggests, not unattended with danger ; Acts xvi. 19 sq., compare Phil. i. 28. It is doubtful whether the Clement here mentioned is identical with the third bp. of Rome, or not. On the one hand we have the very distinct testimony of Origen, in *Joann.* i. 29, Vol. IV. p. 153 (ed. Ben.), Euseb. *Hist. Eccl.* III. 4, 15, Jerome, *de Vir.* III. xv. Vol. II. p. 839 (ed. Vallars.), Epiphanius, *Hæc.* xxvii. 6, *Const. Apost.* vii. 46 ; see Hammond, *contr. Blond.* p. 254, Lardner, *Credibility*, II. 38. 23. On the other hand (a) the notice of Clem. in Irenæus, *Hæc.* III. 3. 3, ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους καὶ συμβεβληκὼς αὐτοῖς, — where, however, συμβεβλ. (most unnecessarily queried by Conyb. and Bloomf.) should not be overlooked, — contains no allusion to this special commendation ; and (b) the present context seems certainly in

favor of the supposition that Clement, like Euodia and Syntyche and (app.) the συνεργοί, was a member of the Church of Philippi. Still, as it is perfectly conceivable that a member of the Church of the Roman city of Philippi might have become 7 or 8 years afterwards (Pearson, *Minor Works*, Vol. II. p. 465) Bp. of Rome, — as (b) is merely negative, and as the early testimony of Origen is positive and distinct, there seems no just ground for summarily rejecting, with De W., Mey., and Alf., this ancient ecclesiastical tradition ; compare Winer, *RWB.* Vol. I. p. 232. The position of καὶ between the prep. and the noun is somewhat unusual, such a collocation being in the N. T. apparently confined to γάρ (*John* iv. 37), γε (*Luke* xi. 8), δέ (*Matth.* xi. 12), μέν (*Rom.* xi. 22), μὲν γάρ (*Acts* xxviii. 22), and τε (*Acts* x. 39) ; compare *Matth. Gr.* § 595. 3. In the present case, however, the vinculum of the preposition extends over the whole clause, καὶ — καὶ (see notes on 1 *Tim.* iv. 10) being correlative. The examples cited by Alf. (compare Mey.), in which only a single καὶ occurs, are thus not fully in point.

ὁν τὰ δν ὁμ. appear only to refer to τῶν λοιπῶν, — 'Clement whom I have mentioned by name, and the rest, who though not named by me, nevertheless have their names in the book of life ;' comp. *Luko* x. 20, *Rev.* xiii. 8, xvii. 8, xx. 12, xxi. 27. To supply an optative (εἴη, 'existent') and assume that the λοιποὶ were now dead (Beng.), seems unnecessary and unsatisfactory. The expression is not improbably derived from the Old Test. ; compare *Exod.* xxxii. 32, *Psalms* lix. 28, *Isaiah* iv. 3, *Ezek.* xiii. 9, *Dan.* xii. 1.

4. χαίρετε] Separate exhortations to the church at large, continued to ver.

ἀνδρώποιοι. ὁ Κύριος ἐγγύς. ⁶ Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ

10. They commence with the exhortation, which, as has been already remarked (see notes on ch. iii. 1), pervades the whole Epistle. On the repetition, Chrys. well observes, τοῦτο δαρσύνοντός ἐστι καὶ δεικνύοντός, ὅτι ὁ ἐν Θεῷ [Κυρίῳ] ὄν ἂν χαίρει· κἂν τε δλιβηται, κἂν δτιοῦν πάσχη ἂν χαίρει ὁ τοιοῦτος: see the good sermon of Beveridge on this text, *Serm.* cv. Vol. v. p. 62 sq. (A.-C. Libr.), and compare August. *Serm.* CLXXI. Vol. v. p. 933 (ed. Migne).

πάλιν ἐρῶ] 'again I will say,' not 'I say,' Auth., as ἐρῶ seems regularly and correctly used throughout the N. T. as a future. The traces of a present ἐρέω (Hippocr. *Præcept.* p. 64, *Epidem.* II. p. 691) are few and doubtful; see Buttm. *Irreg. Verbs*, p. 89 (Translation). It is scarcely necessary to do more than notice the very improbable construction of Beng., by which πάντοτε is joined with this clause.

5. τὸ ἐπιεικὲς ὑμῶν] 'your forbearance,' Conybeare, 'your moderation (Auth.) and readiness to waive all rigor and severity:' compare Joseph. *Arch.* VI. 12. 7, ἐπιεικῆς καὶ μέτριοι, and Loesn. *Obs.* p. 358, where several examples are cited of ἐπιείκεια in connection with πραύτης, φιλανθρωπία, and ἡμερότης. See notes on 1 *Tim.* iii. 3, and comp. Trench, *Synon.* § 43. On the use of the abstract neuter (τὸ ἐπιεικὲς = ἐπιείκεια), compare Jelf, *Gr.* § 436. γ, and notes on ch. iii. 8; add Rom. ii. 4, 1 Corinth. i. 25, and Glasse, *Philol.* III. 1, p. 537.

γνωσθήτω πᾶσιν ἀνδρ.] 'become known to all men;' 'let the goodness of your principles in this respect be known experimentally by all who have dealings with you, be they epicurean enemies of the cross (Chrys., Theoph.), or pagan persecutors' (Theod.). The command is wholly unrestricted.

ὁ Κύριος ἐγγύς] 'the Lord (Jesus)

is near.' The exact meaning and connection of the words is slightly doubtful. The regular meaning of Κύριος in St. Paul's Epistles (compare Winer, *Gram.* § 19. 1, p. 113) and the demonstrable temporal meaning of ἐγγύς (Matth. xxiv. 32, Rom. xiii. 11, Rev. i. 3) seem clearly to refer this not to a general readiness to help (Manning, *Serm.* XIII. Vol. III. p. 241), but specially to the Lord's second advent, which the inspired apostle regards as nigh, yet not necessarily as immediate, or to happen in his own lifetime. That the early church expected a speedy return of Christ,—that they thought that He 'that was to come would come, and would not tarry,' is not to be denied. This general expectation, however, founded on our Master's own declarations, and on the knowledge that the ἔσχαται ἡμέραι (James' v. 3, 7) and καιροὶ ὑστεροὶ were already come, both is and ought to be, separated from any specific and personal anticipations of which the N. Test. presents no certain trace. With regard to the connection, it may be either minatory (Schoettg. *Hor.* Vol. 1. p. 803) or encouraging (De W.) with regard to what has preceded, or, more probably, consolatory with reference to what follows (Chrys.), or, not unlikely, a bond of union to both (Alf.): on the one hand, the Lord's speedy coming (as Judge) adds a stimulus to our exhibition of forbearance toward others, comp. James v. 9; on the other, it swallows up all unprofitable anxieties.

6. μηδὲν μεριμν.] 'be careful about nothing;' 'entertain no disquieting anxieties about anything earthly,' Matth. vi. 25. The accusative is that of the object whereon the μεριμνᾶν is exercised (Jelf, *Gr.* § 551), and stands in emphatic antithesis to the following ἐν παντί. Chrys. and Theophyl. refer μηδὲν mainly to the pressure of calamity or persecution (μήτε

τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. Ἧ καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχου-

της ἐκέινων ὑβρεως, μήτε τῆς ὑμῶν δλίψεως, Theoph.): it seems better to leave it wholly unrestricted. The practical applications of the text will be found in Beveridge, *Serm.* Vol. v. p. 181 sq. (A.-C. Libr.).

ἐν παντί] ‘in everything,’ equally unrestricted; not ‘in all time,’ Syr., Æth., but, ‘in omnibus,’ Copt., ἐν παντὶ φησί, τουτέστι πράγματι, Chrys. The translation of Vulg., ‘in omni oratione’ (so Clarom.), which Meyer, and after him Alford defend as meaning ‘in omni (re) oratione,’ etc., is certainly rather suspicious.

τῇ προσευχῇ κ.τ.λ.] ‘by your prayer and your supplication,’ by the specific prayer offered up when the occasion may require it; compare Middleton, *Art.* v. 1. 3, 4, p. 93 (ed. Rose). The repetition of the article gives an emphasis to the words; each noun is enunciated independently: see Winer, *Gr.* § 19. 5, p. 117. The difference between the more general προσ. (*precatio*) and the more special δέησ. (*rogatio*) is stated in notes on *Eph.* vi. 18, and on 1 *Tim.* ii. 1.

μετὰ εὐχαρ.] ‘with thanksgiving,’ an adjunct to prayer that should never be wanting, 1 *Thess.* v. 18, 1 *Tim.* ii. 2; see Beveridge, *Serm.* cvii. Vol. v. p. 76 sq. (A.-C. Libr.) compare notes on *Col.* iii. 15. Alford remarks on the omission of the article, ‘because the matters themselves may not be recognized as grounds of εὐχαριστία.’ It seems more simple to say that εὐχαρ., ‘thanksgiving for past blessings’ (compare Hofm. *Schriftb.* Vol. II. 2, p. 337), is in its nature more general and comprehensive, προσ. and δέησ. almost necessarily more limited and specific. Hence, though εὐχαρ. occurs twelve times in St. Paul’s Epistles, it is only twice used with the article, 1 *Cor.* xiv. 16, 2 *Cor.* iv. 15.

τὰ αἰτήματα]

‘your requests;’ according to termination, ‘the things requested’ (compare Buttm. *Gr.* § 119. 7), and thence (as the context requires), with a slight modification of meaning, ‘the purport or subjects of prayer:’ ‘*petitum*, materia δέησεως,’ Beng.; compare Luke xxiii. 24, 1 *John* v. 15. There is often, especially in later Greek, a sort of libration of meaning between nouns in -σις and -μα; compare 2 *Tim.* i. 13, al. Meyer quotes Plato, *Rep.* viii. p. 566 B, where the explanatory clause αἰτεῖν τὸν δῆμον (see Stallb. *in loc.*) seems to show that there is even there also some tinge of such an interchange.

πρὸς τὸν Θεόν] ‘toward God,’ i. e. ‘before and unto God,’ the prep. denoting the ethical direction of the prayer; see Winer, *Gr.* § 49. h, p. 371.

7. καὶ ἡ εἰρ. τοῦ Θεοῦ] ‘and (so) the peace of God,’ the peace which comes from Him and of which He is the source and origin; gen. *auctoris*, or rather *originis* (Hartung, *Causus*, p. 17, Scheuerl. *Synt.* § 17, p. 125), belonging to the general category of the genitive of *ablation* (Donalds. *Gr.* § 448). On the use of the consecutive καί (Heb. xii. 19, al.), see Winer, *Gram.* § 53. 3, p. 387. The exact meaning of εἰρήνη τοῦ Θεοῦ (see below, ver. 9) is somewhat doubtful. Three meanings have been assigned to εἰρήνη; (α) ‘concord;’ ‘studium pacis, unitatis, concordiae, inter homines atque in ecclesia’ (Pol. *Syn.*), apparently adopted by Theodoret (ὡς ὑπαλλήλων ὕντων τῶν διωγμῶν ἀναγκαίως αὐτοῖς τὴν εἰρ. ἐπηύξατο, and strenuously advocated by Meyer *in loc.*); (β) ‘reconciliation’ with God; ἡ καταλλαγὴ, ἡ ἀγάπη τοῦ Θεοῦ, Chrys. 1; compare Rom. v. 1, and Green, *Gr.* p. 262; (γ) ‘peace,’ i. e. the deep tranquillity of a soul resting wholly upon God,—the antithesis

σα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

to the solicitude and anxiety engendered by the world and worldliness; compare John xiv. 27; Chrys. 2, Beza, Beng., al. Of these (α) seems clearly insufficient and not in harmony with the context; (β) points in the right direction, but is unnecessarily restrictive; (γ) is fully in accordance with the context (comp. *μηδὲν μεριμν.*, ver. 6), includes (β), and gives a full and spiritual meaning: so De W., Wiesing., Alf., and most modern commentators; compare notes on *Col.* iii. 15. ἡ ὑπερ. πάντα νοῦν] ‘which overpasseth every understanding;’ ‘which transcendeth every effort and attempt on the part of the understanding to grasp and realize it.’ *Noῦς* here, as the context suggests, points to the human πνεῦμα ‘quatenus cogitat et intelligit’ (Olshaus. *Opusc.* p. 156),—a meaning, however, in many, perhaps the majority of cases in the N. T., not sufficiently comprehensive; see notes on 1 *Tim.* vi. 5, and on 2 *Tim.* iii. 8. It may be observed that the term *νοῦς* is apparently used by the sacred writers, not to denote any separate essence or quality different from the πνεῦμα, but as a manifestation or outcoming of the same in moral and intellectual action, the human πνεῦμα, ‘quatenus cogitat, intelligit, et vult,’—the exact limits of this definition being in all cases best fixed by the immediate context: see especially Beck, *Seelenl.* II. 18, p. 48 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 145, and compare Schubert, *Gesch. der Seele*, Vol. II. p. 494 sq. On the use of the transitive *ὑπερέχειν* with an *accus.* of the object surpassed (contrast chap. ii. 3), see Jelf, *Gr.* § 504. obs. 2.

φρουρήσει] ‘shall guard,’ ‘keep;’ not optative, ‘custodiat,’ Vulg., Claroman., and in effect Chrys. διαφυλάξειε καὶ ἀσφαλίσειτο, but simply future, as in Goth. ‘fastaip’ [servabit,—not ‘servat,’ De

Gab.; Goth. pres. commonly supplies place of Greek future], Coptic, al.; the event will follow if the exhortation *μηδὲν κ. τ. λ.* is attended to. We can scarcely say with Conyb. that *φρουρ.* is literally ‘shall garrison’ (2 Cor. xi. 32, Thucyd. III. 17, Plato, *Rep.* IV. p. 420 A), as the idea of ‘watching over,’ ‘guarding,’ accords with derivation [*φρο* = *προ*, and Homeric *OP*; Pott, *Et. Forsch.* Vol. I. p. 122], and appears both in connection with persons and things; Sophoc. *Œd. Rex*, 1479, Eurip. *Cycl.* 686, *Herc. Fur.* 399; Hesych. *φρουρεῖ· φυλάττει*. The nature of the *φρουρήσις* is more nearly defined by ἐν Χρ. Ἰησ. which appears to denote, not so much with a semi-local reference (*ὥστε μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως*, Chrys.) the sphere in which they were to be kept, as that in which the action was to take place; see Meyer *in loc.*

τὰς καρδίας κ. τ. λ.] ‘your hearts and your thoughts;’ ‘corda vestra et cogitationes vestras,’ Copt., Æth. The distinction between these two words should not be obscured. *Καρδία*, properly the (imaginary) seat of the *ψυχή*, the ‘Lebens-Mitte’ (see Beck, *Seelenl.* III. 20, p. 63), is used with considerable latitude of meaning to denote the centre of feeling, willing, thinking, and even of moral life (see especially Delitzsch, *Bibl. Psych.* IV. 11, p. 203 sq.), and, to speak roughly, bears much the same relation to the *ψυχή* that *νοῦς* bears to πνεῦμα (see above), being in fact the *ψυχή* in its practical aspects and relations; see Olshaus. *Opusc.* p. 155 sq., and notes on 1 *Tim.* i. 5. The *νοήματα*, on the other hand, are properly (as here) the products of spiritual activity, of thinking, willing, etc. (2 Cor. ii. 11), and occasionally and derivatively, the implements or instruments of the same, 2 Cor. iii. 14, iv. 4: see Beck, *Seelenl.* II. 19,


Practise all that is good, and all that you have learned from me.

8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα

p. 59, Roos, *Psych.* iv. 26. The meaning is thus in effect as stated by Alf., 'your hearts themselves (?) and their fruits;' or as, briefly, by Beng., 'cor sedes cogitationum.' On biblical psychology generally, see the remarks in pref. to *Past. Epist.* p. v., and notes on 1 *Tim.* iii. 16.

8. τὸ λοιπόν] 'Finally;' concluding recapitulation, in an emphatic and comprehensive summary, of the chief subjects for preparatory meditation and (ver. 9) consequent practice. The formula is here more definitely conclusive (πάντα ἡμῖν εἰρηται, Chrys.) than in ch. iii. 1 (see notes), where the nature of the exhortations led to a not unnatural digression. It thus echoes, yet, owing to the difference of the exhortations, does not resume (Matth.) the preceding τὸ λοιπόν. The sixfold repetition of ὅσα adds much to the vigor and emphasis of the exhortation. On the whole verse see thirteen able sermons by Whichcote, *Works*, Vol. III. p. 368 sq.

ἀληθῆ] 'true:' i. e., as the context requires, in their nature and practical applications, 'genere morum,' Whichcote: so Theoph. (comp. Chrys.) ἀληθῆ-τουτέστιν ἐνάρετα· ἡ γὰρ κακία ψεύδος; compare Eph. iv. 21. To restrict the reference to words (Beng., Bisp.), or to doctrine (Hamm.), seems undesirable; the epithets throughout are general and inclusive.

σεμνά] 'seemly,' 'venerable,' 'deserving of, and receiving respect,' Syr.  [verecunda]: compare Hor. *Epist.* i. 1. 11, 'quid verum atque decens curo et rogo.' The Vulg. 'pudica' is too special, the Auth. 'honest' scarcely exact. As the derivation suggests (σέβομαι), the adjective primarily marks whatever calls for 'respect' or 'veneration,' and thence, with a somewhat special application, whatever is so

seemly and grave (ὅσα ἐν σχήμασι καὶ λόγοις, καὶ βαδίσμασι καὶ πράξεσιν, Ecumen.) as always to secure it; see Whichcote, p. 399. Τὸ σεμνόν, according to this able writer, consists in 'grave behavior' and 'composure of spirit,' and is briefly characterized by Calvin as 'in hoc situm ut digne vocatione nostrâ ambulemus:' hence such associations as σεμνὸν καὶ ἄγιον, Plato, *Soph.* p. 249 A; μέτρια καὶ σεμνά, Clem.-Rom. 1 *Cor.* § 1; compare notes on 1 *Tim.* ii. 2.


δίκαια] 'just;' in its widest application, 'quæ talia sunt qualia esse oportet,' Tittm. *Synon.* p. 19: not exactly 'just and equal,' Whichcote, but rather 'just and right,' whether from the proportions of things or constitutions of the law (Whichcote, Vol. IV. p. 10), without any reference to others (Col. iv. 1): compare Acts x. 22, Rom. v. 7, 1 *Tim.* i. 9. On the distinction between δίκαιος and the more limited ἀγαθός, see Tittm. *Synon.* p. 19 sq., and on that between δίκ. and ὅσιος notes on *Tit.* i. 8.

ἀγνά] 'pure;' 2 *Cor.* vii. 11, 1 *Tim.* v. 22: not 'chaste,' Grot., Est., al., in the more special and limited meaning of the word. On the use of ἀγνός and its distinction from ἄγιος (with which the Vulgate appears here to have interchanged it), see notes on 1 *Tim.* v. 22, and Tittmann, *Synon.* i. p. 21 sq. Chrys. draws a correct line between this and the preceding σεμνός; τὸ σεμνὸν τῆς ἕξω ἐστὶ δυνάμεως, τὸ δὲ ἀγνὸν τῆς ψυχῆς. προσφιλή] 'lovely' (ἄπ. λεγόμεν.), not merely in reference to our fellow-men, 'per quæ sitis amabiles hominibus,' Est. (compare Ecclus. iv. 7), nor even with exclusive reference to God (ἄπερ ἐστὶ τῷ Θεῷ προσφ., Theod.) but generally, whatever both in respect of itself, and the disposition of the doer (Whichcote), conciliates love, is generous and noble. See

εὐφημῶν, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε·
 ἢ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί,
 ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

the good exemplifications of τὸ προσφι-
 λές, in Whicheote, *Serm.* LXXV. Vol. IV.
 p. 88 sq.

εὐφημῶν] 'of
 good report;' not merely 'quæ bonam
 famam pariunt' (Grot., Calv.), but, in
 accordance with the more literal mean-
 ing of the word, 'well-sounding' (Luth.),
 'of auspicious nature when spoken of,'

Syriac  [laudabilia], — those
 'great and bright truths' in relation to
 God, ourselves, and our fellow-men,
 which sound well of themselves (loquuntur
 res), and command belief and entertain-
 ment, Whicheote, p. 108 sq.

εἴ τις ἀρετῆ] 'whatever virtue there
 be,' Scholf. *Hints*, p. 107, or more accu-
 rately 'there is,' Alf., it being assumed
 that there is such; see Latham, *English
 Lang.* § 614 (ed. 3), and comp. Words-
 worth *in loc.*: recapitulation of the fore-
 going, with ref. perhaps to all the epithets
 except the last, which seems to be gen-
 eralized by the following ἔπαινος. Ἀρετῆ
 [from a root AP- and connected with
 Sanser. *vrī*, 'protégere,' Pott, *Elym.
 Forsch.* Vol. I. p. 221, Donalds. *Crat.*
 § 285] is only found elsewhere in the
 N. T. in 2 Pet. i. 5 (in reference to man;
 compare Wisdom iv. 1) and 1 Pet. ii. 9,
 2 Pet. i. 3 (in ref. to God; comp. Hab.
 iii. 2, Isaiah xlii. 8, al.): it designates,
 as Meyer observes, 'moral excellence in
 feeling and action' (ἡ τῶν καλῶν νομι-
 μένων ἐμπειρία, Hésych.), and is opposed
 to κακία, Plato, *Republ.* IV. 444 D, 445 C:
 see Whicheote, Vol. IV. p. 120.

ἔπαινος] 'praise;' not 'id quod est
 laudabile,' Calv., or, 'ea quæ laudem
 apud homines mercantur,' Est., — but
 'praise,' in its simple sense, which, as
 Whicheote observes, 'regularly follows
 upon virtue, and is a note of it and a
 piece of the reward thereof,' p. 132. The

addition ἐπιστήμης after ἔπαιν. with
 D¹E¹FG; Clarom., some mss. of Vulg.;
 al., is an interpolation properly rejected
 by all modern editors.

λογιζέσθε] 'think on,' 'take account
 of,' not however merely 'bear them in
 your thoughts,' 'meditate' (Alf.), but
 'use your faculties upon them,' 'horum
 rationem habete,' Beng.; compare 1 Cor.
 xiii. 5, and see Whicheote, p. 138.

ἢ καὶ] 'which also:' exemplifica-
 tion of the foregoing in the apostle him-
 self; τοῦτο διδασκαλίας ἀριστης, τὸ ἐν
 πάσαις ταῖς παραίνεσιν αὐτὸν παρέχειν
 τύπον, Chrysost. The first καὶ is ascen-
 sive ('facit transitionem a generalibus
 (ὑσα) ad Paulina,' Beng.), — not 'et,'
 Vulg. (Syr., Copt. omit), but 'etiam,'
 Luth., the other three simply copulative,
 the sentence falling into two portions
 (ἐμάθ. καὶ παρελ. ἠκούσ. καὶ εἶδ.) con-
 nected by καὶ, each of which again is
 similarly inter-connected: 'duo priora
 verba ad doctrinam pertinent, duo reli-
 qua ad exemplum,' Estius; compare
 Theod., καὶ διὰ τῶν λόγων ἡμῶς ἐδίδαξα,
 καὶ διὰ τῶν πραγμάτων ὑπέδειξα. So also
 Van Heng, Mey., Wiesinger, al.

παρελάβετε] 'received;' not, how-
 ever, in a purely passive (Galat. i. 12,
 1 Thess. ii. 13), but, as the climactic or-
 der of the words (compare ἠκούσ. καὶ
 εἶδ.) seems to suggest, with a somewhat
 active reference (John i. 11, 1 Cor. xv.
 1); compare Dion.-Halic. I. p. 44, λέγω
 ἢ παρὰ τῶν ἐγχωρίων παρέλαβον (quæ ab
 incolis percepî), and the somewhat simi-
 lar ἀναλαβεῖν ἐν καρδίᾳ, Job xxii. 22.
 The distinction of Grot. 'ἐμάθετε signifi-
 cat primam institutionem: παρελάβετε
 exactiorem doctrinam' (ἐγγράφως, The-
 oph., — but qu. reading) seems lexically
 doubtful: for examples of παραλ. see
 Kypke, *Obs.* Vol. II. p. 222.

I rejoiced in your renewed aid; yet I am content and want not. Ye have freely supplied my needs, and God shall supply yours.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἦδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ

ἠκούσατε does not refer to any form of teaching or preaching ('refertur ad familiares sermones,' Grot., Hammond), but, as the division of members, noticed above, seems to require, to the example which the apostle had set them when he was with them;—this they heard from others, and further saw for themselves. Ἐν ἐμοῖ thus belongs more especially to the two latter verbs, the prep. ἐν denoting the sphere, and as it were *substratum* of the action; see notes on *Galat.* i. 24, and Winer, *Gr.* § 48. 2, p. 345.

ταῦτα πράσσετε] Parallel to the preceding ταῦτα λογίσεσθε, without however suggesting any contrast between 'acting' and 'thinking'; λογίζ. (see notes) having a distinctly practical reference; see Meyer *in loc.*

καὶ ὁ Θεὸς κ. τ. λ.] 'and (so) the God of peace;' compare ver. 7, where καὶ has a similarly consecutive force, and see notes on ver. 12. The expression ὁ Θεὸς τῆς εἰρ. admits of different explanations according to the meaning assigned to εἰρήνη, see Reuss, *Théol. Chrét.* iv. 18, Vol. II. p. 201. Here there seems no reason to depart from the meaning assigned in ver. 7; the gen. being a form of the gen. of *content*, or (which is nearly allied to it) of the *characterizing attribute*; see Scheuerl. *Synt.* § 16. 3, p. 115, and comp. Andrewes, *Serm.* xviii. Vol. II. p. 84 (A.-C. Libr.).

10. ἐχάρην δέ] 'Now I rejoiced:' transition to more special matters, the δὲ being μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165), and marking the change to a new subject; εἶτα καὶ περὶ τῶν πεμφθέντων παρ' αὐτῶν γράφει χρημάτων, Theod. The addition ἐν Κυρίῳ serves to define the nature of the joy; it was neither selfish nor earthly, it was *in his Lord* and *without Him* was not; see notes on

ch. iii. 1.

ἦδη ποτέ] 'now at length,' 'tandem aliquando,' Vulg., Rom. i. 10; more fully expressed in Aristoph. *Ilan.* 931, ἦδη ποτ' ἐν μακρῷ χρόνῳ, — ἦδη acquiring that meaning from ref. to something long looked for; see Hartung, *Partik.* ἦδη, 2. 4, Vol. I. p. 238. De Wette adopts the translation 'jetzt einmal,' 'jam aliquando' (comp. Plato, *Sympr.* p. 216 E), on the ground that the more usual transl. involves a tacit reproach. This is not the case. The apostle, as the Philippians well knew, in all cases preferred maintaining himself: now, however, his captivity seemed to call for their aid; compare Neand. *Philipp.* p. 25.

ἀνεθάλε] 'put forth new shoots, flourished again, in respect of your solicitude for me;' 'refloruistis pro me sentire,' Vulgate, and less literally, Syriac

ܐܢܝܢܐ ܕܥܡܝܨܬܐ ܕܡܝܢ ܥܝܢܝܢܐ ܕܡܝܢ ܥܝܢܝܢܐ [ut cœpistis curam habere mei]. There is some little difficulty both in the construction and the exegesis. The verb ἀναθάλλειν may be either *transitive* (Ezok. xvii. 24, Ecclus. i. 18), or *intransitive* (Psalm xxviii. 7, Wisdom iv. 4). In the former case the construction is plain (τὸ ὑπὲρ κ. τ. λ. being a simple accusative after the verb), but the exegesis unsatisfactory, as the ἀναθάλλειν would appear dependent on the will of the Philippians, which the context certainly seems to contradict. In the latter, adopted by Vulg., Copt., Syr., and the Greek commentators the exegesis is less difficult, but the construction somewhat ambiguous. Either (a) τὸ ὑπὲρ ἐμοῦ is the accus. object. after φρονεῖν, the verb itself being somewhat laxly appended to ἀνεθάλ., Beng., Mey., Alf.; or (b) τὸ ὑπὲρ ἐμοῦ φρονεῖν is the accus. of the

ἐφρουεῖτε, ἡκαιρεῖσθε δέ. ¹¹ οὐχ ὅτι καθ' ὑστέρησιν λέγω ἐγὼ

quantitative object (notes on Eph. iv. 15) dependent on ἀνεδάλετε, Winer, *Gram.* § 44. 1, p. 284, Wiesing., Bisp., and apparently Chrysost. and Theophyl. (who interpolates εἰς). Of these (a) is artificial and contrary to the current and sequence of the Greek: (b) is simple and intelligible, but certainly involves the difficulty that the following clause (if we retain the proper and obvious reference of ἐφ' ᾧ) will in fact be ἐφρουεῖτε ἐπὶ τῷ ὑπὲρ ἐμοῦ φρονεῖν. As, however, this logical difficulty may be diluted by observing that φρονεῖν is not used exactly in the same sense in the two clauses, — τὸ ὑπὲρ ἐμοῦ φρ. in fact coalescing to form a new idea, — and as (a) is not only artificial, but involves an undue emphasis on τὸ ὑπὲρ ἐμοῦ, we somewhat confidently adopt (b): so Wiesing. and Bising. Lastly, ἀνεδάλετε does not involve any censure (ὅτι πρότερον ὄντες ἀνδρηοὶ ἐμαράνθησαν, Chrysost.): the time during which ἡκαιροῦντο was the period of unavoidable torpor; when the suitable time and opportunity came, ἀνέδαλον, comp. Andrewes, *Serm.* xviii. Vol. III. p. 99 (A.-C. Libr.). The rare aor. ἀνέδ. is noticed by Winer, § 15, Buttm. *Irreg. Verbs*, s. v. δάλλω.

ἐφ' ᾧ] 'for which,' 'with a view to which,' 'in contemplation of which;' the ἐπὶ marking the object contemplated: not 'sicut,' Vulg., Syr., 'in quo,' Copt., interpretations which obscure the proper force of the prepositions. On the meanings of ἐφ' ᾧ, see the notes on ch. iii. 12. καὶ ἐφρουεῖτε] 'ye also were anxious, careful;' imperf., marking the continuance of the action, to which the καὶ adds a further emphasis: 'your care for me was of no sudden growth, it did not show itself just when the need came, — far from it, you were also anxious long before you ἀνεδάλετε.' The omission of μὲν after ἐφρον. gives, as Meyer observes,

a greater vigor to the antithesis; see Klotz, *Devar.* Vol. II. p. 356, compare notes on Gal. ii. 15.

ἡκαιρεῖσθε] 'ye were lacking opportunity;' i. e. 'it was not from any barrenness on your part,' Wordsw. ἄκαιρ. (an ἀπ. λεγόμε.) is a word of later Greek, the opposite of which is ἐνκαιρεῖν (ἐν σχολῆς ἔχειν), a form equally condemned by the Atticists; Lobeck, *Plurym.* p. 125, Thom. M. p. 830. Chrysostom refers the term specially to the temporal means of the Phil. οὐκ εἴχετε ἐν χερσίν, οὐδὲ ἐν ἀφθονία ἦτε, and urges the popular use of ἀκαιρ. in that sense. It may have been so; it seems, however, safer to preserve the ordinary temporal reference; see above.

11. οὐχ ὅτι] 'not that,' 'I do not mean that:' see notes on ch. iii. 12, Winer, *Gr.* § 64. 6, p. 526. The apostle does not wish his joy at this proof of their sympathy to be misunderstood as mere satisfaction at being relieved from present want or pressure.

καθ' ὑστέρησιν] 'in consequence of want,' 'propter penuriam,' Vulg., sim. Syriac

لِمَا؟ [propterea quod defuerit mihi]; see notes on chap. ii. 3, and on Tit. iii. 5, where this meaning of καθὰ is briefly investigated. Van Heng., to preserve the more usual meaning of the prep., gives ὑστέρησιν a concrete reference, 'ut more receptum est penuriæ;' this is artificial and unnecessary. The meaning is simply οὐ διὰ τὴν ἐμὴν χρείαν, Theodoret; 'notio secundum facile transit in notionem propter,' Kühner, *Xenoph. Mem.* 1. 3. 12.

ἐγὼ γὰρ ἐμαθὼν] 'for I for my part have learned,' not 'learned,' Alf., which represents the action as too remote to suit the English idiom. In the Greek nothing more is said than that the μανθάνειν took place after a given time (see Donalds,

γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι. ¹² οἶδα καὶ ταπεινοῦσθαι,

Gr. § 432); whether it does or does not last to the present time is left unnoticed; see especially Fritz. *de Aor.* VI, p. 16 sq. The ἐγὼ is emphatic, 'quidquid alii sentiunt aut cupiunt,' and ἔμαθον, as the tenor of the verse seems to indicate, refers to a teaching derived, not 'divinitus,' Beng., but, from the practical experiences of life; διὰ τῶν ἐναντίων ὀδεύων, πείραν ἔλαβον ἱκανήν, Theod.

ἐν οἷς εἰμὶ] 'in what state I am:' not, on the one hand, with reference merely to his present state, which is too limited.—nor on the other hand, with reference to any possible state, 'in quocunque statu sim,' Raphel (compare Auth.), which would require ἄν,—but with reference to the state in which he is at the time of consideration; almost 'in every state that I come into.' The expression ἐν οἷς (no ellipse of χρόμασι, Wolf, al.), is copiously illustrated by Wetstein *in loc.*; see also Κυρκε, *Obs.* Vol. II. p. 319.

αὐτάρκης] 'content,' 'ut sufficiat mihi id quod est mihi,' Syr. (compare Heb. xiii. 5, ἀρκοῦμενοι τοῖς παρούσιν); literally self-supporting,' 'independent,' the opposite being, as Meyer observes, προσδεῖς ἄλλων, Plato, *Tim.* 33 D; compare Arist. *Ethic. Nic.* I. 5, τὸ τέλειον ἀγαθὸν αὐτάρκες εἶναι δοκεῖ: see notes on 1 *Tim.* vi. 6, and Barrow, *Serm.* xxxvi. Vol. II. p. 404. The practical inferences deducible from this verse are well stated by Sanderson, *Serm.* v. (ad Aul.).

12. οἶδα καὶ ταπειν.] 'I know (low) also to be abased:' second member of the climax (ἔμαθον κ. τ. λ., οἶδα κ. τ. λ., μεμύημαι κ. τ. λ.) explaining more in detail the preceding ἐν οἷς εἰμὶ αὐτάρκ. εἶναι: the apostle, as Andrewes well says, 'had stayed affections.' The first καὶ thus serves to annex the special instance (ταπειν.) to the more general statement (see notes on *Eph.* v. 18, Winer, *Gr.* § 53. 3,

p. 388, ed. 6), the second appends to ταπειν. its opposite, and is thus copulative and indirectly contrastive. The use of καὶ in the N. T., as the Aramaic **ו** would have led us *à priori* to suppose, is somewhat varied. Though all are really included in the two broad distinctions *et* and *etiam* (see especially Klotz, *Devar.* Vol. II. p. 635), we may perhaps conveniently enumerate the following subdivisions. Under the first (*et*) καὶ appears as, (α) simply copulative; (β) adjunctive, *i. e.* either when the special is annexed to the general as here, Mark i. 5, *Eph.* vi. 19, al., or conversely the general to the special, Matthew xxvi. 59; (γ) consecutive, nearly 'and so,' verse 9, 1 *Thessalonians*, iv. 1, compare James ii. 23, Matthew xxiii. 32, al. Under the second (*etiam*) καὶ appears as, (δ) ascensive, 'even,' a very common and varied usage (compare notes on *Ephesians*, i. 11), or conversely, descensive, Gal. iii. 4, *Eph.* v. 12, where see notes; (ε) explanatory, approaching nearly to 'namely,' 'that is to say,' John i. 16, Gal. ii. 20, vi. 16, where see notes; (ζ) comparative, especially in double-membered clauses, see notes on *Eph.* v. 23; to all which we may perhaps add a not uncommon use of καὶ, which may be termed (η) its contrasting force, as here (2^d καὶ), and more strongly, Mark xii. 12, 1 *Thess.* ii. 18; compare 1 *Cor.* ix. 5, 6 (2^d καὶ). In such a case the particle is not adversative, as often asserted, but copulative and contrasting; the opposition arises merely from the juxtaposition of clauses involving opposing or dissimilar sentiments. These seven heads apparently include all the more common uses of καὶ in the N. T.; for further examples see the well arranged list in Bruder, *Concord.* s. v. καὶ, and the much improved notice in the sixth ed. of Winer, *Gr.* § 53. 3. The

οἶδα καὶ περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζωσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. ¹³ πάντα

reading δὲ (οἶδα δὲ) of *Rec.* has scarcely any authority, and is rightly rejected by apparently all modern editors.

περισσεύειν] 'to abound.' The opposition between ταπειν. and περισσ. is not exactly perfect (contrast Matth. xxiii. 12, 2 Cor. xi. 7, and above, Phil. ii. 8, 9), but still need not involve a departure from the lexical meaning of either word. The former (ταπειν.) is more general ('to be cast down,'—not expressly, λιμωτῆϊν, *Œcum.*, and sim. even *De W.*), but obviously includes the idea of the pressure and dejection arising from want (comp. *Æth.*); the latter is more specific. The paraphrase of Pelag. (cited by Meyer) is thus perfectly satisfactory, 'ut nec abundantia extollar, nec frangar inopia.

ἐν παντὶ καὶ ἐν πᾶσιν] 'in everything and in all things,' 'in omni et in omnibus,' *Clarom.*, *Goth.*, not 'ubique et in omnibus,' *Vulg.*, *Auth.*,—an assumed clipsis of τόπῳ (*Chrys.* supplies χρόνῳ) which cannot be substantiated any more than that of ἀνθρώποις (*Beng.*) after πᾶσιν; compare 2 Cor. ix. 8. The expression seems designed to be perfectly general and inclusive, ἐν παντὶ πράγμ. καὶ ἐν πᾶσι τοῖς παρεμπύπτουσι, *Phot.* ap. *Œcum.*

μεμύημαι] 'I have been initiated, fully taught,' 'institutus sum,' *Vulg.*, *Clarom.*, *Copt.*;

إِنِّي كُنْتُ مُعَلِّمًا [exercitatus sum] *Syr.*, 'assuctus sum,' *Æth.*;—climactic, see above. The word is an *ἀπ.* λεγόμεν. in the *N. T.*, and appears used, not in its primary sense, 'disciplinā arcanā imbutus sum,' *Beng.* (*μουόμενος, μυσταγωγόμενος*, *Hesych.*), but in its derivative sense, 'I have been fully instructed' (*μύησις, μάθησις, κατήχησις*, *Hesych.*), with perhaps some reference to the practical mode in which the knowledge was acquired;

πεῖραν ἀπάντων ἔχω, *Phot.* ap. *Œcum.*; see *Suicer, Thesaur.* s. v. Vol. II. p. 379 sq. As μνείσθαι is used with an accus. of the thing (*Plato, Symp.* p. 209 B, and see examples in *Rost u. Palm, Lex. s. v.*), more rarely with a gen. (*Heliod. Æthiop.* I. 17, see *Lobeck, Aglaoph.* p. 651 note) or dat. (*Lucian, Demon.* 11), some modern commentators (*Mey.*, *Alf.*) join ἐν παντὶ κ. τ. λ. with the infinitives. This is harsh and somewhat hypercritical; μνείσθαι appears with a prep. (κατὰ) in 3 Macc. ii. 30, and is probably so to be joined here; so *Syr.*, *Vulg.*, *Clarom.*, *Goth.*, and appy. *Copt.*, *Æth.*

πεῖν ἄν] Later form for πείνην, see *Winer, Gram.* § 13. 3, p. 71, *Thom. M.* p. 699: 'vulgaris horum verborum scriptura cum ingressu Macedonici ævi, tenuis scaturiginis instar, hic ibi emicat,' *Lobeck, Phryn.* p. 61. The verb χορτάζω, properly used in ref. to animals (*Hesiod, Op.* 454, *Aristoph. Pax*, 176, *Plato, Rep.* II. p. 372 D, comp. IX. p. 586 D), is found always in the *N. Test.* (except *Rev.* xix. 21), and very commonly in later writers, in simple ref. to men.

13. πάντα ἰσχύω] 'I can do all things,'—not 'all this,' *Hammond* on 1 Cor. xiii. 7, 'omnia memorata,' *Van Heng.*, but 'all things,' with the most inclusive reference, marking the transition from the special to the general. *Bernard (Serm. LXXXV.)* well says, 'nihil omnipotentiam Verbi clariorem reddit, quam quod omnipotentes facit omnes qui in se [eo] sperant;' see a good sermon on this text by *Hammond, Serm. XIV.* p. 297 (*A.-C. Libr.*). Πάντα is the accus. of the 'quantitative' object after ἰσχύω (*Gal.* v. 6, *James* v. 16, *Wisdom* xvi. 20), defining the measure and extent of the action; see *Madvig, Synt.* § 27. ἐν τῷ ἐνδυν.] 'in

ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. ¹⁴ πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει. ¹⁵ οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίου, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία

Him that giveth me inward strength; not 'per eum,' Beza, but 'in Him,' in vital and living union with Him who is the only source of all spiritual δύναμις; compare 1 Tim. i. 12, 2 Tim. iv. 17, and Ignat. *ad Smyrn.* § 4. The late form ἐνδυναμῶ occurs six times in St. Paul's Epistles, in Acts ix. 22, and Heb. xi. 34 (see notes on 1 Tim. i. 12), Psalm lii. 7, and eccl. writers. The simple form occurs Col. i. 11, Psalm lxxviii. 31, and is noticed by Lobeck, *Phryn.* p. 605 note. The interpolation of Χριστῷ after με (*Rec.*) is well supported [D²EFGKL; Boern., Syr. (both), Goth., al.; Gr. Ff.], but seems due to 1 Tim. i. 12, and is rejected by most modern editors.

14. πλὴν κ. τ. λ.] 'Notwithstanding ye did well;' clearly not 'ye have done well,' Peile, — the event referred to belonged definitely to the past. In this verse and the following, which in fact present the positive side to the negative οὐχ ὅτι, verse 11, the apostle guards against any appearance of slighting the liberality of his converts (Chrys., Calv.), by specifying what peculiarly evoked his joy, — the sympathy of the Philippians, τὸ συγκοινωνῆσαι μου τῇ θλίψει. For the explanation of πλὴν see notes on ch. i. 18, iii. 16, and for examples of the idiomatic καλῶς ἐπ. with a part. (Acts x. 33), see Elsner, *Obs* Vol. ii. p. 257. συγκοινωνῶν. κ. τ. λ.] 'in that ye communicated, had fellowship, with my affliction,' see notes on Eph. v. 11: specification of their action viewed in its moral aspects; ὑμῶν τοῦτο κέρδος· κοινωνοὶ γὰρ τῶν ἐμῶν ἐγένεσθε παθημάτων, Theod. The action of the participle is contemporaneous with that of the finite verb (see Bernhardy, *Synt.* x. 9, p. 383, notes on Eph. i. 9, comp. Winer, *Gr.* § 45. 6. b, p. 316), and specifies the act in which

the καλῶς ἐποιήσατε was evinced. It is scarcely necessary to add that θλίψει is not either here or 2 Cor. viii. 13, 'penuria' ('necessity,' Peile), but simply 'tribulationis,' Vulg.: the gift of the Philipp. is regarded from a higher point of view, as an act of ministering sympathy.

15. οἴδατε δὲ καὶ ὑμ.] 'Moreover yourselves also know;' notice of their former liberality in the way of gentle contrast. Δὲ here does not merely annex an 'enlargement upon' the preceding verse (Peile, 'and,' Scholef.), but passes to earlier acts, which it puts in juxtaposition with the present; see notes on Gal. iii. 8, and Klotz, *Derar.* Vol. II. p. 356, 362, who has well discussed this particle, with the single exception that he denies any connection between it and the numeral, which seems philologically certain; Donalds. *Cratyl.* § 155. The καὶ suggests a comparison with the apostle, 'ye too, as well as I;' comp. notes on ver. 12.

Φιλιππησίου] 'men of Philippi.' The mention by name is emphatic (compare 2 Corin. vi. 11); it does not mark merely affection ('my Philippians,' Bisp.), but specifies them, gratefully and earnestly, as the well remembered and acknowledged doers of the good deed. Beng. goes rather too far when he says, 'innuit antitheton ad alias ecclesias;' the comparison is instituted in what follows.

ὅτε ἐξῆλθον] 'when I went out,' 'quando profectus sum,' Vulg., scil. at the time that event took place. It is doubtful whether the apostle alludes (a) to the assistance supplied to him when at Corinth, and especially mentioned 2 Cor. xi. 9; or (b) to that supplied previously to, and possibly at, his departure, Acts xvii. 14. If (a), then ἐξῆλθον must be regarded as having a pluperfect

μοι ἐκκλησία ἐκoinώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνου, ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἄπαξ καὶ δις εἰς τὴν χρεῖαν μοι

reference (Van Heng., De W., see Paley, *Hor. Paul.* vii. 3), — an interpretation to which no serious grammatical objection can be urged (Jelf, *Gram.* § 404, Winer, *Gram.* § 40. 5; see, however, Fritzsche, *de Aor.* p. 16), but which seems at variance with ἐν ἀρχῇ τοῦ εὐαγγ., which, as Meyer observes, refers the event to the earliest period of their connection with the apostle. It seems safer, then, to adopt (b); so Meyer, Alf., and Bisp.

ἐκοινωνήσεν κ. τ. λ.] ‘communicated with (‘dealt with,’ Andrewes) me in regard of the account (ver. 17) of giving and receiving;’ εἰς λόγον not being taken in the more lax, yet defensible sense, ‘ratione habitâ,’ Van Heng. (comp. 2 Macc. i. 14, Thucyd. iii. 46), but, as εἰς λόγον below seems to suggest, in the stricter meaning, ‘in ratione dati et accepti,’ Vulg., Gothic, Copt.; compare Cicero, *Lecl.* xvi. (58), ‘ratio acceptorum et datorum.’ The exact meaning of the words is slightly doubtful. Chrys., Theoph., nearly all the earlier, and the great majority of recent expositors refer the giving and receiving to each party; ὁρᾷς πῶς ἐκοινωνήσαν, εἰς λόγον δόσεως τῶν σαρκικῶν καὶ λήψεως τῶν πνευματικῶν, Chrys.; comp. 1 Cor. ix. 11. Grotius and others limit the giving to the Philippians and the receiving to the apostle; ‘ego sum in vestris expensi tabulis, vos in meis accepti.’ Meyer (followed by Alf.) extends this so far that each party is supposed to open an account with the other, but that the debtor side was vacant in their account, the creditor in his. This last interpr. seems so artificial, and the first so fairly analogous with the spiritual application in ver. 17, that we see no reason for departing from the ordinary interpretation; so recently Wiesing., and Bisping. Examples of the expression λήψις

καὶ δόσις are cited by Wetstein *in loc.*; compare also Schoettg. *Hor.* Vol. i. p. 804. For the construction of κοινωνέω, see notes on Gal. vi. 6.

16. ὅτι] ‘because,’ — argumentative (not demonstrative, ‘that,’ Paley, Van Heng., Rilliet, al.), the object of this verse being to justify the statement, ἐν ἀρχῇ τοῦ εὐαγγ. (ver. 15), by noticing a very early period when assistance was sent to the apostle from Philippi. Even before he had left Macedonia they had twice ministered to his necessity: so Goth. (‘unte’), and perhaps, Vulg., Clarom., ‘quia:’ the other Vv. are ambiguous; Æth. omits. The other interpretation of ὅτι reverses the order of time, and disturbs the logical sequence.

καὶ ἐν Θεσσαλ.] ‘even in Thessalonica,’ not ‘to Thessalonica,’ Vulg., Claroman., but, ‘when I was in that city.’ There is here no ellipse of ὄντι (Beza), nor a direct instance of the preposition of rest in combination with a verb of motion (Mey., Alf.), but only a case of simple and intelligible brachylogy, Winer, *Gr.* § 50. 4, p. 368. The assensive καὶ is referred by the early commentators to the importance of Thessalonica; ἐν τῇ μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, Chrys. This is doubtful; it seems more naturally assensive in reference to time, ‘even at so early a period as when I was at Thessalonica;’ compare Hartung, *Partik. καί*, 2. 8, Vol. i. p. 135. καὶ ἄπαξ καὶ δίς] ‘both once and twice,’ i. e. ‘not once only, but twice,’ emphatic: see 1 Thessal. i. 18, Nehem. xiii. 30, 1 Macc. iii. 30, and Herod. ii. 121. 2, iii. 148. Meyer cites as the antithesis οὐχ ἄπαξ οὐδὲ δίς, Plato, *Clitoph.* p. 410 B. Ὁν καὶ — καί, see notes on 1 Tim. iv. 10.

εἰς τὴν χρεῖαν] ‘to supply my necessity;’ εἰς marking the ethical desti-

ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ ἀπέχω δὲ πάντα καὶ περι-

nation of the contribution; so εἰς τὸ εὐαγγ., 2 Corinthians ii. 12, 'to preach the gospel;' see examples in Winer, *Gr.* § 49. a, p. 354. The article marks the necessity the apostle then felt, *i. e.* 'my necessity,' Syr., al. Chrysostom calls attention to the absence of the pronoun, οὐκ εἶπε τὰς ἐμὰς [χρείας] ἀλλ' ἀπλῶς, τοῦ σεμνοῦ ἐπιμελούμενος: this is inexact, as the art. fully performs the function of the pronoun; Middl. *Art.* v. 1. 3.

17. οὐχ ὅτι] 'not that;' added, as before ver. 11, to avoid a misunderstanding; see notes on ch. iii. 12; 'sic laudat Philippensium liberalitatem ut tamen sinistram cupiditatis immodicæ opinionem semper a se rejiciat,' Calvin.

ἐπιζητῶ] 'I seek after,' not 'studiosè quæro,' Bretschneid., nor even 'insuper quæro,' Van Heng., who has an elaborate, but not persuasive note on this word: the ἐπί, as in ἐπιποθεῖν κ. τ. λ., only marks the *direction* of the action, see notes on ch. i. 8, and on 2 *Tim.* i. 4. In many cases, in this and similar compounds, the directive force is so feebly marked that the difference between the simple and compound is hardly appreciable; compare Winer, *de Verb. Comp.* i. 22. Meyer rightly calls attention to the present, — the 'allzeitiges Präsens' of Krüger (*Sprachl.* § 53. 1), as marking the *regular and characteristic* mode of action; see Bernhardt, *Synt.* x. 1, p. 370, and compare the English present, in which, however, habitude is more strongly marked than in the Greek; Latham, *Eng. Lang.* § 507 (ed. 4).

τὸ δόμα] 'the gift,' — not exactly 'the gift which they had [now] sent him,' Scholef. *Hints*, p. 108, but 'the gift in the particular case in question' (Meyer, Alford), almost in English idiom 'any gift.' The Coptic [*taio*] seems to convey the idea of a recompense, 'honor-

rium.'

ἀλλὰ ἐπιζητῶ] 'but I do seek,' Alf.: the repetition of the same verb with ἀλλὰ, as in Rom. viii. 15, Heb. xii. 18, adds force and emphasis, and makes the primary meaning of ἀλλὰ ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 1) still more apparent; compare Fritz. *Rom.* viii. 15.

τὸν καρπὸν κ. τ. λ.] 'the fruit which aboundeth to your account,' ὑμῶν, οὐκ ἐμοῦ, Chrys.; *i. e.* the future divine recompense, which, on every fresh proof of their love, is represented as being laid up to their account, ὁ καρπὸς ἐκεῖνοις τικτεται, Chrys. As πλεονάζειν appears in all other cases in the N. T. to stand alone (2 *Thess.* i. 3 is doubtful; Alford cites it here as certain, but in his notes *in loc.* takes it differently), Van Heng. and De W. here connect εἰς with ἐπιζητῶ. This seems an unnecessary refinement; there is nothing in πλεονάζω to render its connection with εἰς, as marking the *destination* of the πλεονασμός, either ungrammatical or unnatural: it is joined with ἐν [Plato], *Locr.* p. 103 A. The use of λόγος is here the same as in verse 15, not 'habitâ vestrum ratione,' Van Heng., and certainly not = εἰς ὑμᾶς (Rill.; compare Syr.), but 'in rationem vestram,' Vulg., *i. e.*, dropping all metaphor, εἰς τὴν ὑμετέραν σωτηρίαν, Chrys.; compare Calvin *in loc.*

18. ἀπέχω δὲ πάντα] 'But I have all I need;' 'though I seek not after the gift, I still have all things in abundance; your liberality has left me to want nothing.' The δὲ thus retains its proper opposite force (not 'and now,' Peile), and preserves the antithesis between the emphatic ἀπέχω and the foregoing ἐπιζητῶ; ἀπέχω πάντα, οὐδὲν ἐπιζητῶ. 'Ἀπέχω is neither barely 'habeo,' Vulg., nor yet with any special forensic sense (accepti-

σεύω, πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. ¹⁹ ὁ δὲ Θεός

latio) 'satis habeo,' 'I give you my acquittance' Hammond on *Mark* xiv. 41; compare Chrys. *ἔδειξεν ὅτι ὀφειλὴ ἐστὶ τὸ πρῶγμα*), but simply 'acceptum teneo,'

Ⲁⲗⲥⲟⲩ [acepi] Syr., Copt., the prep.

ἀπὸ apparently having a slightly intensive force ('significat actionis quendam, ut ita dicam, decursum, atque adeo in agendo perseverantiam,' Winer, *Verb. Comp.* VI. p. 7), and marking the completeness and definitive nature of the *ἔχειν*; compare *Matth.* vi. 2, 5, 16, *Luke* vi. 24, *Philem.* 15, *Arrian, Epict.* III. 24 [p. 228, ed. Borh.] τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἀθέλει, and compare Winer, *Gr.* § 40. 4, p. 24 6.

καὶ περισσεύω) 'and abound;' expansion and amplification of the preceding ἀπέχω, 'I have all I want and more than all,' the following πεπλήρωμαι completing the climax; 'die Hülle und Fülle habe ich,' Meyer. To supply χαρᾶς after πεπλήρ. (Grot.) is to wholly mar the simplicity and climactic force of the sentence.

δεξάμενος

κ. τ. λ.] Temporal clause, 'now that I have received,' Peile, 'posteaquam accepi,' *Erasm.*; compare *Donalds. Gr.* § 573 sq. In the following words there is a slight variation of MSS. [A omits παρὰ Ἐπ.: FG, al. supply *πεμφθέντα* after ὑμῶν], caused probably by the recurrence of παρὰ: there is, however, no difficulty; *ὑμεῖς Ἐπαφροδίτῳ ἐδώκατε, Ἐπαφροδίτος ἐμοί*, *Theodoret.*

ὁσμὴν εὐωδίας] 'a sweet-smelling savour;' accus. in apposition to the preceding τὰ παρ' ὑμῶν; compare *Eph.* v. 2, and notes *in loc.* The reference of Alf. to Kühner, *Gr.* Vol. II. p. 146, and the examples cited (*Hom. Il.* xxiv. 735, *Eurip. Orest.* 950) are not quite in point, as the apposition is not to the verbal action contained in the sentence (*Jelf, Gram.*

§ 580. 2) but simply to the accus. τὰ παρ' ὑμῶν, which is thus further defined and characterized. It is doubtful whether the gen. εὐωδίας is to be considered a gen. *materiae* (*W., Gr.* § 34. 2. b, p. 212 note, compare *Arist. Rhet.* I. 11) or a gen. of the *characterizing quality* (see *Scheuerl. Synt.* § 16. 3, p. 115); the latter is perhaps most simple and most in harmony with the Hebraistic *tinge* which seems to mark these kinds of gen. in the N. T.; compare Winer, *Gr. l. c.* (text).

θυσίαν κ. τ. λ.] 'a sacrifice acceptable (and) well pleasing to God;' not 'an accepted sacrifice such as is,' etc., Peile, (comp. Syr.); both adjectives as well as the preceding ὁσμὴν εὐωδ. (comp. *Lev.* i. 9, 13) standing in connection with τῷ Θεῷ, which thus falls under the general head of the dative of 'interest;' see *Krüger, Sprachl.* § 48. 4. The good deeds which the Philippians did towards the apostle become, from the spirit in which they were done (comp. Chrys.), an acceptable sacrifice to God Himself. It does not seem necessary with *Johnson (Unbl. Sacr.* II. 4, Vol. I. p. 436 [A.-C. Libr.], compare *Irenæus, Hæc.* IV. 18) to conclude that the alms brought by Epaphr. had been offered by the people at the altar: the sacrifice of alms is one of the spiritual and evangelical sacrifices specially noticed in the N. T., *e. g.* *Heb.* xiii. 16; see the comprehensive list in *Waterland, Doct. of Eucl.* ch. XII. Vol. IV. p. 730.

19. ὁ δὲ Θεός μου] Not without emphasis and an expression of hopeful trust, 'qui meam agit causam,' *Van Heng.*; see notes on chap. i. 3.

πληρώσει κ. τ. λ.] 'shall fulfil (with reciprocating reference to *πεπλ. ver.* 18) every need of yours;' not in the form of prayer (*ἐπέυχεται αὐτοῖς*, Chrys.), but of hopeful promise, the future *πληρώσει* be-

μου πληρώσει πάσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. ²⁰ τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν.

All here send you greeting.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.

ing distinctly predictive; compare Rom. xvi. 20, 2 Cor. xiii. 11, 2 Tim. iv. 18. The reading *πληρώσαι* [DFG; several mss.; Vulg., Clarom., al.], followed by Theod., Theophylact, seems clearly a gloss. It is doubtful whether *χρεία* is to be referred solely to temporal (Chrys.), or solely to spiritual (Theodor.) wants. The use of *χρεία* and the preceding allusions are in favor of the former; the use of *πλοῦτος* and the immediate context, of the latter: the inclusive form of the expression seems to justify our uniting both.

ἐν δόξῃ] 'in glory;' not so much an instrumental (Meyer, Alf.) as a *modal* clause, closely in union with ἐν Χρ., the former pointing to the manner in which God will supply their wants, — not, however, merely 'magnifice, splendide,' Calv. (compare Beng.), but with reference to the element or the attribute in which the action will be evinced, — while ἐν Χρ. Ἰησ. specifies the ever-blessed sphere in which alone all is realized; see notes on *Ephes.* ii. 7. So apparently Chrys., οὕτω περισσεύει ὑμῖν ἅπαντα ὥστε ἐν δόξῃ αὐτοῦ ἔχειν. Grotius and others (comp. *Æth.*) connect ἐν δόξῃ with *πλοῦτος*; this is grammatically admissible, — the expression *πλουτεῖν ἐν τινι* (1 Tim. vi. 18) justifying the omission of the article (see notes on *Eph.* i. 15), — and certainly deserves consideration, but the remark of Meyer, that *πλοῦτος* is always used in the N. T. in such metaphorical expressions with a gen. of the thing (Rom. ii. 4, ix. 23, 2 Cor. viii. 2, *Ephes.* i. 7, 18, ii. 7, iii. 16, Col. i. 27), and that we should have expected κατὰ τὸ πλοῦτος τῆς δ. αὐτοῦ, seems to strike the balance in favor of *πληρ. ἐν δόξῃ*: so apparently Syr., but

these are cases in which the Vv. cannot safely be adduced on either side.

κατὰ τὸ πλ.] 'according to,' i. e. 'in accordance with the riches He has;' compare notes on *Eph.* i. 5. The clause involves a shade of modal reference, and marks ὅτι εὐκολον αὐτῷ καὶ δυνατόν, καὶ ταχέως ποιεῖν, Chrys.

20. Θεῷ καὶ πατρὶ] 'to God and our Father;' anticipatory doxology called forth by the preceding words. On the august title Θεὸς καὶ πατήρ, see notes on *Gal.* i. 4.

ἡ δόξα] Scil. εἶη, not ἔστω; see notes on *Ephesians* i. 2. The article seems here to have its 'rhetorical' force (Bernhardy, *Synt.* vi. 22, p. 315), and to mark the δόξα as that 'which especially and peculiarly belongs to God;' see notes on *Gal.* i. 5, where this and the following expression, εἰς τοὺς αἰῶνας τῶν αἰῶνων, are briefly investigated. On the two formulæ αἰὼν τῶν αἰῶνων, and αἰῶνες τῶν αἰῶνων, see Harless on *Eph.* iii. 21, with however the qualifying remarks in notes *in loc.*

21. πάντα ἅγιον] 'every saint:' not 'omnes sanctos,' Syr., Copt., *Æth.*, but 'omnem sanctum,' Vulg., Clarom.: it does not apply to the whole Church, but, as Beng. suggests, *individualizes*; each one is specially saluted; so Conyb., Wics., Alf. On the term ἅγιος and its application in the N. T., see notes on *Eph.* i. 1. It is doubtful whether ἐν Χρ. is to be joined with ἀσπάσασθε (compare Rom. xvi. 22, 1 Corin. xvi. 19) or with ἅγιον (ch. i. 1); the former is adopted by Syr. (plural) and Theod. (δ τῷ Κυρίῳ Ἰησοῦ πιστεύων); the latter by Meyer. and several modern interpreters. As ἅγιος is connected in this Epistle with ἐν Χρ. (comp. Rom. xvi. 3, 8, 9, 10, 13), and

ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Benediction.

²³ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

as ἀσπάζ. does not appear elsewhere used with ἐν Χρ. or ἐν Χρ. Ἰησ., but only with ἐν Κυρίῳ, the latter is perhaps slightly the most probable.

οἱ σὺν ἐμοὶ ἀδελφοί] Those who were more immediately in communication with the apostle, suitably and naturally specified before the inclusive πάντες οἱ ἅγιοι in the following verse. The apparent difficulty between this and ch. ii. 20, is simply disposed of by Chrys., οὐ παραιτεῖται καὶ τοὺτους ἀδελφούς καλεῖν.

22. μάλιστα] ‘especially;’ they were naturally more in contact with the apostle than the other Christians at Rome, who were not among his immediate associates. The primary force of μάλιστα is alluded to in notes on 1 Tim. iv. 10.

οἱ ἐκ τῆς Κ. οἰκίας] ‘those of Caesar’s household.’ These words have received various interpretations. It seems most natural to regard them as denoting, not on the one hand, merely ‘the Prætorian guards’ (Matth.), nor on the other, the ‘members of Nero’s family’ (comp. 1 Cor. i. 16), Camer., Van Heng., and more recently, and it is to be feared with obvious reasons, Baur (*Apost. Paulus*, p. 470), — who founds on this interpretation an argument against the genuineness of the Ep., — but simply the οἰκεῖοι (Theod.), the servants and retainers belong-

ing to the emperor’s household; see Krebs, *Obs.* p. 332, Loesn. *Obs.* p. 358. It may thus seem not improbable that St. Paul was in confinement in or near to that barrack of the Prætorians which was attached to the palace of Nero (Hows. *St. Paul*, Vol. II. p. 510, ed. 2), but it does not necessarily follow that πραιτώριον in ch. i. 13 (see notes) is to be restricted to that smaller portion. The barracks within the walls were probably in constant communication with the camp without. See an interesting paper by Lightfoot, *Journ. Class. Philol.* 1857 (March), p. 58 sq.

23. μετὰ τοῦ πνεύμ.] ‘with your spirit;’ the ‘potior pars’ of our composite nature, the third and highest constituent of man: see notes on Gal. vi. 18, and on 2 Tim. iv. 22. The reading is not very doubtful: the more usual μετὰ πάντων ὑμῶν is not strongly supported [KL; many mss.; Syriac (both), al.; Chrys., Theod.], while the text has decided external evidence [ABDEFG; 17. 67.* 73. 80; Vulg., Clarom., Coptic, Æth. (Platt); many Ff.], and does not seem so likely to have been changed from πάντων ὑμῶν as the converse. The addition of ἡμῶν after Κυρίου [*Rec.* with DE; Coptic, al.] has still less critical support.

THE EPISTLE TO THE COLOSSIANS.

INTRODUCTION.

THE profound and difficult Epistle to the Colossians was written by the apostle during his *first* captivity at Rome (Acts xxviii. 16 ; compare *Introd.* to 1 *Tim.*), and, as far as we can gather from some of the expressions in the concluding chapter (ver. 3, 4), at a period of that captivity, when the apostle's anticipations were not of so grave a character as they appear to us in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27 ; see *Introd. to Philipp.*), and when his restraint was probably less close (comp. Acts xxviii. 16 sq.) and his treatment more merciful (comp. ch. iv. 8 sq.).

We may thus not improbably place it first in the *third* of the four groups (the Epistles of the first captivity) into which St. Paul's Epistles may be conveniently divided, and conceive it to have been written a very short time before the Epistle to the Ephesians, and perhaps about the early part of the year A. D. 62. It was conveyed to the church of Colossæ by Tychicus (ch. iv. 7, 8), who had received a similar commission with reference to the converts at Ephesus (Eph. vi. 21), and it not improbably reached its destination before the Epistle to the last-mentioned Church ; comp. Meyer, *Komment. üb. Eph.* p. 17.

The Epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12 ; Philem. 23), who, if not the actual founder of the Church of Colossæ (Davidson, *Introd.* Vol. II. p. 405), was most certainly one of the very earliest preachers of Christ in that city ; compare ch. i. 7 and notes *in loc.* Its *object* transpires very clearly, — an earnest desire on the part of the apostle to warn the Colossians against a system of false teaching, partly Oriental and theosophistic in its character (ch. ii. 18), and partly Judaical and ceremonial (ch. ii. 16), which was tending on the one hand directly to obscure the majesty and glory of Christ (comp. ch. i. 15, ii. 8 sq.), and on the other, to introduce ritualistic observances, especially on the side of bodily austerities (ch. ii. 16 – 23), opposed alike to the simplicity and freedom of the gospel, and to all true and vital union with the risen Lord (ch. ii. 19, iii. 1). For further particulars see Davidson, *Introd.* Vol. II. p.

407 sq., where the sects to which these corrupters of the faith have been supposed to belong, and the peculiar nature of their tenets are very carefully discussed; comp. also Smith, *Dict. of Bible*, Art. 'Ep. to the Colossians,' Vol. I. p. 342.

In reference to the *genuineness* and *authenticity* of this Epistle it may be said briefly that no doubts have been urged that deserve any serious consideration. Even if the external testimonies had been less clear and explicit than we find them to be (Irenæus, *Hær.* III. 14. 1, Clem.-Alex. *Strom.* I. p. 325, ed. Pott, Tertull. *de Præscr.* cap. 7, Origen, *contr. Cels.* v. 8), the internal arguments derived from the peculiarities of style and expression, must have been pronounced by every sagacious critic as final and unanswerable. To class such an Epistle, so marked not only by distinctive peculiarities of style, but by the nerve, force, and originality of its argument, with the vague productions of later Gnosticism (Mayerhoff, Baur, al.) is to betray such a complete want of critical perception that we can scarcely wonder that such views have been both very generally and very summarily rejected; see Meyer, *Einleitung*, p. 7, Davidson, *Introd.* Vol. II. p. 427 sq. As the latter writer very justly observes, the fabrication of such an Epistle would be 'a phenomenon perfectly inexplicable' (p. 428).

The similarity between many portions of this Epistle and that to the Ephesians has often been noticed, and the claim to priority of composition much debated. With regard to the first point it may be again observed (see *Introd. to Eph.*) that the two Epistles were written closely about the same time, and addressed to two Churches sufficiently near to one another to have had many points of resemblance, and to have needed very similar forms of exhortation, especially in reference to the duties of social and domestic life. With regard to the second point it may be enough to say that the nature of the contents of the two Epistles seems to harmonize best with the opinion that the Epistle to the Colossians was first in order, and that the more directly individualizing and polemical preceded the more directly systematic and doctrinal; see Davidson, *Introd.* Vol. II. p. 346 sq., and compare notes on *Eph.* vi. 21.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ
διὰ θελήματος Θεοῦ καὶ Τιμόθεος ὁ

CHAPTER I. 1. ἀπόστ. Χρ. Ἰησ.] *‘an apostle of Jesus Christ;’* the (possessive) genitive denoting whose minister he was: see notes on *Eph.* i. 1, and for the meanings of ἀπόστολος, here obviously in its higher and more especial sense, see notes on *Gal.* i. 1, and on *Eph.* iv. 11. The form of greeting in this Ep. closely resembles that to the Ephesians; there are, however, as has been previously observed (compare notes on *Eph.* i. 1, and see Rück. on *Gal.* i. 1), some differences in the addresses of St. Paul's Epistles, especially in the apostle's designation of himself, which, though not in all cases easy to account for, can hardly be deemed accidental. We may thus classify these designations: in 1 Thess. and 2 Thess., simply Παῦλος; in Philemon (very appropriately), δέσμιος Χρ. Ἰ.; in Phil., δοῦλος Θεοῦ (associated with Timothy); in Titus, δοῦλ. Θεοῦ ἀπόστ. δὲ Χ. Ἰ.; in Rom., δοῦλ. Ἰ. Χ. (*Tisch.* X. Ἰ.) κλητὸς ἀποστ.; in 1 Cor. (κλητὸς ἀπ. *Tisch.*, *Rec.*, but not certain), 2 Cor., Ephes., Col., 2 Tim., ἀποστ. Χ. Ἰ. διὰ θελήματος Θεοῦ; in 1 Tim. ἀπόστ. Χ. Ἰ. κατ' ἐπιταγὴν Θ. σωτῆρος ἡμῶν καὶ Χ. Ἰ. κ. τ. λ.; and lastly, with fullest titular distinction, in Galat.,

ἀπόστ., οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνδρ. κ. τ. λ. An interesting paper might be written on these peculiarities of designation.

διὰ θελήματος Θεοῦ] Added, probably, in thankful remembrance of God's grace, and in feelings of implicit obedience to His will; see notes on *Eph.* i. 1.

καὶ Τιμ. ὁ ἀδελφ.] Timothy is similarly associated with the apostle in his greeting in 2 Cor. i. 1, Philem. 1, and, even more conjointly as to form of association, Phil. i. 1, 1 Thess. i. 1, 2 Thess. i. 1: so also Sosthenes, 1 Cor. i. 1, compare Gal. i. 2, and see notes *in loc.* It may be observed, however, that in 1 Cor., Phil., and Philem., the apostle proceeds in the singular, while here, 2 Cor. i. 3 (see Meyer), 1 and 2 Thessalon., he continues the address in the plural; see below, notes on ver. 3. It has been supposed that Timothy was also the transcriber of the Epistle (Steiger, Bisp.; compare ch. iv. 18): this is possible, but nothing more. The title ὁ ἀδελφός, as in 1 Cor. i. 1, 2 Cor. i. 1, has no special reference to official (οὐκοῦν καὶ ἀπόστολος, Chrys.), but simply to Christian brotherhood; Timothy was one of οἱ ἀδελφοί, 'der christliche-Mitbruder,' De Wette.

ἀδελφὸς ² τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν.

2. Κολασσαῖς] So *Rec.* (but not *Elz.*), *Lachm.*, and *Tisch.*, with AB (C in subscr.) K; more than 40 mss.; Syr. (both), Copt; Æthiop. (Platt), Slav. (mss.); Origen, Theod., Chrysost. (mss.), Theophyl. (mss.), Suidas, al., to which may be added mss. in Herod. vii. 30 and Xenoph. *Anab.* i. 2. 6. The more usual mode of spelling is found in B²DEFG^L; numerous mss.; Vulg., Claroman., al.; Clem., Chrys., Theodoret (mss.), al.; Lat. Ff. (*Rec.*, *Meyer*, al.). It can be proved by coins that the latter was the *correct* form (Eckhel, *Doctr. Num.* iii. 147); still the external authority, especially as seen in the Vv., seems so strong, that Κολασσαῖς can hardly be referred to a mere change of vowels in transcription found only in two or three of the leading MSS., but must be regarded as the, not improbably, *provincial* mode of spelling in the time of St. Paul. So too Meyer, who admits that Κολοσσαῖς was an old emendation.

2. Κολασσαῖς] Colossæ or Colassæ (see crit. note) was a city of Phrygia, on the Lycus (an affluent of the Mæander), near to, and nearly equidistant from the more modern cities of Hierapolis and Laodicea. It was anciently a place of considerable importance (πόλις μεγάλη, Herod. vii. 30; πόλις οἰκουμένη, εὐδαίμων καὶ μεγάλη, Xenoph. *Anab.* i. 2. 6), but subsequently so declined in comparison with the commercial city of Apamea on the one side, and the strong, though somewhat shattered city of Laodicea on the other (αἱ μέγιστα τῶν κατὰ τὴν Φρυγίαν πόλεων), as to be classed by Strabo (*Geogr.* xii. 8. 13, ed Kramer) only among the *πολίσιματα* of Phrygia, though still, from past fame, classed by Pliny (*Nat. Hist.* v. 41) among the 'celeberrima oppida' of that country; see Steiger, *Einkl.* § 2, p. 17. It afterwards rose again in importance, and under the name of Χῶναι (Theophylact) again received the titles of εὐδαίμων and μεγάλη (Nicetas, *Chon.* p. 203, ed. Bonn). It has been supposed to have occupied the site of the modern Chonas or Khonos, but of this there now seem considerable doubts; see Smith, *Dict. Geogr.* s. v., Conyb. and Hows. *St. Paul.* Vol. ii. p. 471 note, Pauly, *Real-Encycl.* Vol. ii. p. 518, and the very interesting topograph-

ical notes of Steiger, *Einkl.* p. 1—33.

ἁγίοις] 'saints;' used substantively, as appy. in all the addresses of St. Paul's Epp., Rom. i. 7, 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Phil. i. 1; so Copt., Æth. (Platt), and appy. Chrys. De W. and others connect ἁγίοις with ἀδελφ. (so apparently Syriac, Vulg.), but with considerably less plausibility, as in such a case πιστοῖς would far more naturally precede than follow, the more comprehensive ἁγίοις. On the meaning of ἅγιος in such addresses, see Davenant *in loc.*, Beveridge, *Serm.* ii. Vol. vi. p. 401, and compare notes on *Eph.* i. 1.

πιστοῖς ἀδελφοῖς κ. τ. λ.] 'faithful brethren in Christ;' more specific, and slightly explanatory, designation of the preceding ἅγιοι. 'Ἐν Χριστῷ is in close union with ἀδελφοί, and marks the sphere and element in which the brotherhood existed. The omission of the article is perfectly admissible, ἐν Χρ. being associated with ἀδελφοῖς so as to form, as it were, one composite idea; see Winer, *Gr.* § 20. 2, p. 123, and notes on *Eph.* i. 15. The insertion of the article would throw a greater emphasis on ἐν Χρ., 'iisque in Christo,' than is necessary or intended; see notes on 1 *Tim.* iii. 14, *Gal.* iii. 26. *Lachm.* adds Ἰησοῦ with AD¹E¹FG; 3 mss.; Syriac, Copt.

We thank God for your faith, and love, and progress in the gospel as preached to you by Ephraim.

³ Εὐχαριστοῦμεν τῷ Θεῷ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσ-

(not Æth.), al., but, considering the probability of insertion, not on sufficient authority.

It may be observed that here, Rom. i. 7, Eph. i. 1, and Phil. i. 1, the apostle does not write especially to the Church (1 Cor. i. 1, 2 Cor. i. 1, Gal. i. 2 (plural), 1 Thess. i. 1, and 2 Thess. i. 1), but to the Christians collectively. This is perhaps not intentionally significant; at any rate it can hardly be conceived that he only uses the title ἐκκλησία to those churches which he had himself founded: see Meyer *in loc.*

χάρις κ. τ. λ.] On this blended form of the modes of Occidental and Oriental salutation, see notes on Gal. i. 3, Eph. i. 2. The term χάρις is elaborately explained by Davenant; it seems enough to say with Waterland *Euchar.* x., that χάρις 'in the general signifies 'favor,' 'mercy,' 'indulgence,' 'bounty;' in particular it signifies a gift, and more especially a 'spiritual gift,' and in a sense yet more restrained, the gift of sanctification, or of such spiritual aids as may enable a man both to will and do according to what God has commanded,' *Works*, Vol. IV. p. 666.

πατρὸς ἡμῶν] The addition καὶ Κυρίου I. X. adopted by *Rec.* with ACFG; mss.; Vulg. (ed.), Syr.-Phil., —but with asterisk, Boern., al.; Gr. Ff, appears rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.




3. εὐχαριστοῦμεν] 'we give thanks;' *i. e.* I and Timothy. In this Ep., as in 2 Cor., the singular and plural are both used (see ch. i. 23, 24, 28, 29; ii. 1; iv. 2, 3, 4, 13), and sometimes, as in ch. i. 25, 28, iv. 3, 4, even in juxtaposition: in all cases the context seems fully to account for and justify the appropriateness of the selection; see Meyer on 2 Cor. i. 4. It is doubtful whether πάντοτε is to be joined (a) with the finite verb

(1 Cor. i. 4, 2 Thess. i. 3, comp. Eph. i. 16), or (b) with the participle (compare Rom. i. 10, Phil. i. 4): Syr., Æth., and the majority of modern commentators adopt the former; the Greek expositors and apparently Copt. and Vulg. the latter. As περὶ ὑμῶν would seem a very feeble commencement to the participial clause, (b) is to be preferred: see Alf. *in loc.*, who has well defended this latter construction. On εὐχαριστεῖν, see notes on ch. i. 12, and on Phil. i. 3.

The reading is very doubtful. *Rec.* inserts καὶ before πατρὶ, with AC²D³EKL; al.: *Lachmann* inserts τῷ with D¹FG; Chrys.: *Tisch.* adopts simply πατρὶ with BC¹. As the probability of an insertion, especially of the familiar καὶ (Eph. i. 3, al.), seems very great, we retain, though not with perfect confidence, the reading of *Tisch.* The anarthrous use of πατήρ is fully admissible; see the list in Winer, *Gr.* § 19. 1, p. 109 sq.

περὶ ὑμῶν προσ.] 'praying for you.' The uncial authorities are here again nearly equally divided between περὶ [AC D³E²KL] and ὑπέρ [BD¹E¹FG]: the former is adopted by *Tisch.* and most modern editors, and on critical grounds is to be preferred, though grammatically considered the difference is extremely slight, if indeed appreciable, compare Fritz. *Rom.* Vol. I. p. 25 sq. The utmost perhaps that can be said is that ὑπέρ seems to direct the attention more to the action itself, περὶ more to the object or circumstances towards which it is directed, or from which it may be supposed to emanate: see notes on Gal. i. 4. On the primary meaning and etymolog. affinities of περὶ, see Donalds. *Cratyl.* § 177, 178.

4. ἀκούσαντες] 'having heard;' *i. e.*

'after having heard,' Syriac   [a quo audivimus], Æthiopic  [a quo audivimus], Æthiopic.

ευχόμενοι, ⁴ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους ⁵ διὰ τὴν ἐλπίδα τὴν

postquam;’ *temporal* use of the participle (Donalds. *Gr.* § 575), not causal, ‘quoniam audivimus,’ Calv. It was not the hearing but the substance of what he heard that caused the apostle to give thanks. For examples of the union of two or more participles with a single finite verb, see Winer, *Gram.* § 45. 3, p. 308.

ἐν Χρ. Ἰησ.] ‘in Christ Jesus,’ — in Him, as the sphere or substratum of the *πίστις*, that in which the faith centres itself. The omission of the article gives a more complete unity to the conception, ‘Christ-centred faith,’ see notes on *Eph.* i. 15, and comp. Fritz. *Nom.* iii. 25, Vol. I. p. 195, note. *Πίστις*, as usual, has its subjective meaning; not ‘externam fidei professionem,’ nor both this and ‘internam et sinceram in corde habitantem fidem’ (Davenant), but simply the latter; compare notes on *Gal.* i. 23.

ἦν ἔχετε] Further statement of the direction and application of the ἀγάπη. The difference between this and τὴν εἰς (*Rec.*) is slight, but appreciable. The latter simply appends a second moment of thought (‘*amorem, eumque erga omnes sanctos*’), the former draws attention to it, and points to its persistence, ἦν ἐπιδικεῦνόμενοι διετέλουν, Theodor. The reading of *Rec.* is, however, very feebly supported [*D*³*E*²*KL*; al.] and rejected by all recent editors.

. 5. διὰ τὴν ἐλπίδα is most naturally connected with the preceding relative sentence, not with εὐχαρ., Davenant, Eadie; for, as Meyer justly remarks, this preliminary εὐχαριστία is always, in St. Paul’s Epistles (*Rom.* i. 8, *1 Cor.* i. 4, *Eph.* i. 15, *Phil.* i. 5, *1 Thess.* i. 3, *2 Thessalon.* i. 3, *2 Tim.* i. 5, *Philem.* 4), grounded on the subjective state of his converts, ἀκούσαντες κ. τ. λ. The love they entertained toward the ἅγιοι was

evoked and conditioned by no thought of any earthly return (compare Calvin), but by their hope for their μισθός in heaven; ἀγαπᾶτέ φησι, τοὺς ἁγίους, οὐ διὰ τι ἀνθρώπινον, ἀλλὰ διὰ τὸ ἐλπίζειν τὰ μέλλοντα ἀγαθὰ, Theoph.; so Chrys. and Theodorct.

τὴν ἀποκειμένην κ. τ. λ.] ‘which is laid up for you in heaven,’ ‘propter caelestem beatitudinem,’ Daven. This defining clause, as well as the following words, seem to show that the ἐλπίς must here be regarded, if not as *purely* objective, ‘id quod speratur,’ Grot., yet certainly as under objective aspects (comp. *Rom.* viii. 24, ἐλπίς βλεπομένη, and perhaps *Heb.* vi. 18), scil. τὴν εὐτρεπισμένην ὑμῶν τῶν οὐρανῶν βασιλείαν, Theod.; compare notes on *Eph.* i. 18. It is characterized as τὴν ἀποκ. κ. τ. λ. partly to mark its security (τὸ ἀσφαλές ἔδειξεν, Chrys.), partly its futurity (see notes on *2 Tim.* iv. 8), — the ἀπὸ denoting the setting apart, by itself, for future purposes or wants; compare Joseph. *Antiq.* xv. 9. 1, καρπῶν ὅσοι ἀπέκειντο δεδαπνημένων, Xen. *Anab.* ii. 3. 5, αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο, and examples in Kypke, *Obs.* Vol. II. p. 320.

προηκούσατε] ‘ye heard before:’ before when? Not before its fulfilment, ‘respectu spei quæ illis de re futurâ erat facta,’ Wolf, — which would leave the compound form very unmeaning; nor yet specifically before this Epistle was written, ‘ante quam scriberem,’ Beng., but simply and generally, ‘formerly,’ Steiger, Alf., — *i. e.* not before any definite epoch (*e. g.* ‘when you received this hope,’ Meyer, al.), but merely at some undefined period in the past, ‘prius [*shorp*] audistis,’ Coptic; compare Herodot. v. 86, οὐ προακηκόσιν τοῖσι Ἀθηναίοισι ἐπιτεσεῖν, viii. 79, προαήκοε ὄτι; compare Plato, *Legg.* vii. p.

ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, ⁶ τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ ἐν

797 A. The verb is often found with a purely local sense; e. g. Xenoph. *Mem.* II. 4. 7, where see Kühner.

τῷ λόγῳ τῆς ἀληθείας.] 'the word of Truth;' not the gen. of *quality* ('verisimum,' Grot.), but the gen. of the *substance* or *content* (Scheuerlein, *Synt.* § 12. 1, p. 82), τῆς ἀληθείας specifying what was the substance and purport of its teaching; see notes on *Eph.* i. 13. The genitive εὐαγγελίου is usually taken as the genitive of *apposition* to τῷ λόγῳ τῆς ἀληθείας. (De Wette, *Olsh.*); but it seems more simple to regard it as a defining genitive allied to the genitive *possessivus* (genitive *continentis*), which specifies, and, so to say, localizes the general notion of the governing substantive, — 'the truth which was preached in and was announced in the gospel;' compare notes on *Eph.* i. 13, and see examples in Winer, *Gr.* 30. 2. In *Gal.* ii. 5, 14, the gen. εὐαγγ. is somewhat different, as ἀλήθεια stands prominent and separate, whereas here it is under the regimen of, and serves to characterize, a preceding substantive.

6. τοῦ παρόντος εἰς ὑμᾶς.] 'which is present with you;' more exactly 'which came to and is present with you,' the εἰς (not ἐν as in the next clause) conveying the idea of the gospel having *reached* them (Jelf, *Gr.* § 625), while παρόντος implies that it abides there; οὐ παρεγένετο, φησί, καὶ ἀπέστη, ἀλλ' ἔμεινε καὶ ἔστιν ἐκεῖ, Chrys. For examples of this not very uncommon union of verbs of rest with εἰς or πρὸς (*Acts* xii. 20), see Winer, *Gr.* § 50. 4, pp. 368, 369. A somewhat extreme case occurs in *Jer.* xli. 7, ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ. καθὼς καὶ κ. τ. λ.] 'even as it also is in the whole world;' πανταχοῦ κρατεῖ, Chrys., — a very natural and intelligible hyperbole; compare *Rom.* i. 18, x. 18.

It is obviously not necessary either to limit κόσμος to the Roman empire (Michael.), or to understand it with a literal exactness, which at this period could not be substantiated; comp. *Orig. in Matth. Tract.* xxviii., and see Justiniani *in loc.* καὶ ἔστιν καρποφ. κ. τ. λ.] 'and is bearing fruit and increasing;' metaphor from trees or arborescent plants (Chrys., Just.; compare Meyer) depicting the inward and *intensive*, as well as outward and *extensive* progress of the gospel. It may be observed that the apostle does not merely append a parallel participle καὶ καρποφοροῦμένου, but by a studied change to the finite verb (see on *Eph.* i. 20, Winer, *Gr.* § 63. 2. b, p. 505) throws an emphasis on the fact of the καρποφορία, while by his use of the periphrastic present (not καρποφορεῖ 'fructificat,' Vulg., but 'est fructificans,' Clarom.) he gives further prominence to the idea of its present continuance and duration; see Winer, *Gr.* § 45. 5, p. 311. The distinction between the two verbs has been differently explained: on the whole Greek commentators seem right in referring καρποφ. to the inner and personal, αὐξ. to the outward and collective increase; καρποφορίαν τοῦ εὐαγγ. κέκληκε τὴν πίστιν τῶν ἀκηκοῦτων καὶ τὴν ἐπαινουμένην πολιτείαν αὐξῆσιν δὲ τῶν πιστευόντων τὸ πλῆθος, Theod.: compare *Acts* vi. 7, xii. 24, xix. 20. The middle καρποφ. is an ἄπ. λεγόμεν. in the N. T.; it may perhaps be an instance of the 'dynamic' middle (Donalds. *Gr.* § 432. 2. bb, Krüger, *Sprachl.* § 52. 8), and may mark some intensification of the active, 'fructus suos exserit;'; compare ἐνεργεῖσθαι, *Gal.* v. 6, and notes *in loc.* The reading is somewhat doubtful: καὶ αὐξ., with ABCD¹E¹FGL, seems to rest on preponderant evidence, but the authorities for the omission [ABCD¹E¹; Copt.,

παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφορούμενον καὶ αὐξανόμενον
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν
χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ. ἧ καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ

Sah.], or insertion [D²D³E²FGKL; Vulg., Claroman., Syr. (both), Æth.] of the first καί, owing to the great preponderance of the Vv. on the latter side, are nearly equally balanced. On the whole it seems more likely to have been omitted to modify the hyperbole than inserted to preserve the balance of the sentence; so *Tisch.*, *Mey.*, and *De W.*

τὴν χάριν τοῦ Θεοῦ] 'the grace of God,' *i. e.* as evinced and manifested in the gospel: 'amplificat hinc verbis efficaciam evangelii evangelium voluntatem Dei salvantem ostendit, et nobis gratiam in Christo offert,' *Daven.*; compare *Tit. ii. 15.* It is doubtful whether this accus. is to be connected (*a*) with both verbs (*De Wette*), or (*b*) only with ἐπέγνωτε (*Mey.*). The grammatical sequence appears to suggest the former, and is apparently followed by *Chrysost.*, ἅμα ἐδέξασθε, ἅμα ἐγνωτε τὴν χάρ. τ. Θ., but the logical connection certainly the latter; for if ἐν ἀληθ. were joined with ἠκούσατε, καθὼς (scil. ἐν ἀληθ., see below) κ. τ. λ. in verse 7 would seem tautologous. On the whole it seems best to adopt (*b*); so *Steiger*, *Mey.*, al.

ἐν ἀληθείᾳ] 'in truth;' *i. e.* in no Judaistic or Gnostic form of teaching; ἐν ἀληθ. being (as καθὼς, ver. 7, seems naturally to suggest) an adverbial definition of the manner appended to the preceding ἐπέγνωτε; compare *Matth. xxii. 16*, and see *Winer*, *Gr.* § 51. 1, p. 377 (comp. p. 124), *Bernhardy*, *Synt.* v. 8, p. 211. *Alford* objects to the adverbial solution, but adopts an interpretation, 'in its truth and with true knowledge,' that does not appreciably differ from it. Both *Chrys.* and *Theoph.* (οὐκ ἐν λόγῳ, οὐδὲ ἐν ἀπάτῃ κ. τ. λ.) appear to have given to ἐν more of an instrumental force: this is not grammatically neces-

sary, and has led to the doubtful paraphrase, *τοῦτ' ἐστὶ σημεῖοις καὶ ἔργοις παραδόξοις*, *Theophyl.*

7. καθὼς] 'even as;' not causal 'inasmuch as' (*Eph. i. 4*), but as usual, simply modal, referring to the preceding ἐν ἀληθείᾳ, and thus serving formally to ratify the preaching of *Epaphras*: as it was in truth that they had known the grace of God, so was it in truth that they had learnt it. On the later form καθὼς, see notes on *Gal. iii. 6.* The *Rec.* adds καὶ after καθὼς: the external authority, however, is weak [D³EKL], and the probability of a mechanical repetition of the preceding καθὼς καὶ far from slight; compare *Neander*, *Planting*, Vol. I. p. 172 note (*Bohn*).

Ἐπαφρᾶ] A *Colossian* (ch. iv. 12) who appears from this verse to have been one of the first, if not the first, of the preachers of the gospel in *Colossæ*: he is again mentioned as being in prison with *St. Paul* at *Rome*, *Philém. 23.* *Grotius* and others conceive him to have been the *Epaphroditus* mentioned in *Philip. ii. 25*; see *Thornd. Right of Ch.* ch. III. 2, Vol. I. p. 462 (*A.-C. Libr.*): this supposition, however, has nothing in its favor except the possible identity of name; see *Winer*, *RWB.* Vol. I. p. 330, and notes on ch. ii. 25. The reading καθὼς καὶ ἐμάθ. will not modify the apparent inference that *Epaphras* was the first preacher at *Colossæ*; this would have been the case if the order had been καθὼς καὶ ἀπὸ Ἐπ. ἐμάθ.: see *Meyer in loc.* contrasted with *Wiggers*, *Stud. u. Krit.* for 1838, p. 185. For the arguments that the apostle himself was the founder of this Church, see *Lardner*, *Credibil.* XIV. Vol. II. p. 472 sq.; for replications and counter-arguments, *Davidson*, *Introd.* Vol. II. p. 402 sq.

συνδούλου]

τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διά-
 κωνος τοῦ Χριστοῦ, ⁸ ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν
 Πνεύματι.

We unceasingly pray that ye may be fruitful in good works, and thankful for your salvation in Christ, —who is the creator, ruler, and reconciler of all things.

⁹ Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκού-
 σαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι
 καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν

'fellow-servant,' i. e. of our common master, Christ: compare ch. iv. 7. This and the further specification in the pronominal clause seem designed to confirm and enhance the authority of Epaphras, τὸ ἀξιόπιστον ἐντεῦθεν δείκνυσι τοῦ ἀνδρός, Theoph., compare Theod.

ὑπὲρ ὑμῶν] 'in your behalf,' i. e. to advance your spiritual good, 'pro vestra salute,' Daven., — not 'in your place,' a translation grammatically (Philem. 13, see notes on Gal. ii. 13), but not historically permissible, as this would imply that Epaphr. had been sent to Rome to minister to the apostle (Menoch.), — a supposition which needs confirmation. The reading is slightly doubtful; *Lachm.* adopts ἡμῶν with ΔBD¹G; 8 mss.; *Boern.*, in which case 'vice Apostoli' (*Ambrosiast.*) would be the natural translation (opp. to Mey.): the external authority, however, [CD²EFKL; great majority of mss.; and nearly all Vv.], and the arguments derived from erroneous transcription (compare pref. to Gal. p. xvii, ed. 2) seem decidedly in favor of the reading of *Rec.*, as rightly followed by *Tisch.* (ed. 2, 7).

8. ὁ καὶ δηλώσας] 'who also made known;' further and accessory statement of the acts of Epaphr. 'ἡμῖν, as before, refers to the apostle and Timothy; see notes on ver. 3.

ἀγάπην ἐν Πνεύματι] 'love in the Spirit;' not merely love towards the apostle (*Theoph.*, *Æcum.*, and appy. *Chrys.*), but 'brotherly love' in its most general meaning, in which that towards St. Paul was necessarily included; 'erga me et

omnes Christianos,' *Corn. a Lap.* This love is characterized as in 'the (Holy) Spirit' (compare Rom. xiv. 17, χαρὰ ἐν Πν. ἀγάφ); it was from Him that it arose (compare Rom. xv. 30, ἀγ. τοῦ Πν.), and it was only in the sphere of His blessed influence (surely not ἐν instrumental, 'a Sp. div. excitatum,' *Fritz. Rom.* Vol. III. p. 203) that it was genuine and operative; ἀλλ' ἄλλαι ὄνομα ἀγάπης ἔχουσι μόνον, *Chrys.* *Æcumenius* suggests the right antithesis (οὐ σαρκικὴν, ἀλλὰ πνευματικὴν), but dilutes the force by the adjectival solution: the omission of the article before ἐν Πν. is perfectly in accordance with N. Test. usage, and preserves more complete unity of conception; see *Winer, Gram.* § 20. 2, p. 123. On the term ἀγάπη, see *Reuss, Théol. Chrét.* IV. 19, Vol. II. p. 203 sq.

9. διὰ τοῦτο] 'On this account;,' 'because, as we hear, ye have such faith, and have displayed such love:,' καθάπερ ἐν τοῖς ἀγῶσιν ἐκείνους μάλιστα διεγείρομεν τοὺς ἐγγὺς ὄντας τῆς νίκης· οὕτω δὲ καὶ ὁ Παῦλος τοῦτους μάλιστα παρακαλεῖ τοὺς τὸ πλεόν καταρθωκότας *Chrys.*; see esp. *Eph.* i. 15. Thus the 'causa impulsiva' (*Daven.*) of the apostle's prayer is this Christian progress on the part of his converts; the mode of it is warmly expressed by the intensive οὐ παρομαι κ. τ. λ.; the subject (blended with the purpose of it) by ἵνα πληρωθῆτε κ. τ. λ. καὶ ἡμεῖς] 'we also,' 'Timothy and I on our parts;,' gentle contrast between the Colossians and their practical display of vital religion, and the reciprocal prayer of the apostle and his helper.

τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,

καὶ has here its slightly *contrasting* force, and is clearly to be joined with ἡμεῖς, not τοῦτο, as De W.; see notes on *Phil.* iv. 12.

ἀφ' ἧς ἡμέρας κ. τ. λ.] 'from the day that we heard;' incidental definition of the time, with reference to ἀκούσαντες, ver. 4, not ἀφ' ἧς ἡμ. ἠκούσατε, ver. 6 (Huth.), which may be *echoed* in the present clause, but, from the difference of the subjects of the ἀκούειν, is not directly referred to.

οὐ πανόμεθα κ. τ. λ.] See the exactly similar affectionate hyperbole in *Eph.* i. 16: οὐ μίαν ἡμέραν ὑπερευχόμεθα, οὐδὲ δύο, οὐ τρεῖς, Chrys. On this idiomatic use of the part., which as usual points to a state supposed to be already in existence, see notes and reff. on *Eph.* i. 16, and for a general investigation of the union of the participle with the finite verb, see the good treatise of Weller, *Bemerk. z. Gr. Synt.* p. 11 sq.

καὶ αἰτούμενοι] 'and making our petition;' the more special form of the more general προσευχ., see Mark xi. 24, *Eph.* vi. 18, and notes *in loc.* The present passage seems to confirm the view, expressed *Eph. l. c.*, and on 1 *Tim.* ii. 1, that προσευχή (and προσεύχομαι) is not merely for good things (comp. Andrewes, *Serm.* Vol. v. p. 358, A.-C. Libr.), but denotes prayer in its most general aspects. On the exact force of *ἵνα*, which has here its secondary telic force, and in which the subject of the prayer is blended with the purpose of making it, see notes on *Eph.* i. 16. Meyer, as usual, too strongly presses the latter idea.

τὴν ἐπίγνωσιν κ. τ. λ.] 'the (full) knowledge of His will,' — of God's will, the subject of αὐτοῦ sufficiently transpiring in προσευχ. κ. τ. λ. The accusative ἐπίγν. is that of the remoter, or, as it is sometimes termed, the 'quantitative' object in which the action of the verb has its realization, see Winer, *Gr.* § 32.

5, p. 205, and notes on *Phil.* i. 11, where this construction is discussed. On the meaning of ἐπίγνωσιν, not barely 'Kenntniss' (compare Rück. on *Rom.* i. 28, Olsh. on *Eph.* i. 17), but 'Erkenntniss,' 'perfecta cognitio,' Daven., see notes on *Eph.* i. 17. The remark of Alf. on ver. 6 is apparently just, that the force of the compound can hardly be expressed in English, but the distinction between γνώσις and ἐπίγνωσις (opp. to Rück. on *Rom.* i. 28, Olsh. on *Eph.* i. 8) seems no less certain. The former, as De W. rightly suggests, points to a mere unpractical and theoretical, the latter to a full and living, knowledge; see Wordsworth *in loc.*

θελήματος] Obviously not with any special reference, διὰ τί τὸν Ἰδὸν ἐπεμψεν, but simply and generally, His will, — not only in reference to 'credenda,' but also and perhaps more particularly (Theod.) to 'agenda;' compare ver. 10, and see Davenant *in loc.*

ἐν πάσῃ κ. τ. λ.] 'in all spiritual wisdom and understanding,' or perhaps more exactly, though less literally, 'in all wisdom and understanding of the Spirit,' πνεύμ. referring to the Holy Spirit, (*Æth.*-*Pol.*), the true source of the σοφία and σύνεσις, see notes on *Ephes.* i. 3; compare Romans i. 11, 1 *Cor.* ii. 13, al. Thus then πάσῃ (so expressly Syr., *Æth.* (Platt), *Copt.*) and πνευματικῇ (opp. to Alf.; compare Chrys.) refer to both substantives, the extensive πάσῃ referring to every exhibition or manifestation of the σοφ. καὶ σύν. (see notes on *Eph.* i. 8), while πνευματικῇ points to the characteristics and origin of both. The clause is not purely instrumental, but represents the mode in which, or the concomitant influences under which, the πληρωθῆναι τὴν ἐπίγν. was to take place: this σοφία κ. σύν. was not to be ἀνθρωπίνη (1 *Cor.* ii. 13) or σαρκική (2 *Cor.* i. 12), but πνευματική, — inspired by and sent from the

10 περιπατήσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ

10. περιπατήσαι] So *Lachm.* with ABCD¹FG; 10 mss.; Clem. (*Griesb., Scholz, Meyer, al.*). *Tisch.* (ed. 2, 7) following *Rec.* adds ὑμᾶς with D²E²KL; great majority of mss.; Chrys., Theod., Dam. The addition is deficient in uncial authority, and somewhat opposed to grammatical usage; compare Winer, *Gram.* § 44. 3, p. 287 sq.

τῇ ἐπιγνώσει] So *Lachmann* with ABCD¹E¹FG; nearly 10 mss.; Amit. Tol.; Clem., Syr., Max. (*Griesb., Scholz, De W., Alf.*). On the contrary, *Tisch.* (ed. 2, 7) reads εἰς τὴν ἐπίγνωσιν with D²E²KL; very great majority of mss.; Theod., Dam., Theoph. (*Rec., Meyer, Bisp.*): lastly, ἐν τῇ ἐπιγν. is found in about 4 mss., nearly all the Vv., and Chrys. On reviewing this evidence, the uncial authority is indisputably in favor of the text; the Vv., on the other hand, might seem to be in favor of the insertion of a preposition. As, however, the Vv. may nearly as probably have inserted the prep. to explain the ill-understood instrumental dat. τῇ ἐπιγν. as the equally misunderstood εἰς ἐπίγνωσιν, and as internal considerations seem rather in favor of the simple dat., we return to the reading of *Tisch.* (ed. 1).

Holy Spirit; compare Ephes. i. 3, and notes, where however the instrum. force is more distinct. With regard to σοφία and σύνεσις, both appear to have a practical reference (see esp. Daven.); the former is, however, a general term, the latter (the opposite of which is ἄγνοια, Plato, *Rep.* III. p. 376 B) its more special result and application; see Harless on Eph. i. 8, and compare Beck, *Seelenl.* II. 19, p. 60. Between σύν. and φρόνησις (Luke i. 17, Eph. i. 8) the difference is very slight; σύνεσις is perhaps seen more in practically embracing a truth (Ephes. iii. 4), φρόν. more in bringing the mind to bear upon it; compare notes on Eph. i. 8, and Beck, *l. c.*, p. 61.

10. περιπατήσαι κ. τ. λ.] 'that ye walk worthily of the Lord;' purpose and object (ἵνα, Theod., compare Theophyl.), not result (Steiger, al.) of the πληρωθῆναι, specified by the 'infin. expecteticus;' see Winer, *Gr.* § 44. 1, p. 284, Bernhardt, *Synt.* IX. p. 365. For examples of ἀξίως with the genitive, see Eph. iv. 1, Phil. i. 27, 1 Thess. ii. 12, and the examples collected by Raphael, *Annot.* Vol. II. p. 527. Lastly, Κυρίου is not = Θεοῦ (Theod.), but, as appar-

ently always in St. Paul's Epistles, refers to our Lord; see Winer, *Gr.* § 19. 1, p. 113. In the Gospels, 2 Pet., and James, it commonly refers to God, but in 1 Pet. ii. 13 (the other examples are quotations) to Christ.

εἰς πᾶσαν ἀρέσκ. 'unto all (every form of) pleasing,' 'in omne quod placet,' Claroman., i. e. 'to please Him in all things,' ἴνα οὕτω ζητεῖ ὥστε διὰ πάντων ἀρέσκειν τῷ Θεῷ [Κυρίῳ], Theoph. On this use of ἀρέσκεια, 'studium placendi,' Beng. (an ἄπ. λεγόμε. in the N. T.), see Loesner, *Obs.* p. 361, where there will be found several illustrative examples from Philo, the most pertinent of which are, *de Mund. Orif.* § 30, Vol. I. p. 35 (ed. Mang.), πάντα καὶ λέγειν καὶ πράττειν ἐσπούδαζεν εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως, and *de Sacrif.* § 8, Vol. II. p. 257, διὰ πασῶν ἰέναι τῶν εἰς ἀρέσκειαν ὁδῶν. On the extensive πᾶς, see above, and on Eph. i. 8.

ἐν παντὶ ἔργῳ ἀγ.] 'in every good work;' sphere in which the καρποφορία is manifested. This clause is not to be connected with the preceding εἰς ἀρέσκειαν, as Syriac (Pesh.), Chrys., Theoph., but with the following καρποφορ., as Vulg., Gothic,

Θεοῦ, ¹¹ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης

Syr. (Philox.), Theod., and the majority of modern commentators. The construction is thus perfectly symmetrical, each participle being associated with a modal or instrumental predication. The participles, it need scarcely be said, do not belong to πληρ. (Beng.), — a construction which Schwartz quaintly terms a ‘carnificinam,’ but with the infin., the participle having relapsed into the nom.; see Winer, *Gr.* § 63. 2, p. 505, and notes on *Eph.* iii. 18, iv. 2.

καὶ αὐξ. τῇ ἐπιγνώσει] ‘and increasing by the (full) knowledge of God.’ The ἐπίγνωσις Θεοῦ was the instrument by which the growth was increased. The reading of *Rec.*, εἰς τὴν ἐπίγν., is not exegetically untenable, as ἐπίγν. may be viewed with a kind of reciprocal reference as the measure of the moral αὔξησης (see Mey. *in loc.*, and comp. *Ephes.* iv. 15), but the weight of external evidence, if not also of internal, preponderates against it; see critical note.

11. ἐν πάσῃ κ. τ. λ.] ‘being strengthened with all (every form of) strength;’ third participial clause parallel to, and in co-ordination with, ἐν παντί κ. τ. λ. Ἐν here seems purely instrumental (contrast ver. 9), the action being considered as involved in the means; see Jelf, *Gr.* § 623. 3: with this may be compared the simple dat. *Eph.* iii. 16, see notes *in loc.* Alford regards ἐν as denoting the clement, δύναμις being subjective: this is possible; the instrumental force, however, seems clearly recognized by Theod., τῇ δεῖα ῥοπῇ κρατυνόμενοι, and appears more simple and natural. The simple form δυναμῶ is an ἄπ. λεγόμε. in the N. T. (see Psalm lxxvii. 28, *Eccles.* x. 10, *Dan.* ix. 27), ἐνδυναμῶ being the more usual form.

κατὰ

τὸ κράτος τῆς δ.] ‘according to the power of His glory;’ not His glorious power, Auth., Beza, al., but ‘the power

which is the peculiar characteristic of His glory,’ the gen. belonging to the category of the gen. *possessivus*; compare notes on *Eph.* i. 6. The prep. κατὰ represents, not the source (Daven.), nor the motive (Steig.), but, as usual, the *norma*, in accordance with which, and in correspondence with which, the δυνάμωσις would be effected. The power which is the attribute of the glory of God indicates the measure and degree in which the Colossians will be strengthened; οὐχ ἅπλῶς, φησί, δυναμοῦσθε, ἀλλ’ ὡς εἰκὸς τοῦς οὕτως ἰσχυρῶ δεσπότη δουλεύοντας, Chrysost. On the deriv. of κράτος, see notes on *Eph.* i. 19.

εἰς πᾶσαν κ. τ. λ.] ‘unto all patience and longsuffering;’ *i. e.* ‘to insure, to lead you into, every form of patience and longsuffering,’ ‘ut procreet in nobis [vobis] patientiam,’ etc., Davenant, — the prep., as usual, marking the final destination of the δυνάμωσις. The distinction between these words is not very clear: neither that of Chrys. (μακροθυμία πρὸς ἀλλήλους, ὑπομονή πρὸς τοὺς ἕξω), nor that quoted, but not adopted by Daven. (ὑπομ. ad illa mala quæ a Deo infliguntur μακροθ. ad illa quæ ab hominibus inferuntur) is quite satisfactory, as both, on different sides, seem too restrictive. Perhaps ὑπομονή is more general, designating that ‘brave patience,’ — not ‘endurance,’ with which the Christian ought to bear all trials, whether from God or men, from within or without (see notes on 2 *Tim.* ii. 10, and on *Tit.* ii. 2), while μακροθ. points more to forbearance, whether towards the sinner (see on *Eph.* iv. 2), the gainsayer, or even the persecutor: see on 2 *Tim.* iii. 10.

μετὰ

χαρᾶς is joined by Theodoret, Olsh., De W., Alf., and others, with the preceding clause; so appy. Vulg., Coptic, Goth., Syriac (Philox.), and Æthiop. Viewed alone, this connection seems

αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, μετὰ χαρᾶς ¹² εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ

very plausible,—the ὑπομ. and μακρ. are to be associated with joy, the resignation is to be genuinely Christian, compare Daven. As, however, each preceding clause commences with a defining prepositional adjunct, and both ὑπομονή and μακροθ. are perfectly distinct and are commonly used, whether in juxtaposition (2 Cor. vi. 4, 6, 2 Tim. iii. 10) or separately (Rom. v. 3, 2 Cor. xii. 12, al.; Gal. v. 22, Col. iii. 12, al.), without any further definition, it seems more natural, with Syr., Chrys., Theoph., Œcumen., and recently Mey., *Lachm.*, and *Tisch.*, to connect the defining words with εὐχαριστοῦντες.

12. εὐχ. τῷ Πατρὶ] ‘giving thanks to the Father,’ scil. ‘of our Lord Jesus Christ;’ participial clause, obviously not dependent on οὐ πανόμ. verse 9 (Chrys., Theoph.), but co-ordinate with the preceding clauses. The meaning of εὐχαρ. is well discussed by Boeckh, *Corp. Inscr.* Vol. I. p. 521; it is there stated to have four meanings: (a) Attic, ‘gratificari,’ χάριν διδόναι; (b) non-Attic, ‘gratias habere vel referre;’ but see Demosth. *de Cor.* p. 257. 2; (c) gratias agere verbis,’ used by Polyb. (xvi. 25. 1, xviii. 26. 4, xxx. 11. 1) and later writers; (d) ‘gratias referre simul et agere gratificando,’ found in certain inscript.: see also notes on *Phil.* i. 12. The readings τῷ π. καὶ Θεῷ and τῷ Θεῷ κ. π. are obvious interpolations, and rest on no critical authority; see *Tisch. in loc.*

τῷ ἱκανώσαντι κ. τ. λ.] ‘who made us meet for the portion of the inheritance of the saints in light.’ These words deserve some consideration. In the first place the reading is slightly doubtful: DFG; 17. 80; Claroman., Goth.; Did.; Lat. Ff. read καλέσαντι for ἱκαν., while *Lachm.*, with B, retains both τῷ ἱκαν. καὶ καλ. The critical preponderance is, however, clear-

ly in favor of ἱκαν., for which καλέσ. would have formed a natural gloss. (2) ‘ἱκαν. is not ‘qui dignos fecit,’ Vulg., but

ⲕⲁⲛⲟⲩⲁⲛⲟⲩⲁⲛⲧⲓ? [qui idoneos nos fecit] Syriac, compare Æth.; see 2 Cor. iii. 6, ὅς καὶ ἱκάνωσεν ἡμᾶς, where the meaning is perfectly clear. Again the part. has not here a causal force ‘quippe qui,’ Meyer (compare Theod., ὅτι κοινωνοὺς ἀπέφηνε),—a meaning which is precluded by the presence of the article (see notes on *Eph.* i. 12), but is distinctly predicative, and somewhat solemnly descriptive; πολλὸν τὸ βάρος ἔδειξεν, Chrys. The principal difficulty is, however, in the construction, as ἐν τῷ φωτὶ may admit of at least four connections, (a) with ἱκανώσαντι, in an instrumental (Meyer) or semi-modal sense,—as apparently Chrys., Œcumen., Theoph., who explain φωτὶ as = γνώσει; (b) with τὴν μερίδα (Beng.), ἐν having a local force, and defining the position of the μερίς; (c) with ἀγίων,—ἐν φωτὶ designating their abode; comparè Grotius; lastly and most probably, (d) with κλήρου, or more exactly κλήρου τῶν ἀγίων, the gen. specifying the possessors, and so indirectly the character of the κλήρος, the prep. clause its ‘situm et conditionem,’ Corn. a Lap. Of these (a), though ably defended by Meyer, is harsh and improbable; (b) causes a dislocation in the order, unless μερ. κ. τ. λ. be all taken as one idea (Alford), in which case the omission of the article is not perfectly satisfactory; (c) gives to οἱ ἄγιοι an undue prominence, compare Alford; (d) on the contrary seems to give to the κλήρος τῶν ἀγ. exactly the qualifying; or possibly localizing definition it requires, and preserves a good antithesis with ἐξ. τοῦ σκότους, v. 13, which (a) especially obscures; compare Acts xxvi. 18. The art. before ἐν τῷ φωτὶ is not needed, as

κλήρου τῶν ἁγίων ἐν τῷ φωτί, ¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγά-

κλήρ. τῶν ἁγ. ἐν τῷ φ. forms a single idea (Winer; *Gram.* § 20. 2, p. 123) : with the whole clause (Alf.) it could be less easily dispensed with. We retain then (*d*) with De W., perhaps Theod., and apparently the majority of interpreters. There remain only a few details.

κληροσ] ‘inheritance,’ Acts xxvi. 18; properly ‘a lot’ (Matth. xxvii. 35, Mark xv. 24), thence anything obtained by lot (compare Acts i. 25, *Ilec.*), and thence, with a greater latitude, anything assigned or apportioned (τόπος, κτήμα, οὐσία ἢ λαχμός, Suid.), whether officially (1 Pet. v. 3; ‘cleros appellat particulares ecclesias, Calv.), or, as here, a possession and inheritance; comp. Heb. הַבְּרִיתָה. The κλήρος ἐν φ. is represented as a joint inheritance of the saints, of which each individual has his μερίδα. The derivation is uncertain; perhaps from κλάειν, *i. e.* a ‘broken-off’ portion (Pott, *Etym. Forsch.* Vol. II. p. 597), or, less probably, from Sanscr. *krī*, with sense of ‘casting,’ or ‘parting off’ (Benfey, *Wurzellex.* Vol. II. p. 172). Its more specific use in eccl. writers is well illustrated by Suicer, *Thesaur.* s. v. Vol. II. p. 110 sq.

ἐν τῷ φωτί] It is not necessary to refer this specifically to the heavenly realm: φῶς marks its characteristics on the side, not merely of its glory (Huth., compare Bp. Hall, *Invis. World*, II. 5) but, as the antithesis suggests, of its essential purity and perfections; compare 1 John i. 5. This blessed inheritance may be entered upon in part even here on earth. For a good sermon on this text, see Beveridge, *Serm.* II. Vol. VI. p. 399.

13. ὃς ἐρρύσατο κ. τ. λ.] Appositional relative-sentence (Winer, *Gram.* § 60. 7, p. 479), introducing a contrasted amplification of the preceding clause, and preparing for a transition to the doctrine of the person, the glory, and

the redeeming love of Christ, ver. 14–20. The special meanings that have been assigned to ἐρρύσατο (‘eripuit; plus hoc est quam liberavit: . . . eripiuntur sæpe inviti,’ Zanch.), though in part philologically defensible (see Buttm. *Lexil.* s. v. § 53. 1, 2), cannot be certainly maintained in the *N. T.*, where for the most part the idea of ‘dragging from a crowd of enemies’ (comp. Luke i. 74, 2 Tim. iii. 11, iv. 17;—surely not unwilling) passes into the more generic idea of ‘saving;’ see Buttm. *l. c.*, § 3. The remark of Theoph. is much more in point; οὐκ εἶπε δέ, ἐξέβαλεν, ἀλλ’ ἐρρύσατο, δεικνύς ὅτι ὡς αἰχμάλωτοι ἐταλαιπωροῦμεθα.

ἐξουσίας τοῦ σκότος.] ‘the power of darkness;’ the power which is possessed and exerted by Darkness,—not, however, merely *subjectively*, τῆς πλάνης, Chrys. 1, but evil and sin, viewed *objectively* as the antithesis of φῶς, *i. e.* τοῦ διαβόλου τῆς τυραννίδος, Chrys. 2, Theod. μετέστησεν] ‘translated,’ ‘removed;’ redemption in its further and positive aspects. The verb clearly involves a local reference, the removing from one place and fixing in another; we were taken out of the realms of darkness and transferred to the kingdom of light: see Joseph. *Antiq.* IX. 11. 1, τοὺς οἰκήτορας μετέστησεν εἰς τὴν αὐτοῦ βασιλείαν. The further idea ‘migrare cogit ex natali solo,’ Daven., though theologically true, is not necessarily involved in the word.

εἰς τὴν βασιλείαν] The term βασιλεία has here a reference neither purely metaphorical (*e. g.* the Church; comp. Huth.), nor ethical and inward (Olsh.; Luke xvii. 21), nor yet ideal and proleptic (Mey.),—but, as the image involved in μετέστ. suggests, semilocal and descriptive. Nor is this wholly future; the υἱοὶ τοῦ φωτός, the pure and the holy (comp. Matth. v. 8, Heb. xii. 14), even

της αὐτοῦ, ¹⁴ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν ¹⁵ ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἰοράτου, πρωτότοκος πάσης

while tarrying in these lower courts are the subjects of that kingdom, the ‘denizens’ of that *πολίτευμα* (Phil. iii. 20), the sharers of that *κράτος* (Eph. i. 5), just as the *υἱοὶ τῆς ἀπειθείας* are even here on earth the occupants of the realm of darkness and the vassals of its *κοσμοκράτορες*. A long and elaborate treatise on the *βασιλεία Θεοῦ* will be found in *Comment. Theol.* Vol. II. p. 107–173.

τῆς ἀγάπης αὐτοῦ] ‘of His love,’ i. e. who is the object of it, whom it embraces. This genitive has received different explanations; it has been regarded as (a) a genitive of the characterizing quality (compare Winer, *Gr.* § 34. 3. b, p. 211), in which it differs little from *ἀγαπητός*, Matthew iii. 17, Mark xii. 6, al., or *ἠγαπημένος*, Ephes. i. 6, compare Chrys.; (b) a species of gen. *originis*, *ἀγάπη* being considered more as an essence than an attribute; see August. *de Trin.* x. 19 (cited by Est. and Just.), and Olsh. *in loc.*; (c) the gen. of the remoter object (comp. Winer, *Gr.* § 30. 2, p. 169), ‘the son who has His love,’ Steiger, compare Wordsw.; or, simply and more probably, (d) the gen. *subjecti*, *ἀγάπης* being classed under the general head of the possessive genitive; comp. Krüger, *Sprachl.* § 47. 7. 7: De Wette and Mey. compare Gen. xxxv. 18, *υἱὸς δδύνης μου*. It has been thought that the title is specially selected to imply some reference to the *κράτος* (Huth.); this is possible, but the context and a comparison with Ephes. i. 6, 7, do not favor the supposition.

14. ἐν ᾧ] ‘in whom;’ certainly not ‘by whom,’ but ‘in’ Him as the living source of redemption: see notes on Eph. i. 7, where these and the following words in the clause are commented upon and illustrated. *ἔχομεν τὴν ἀπολ.*] ‘we are having the redemption,’

not ‘our redemption,’ Alford, but ‘the red.’ or with idiomatic omission of the art., ‘Redemption,’ Auth.,—the reference being to the redemption from the wrath and punitive justice of God in its most comprehensive signification, whether specially ours or common to us and to all mankind. The prep. ἀπὸ is not intensive (*οὐκ εἶπε λύτρωσιν, ἀλλ’ ἀπολ., ὥστε μηδὲ πεσεῖν λοιπόν*, Chrys.), but, with its usual force (‘*separationis remotionisque potestas*,’ Winer, *Verb. Comp.* iv. 5); points to the punishment and divine wrath from which we were redeemed in Christ and by His blood. On the four degrees of redemption,—viz., (a) payment of ransom for all, (b) admission into the Church, (c) exemption from tyranny of sin here, and (d) exemption from hell and death hereafter,—see Jackson; *Creed*, ix. 5, Vol. VIII. p. 218 sq. (Oxf. 1844). For other details see notes on Eph. i. 7. There is some variation in reading; *διὰ τοῦ αἵμ.* (*Rec.*) rests only on cursive mss., and is rightly omitted by nearly all modern editors. Ἐχομεν is more doubtful, as it might be a change in conformity with Eph. i. 7. *Lachm.* reads *ἔσχομεν* with B (A is doubtful), Copt. [*an-si*]; but the diplomatic authority seems insufficient to warrant the change.

τὴν ἄφεσιν τῶν ἁμαρτ.] ‘the forgiveness of our sins;’ apposition to the preceding *τὴν ἀπολ.*, defining more exactly its nature and significance. On the distinction between *ἄφεσις* and *παρεσις*, see Trench, *Synon.* § 33, and on that between *ἁμαρτίαι* and *παρπτώματα*, notes on Eph. i. 7.

15. ὅς ἐστιν κ. τ. λ.] Detailed description of the person of Christ, His dignity, and His exaltation, for which the preceding verse and the allusion to *βασιλεία* in ver. 13 form a suitable prep-

κτίσεως, ¹⁶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ

aration. As this forms one of the three important passages in St. Paul's Epistles (Ephesians i. 20-23, Phil. ii. 6-11) in which the doctrine of the person of Christ is especially unfolded, both the general divisions and the separate details will require very careful consideration. With regard to the former, it seems scarcely doubtful that there is a *twofold* division, and that, as in Phil. ii. 7, καὶ σχήματι κ. τ. λ. seemed to introduce a new portion of the subject, so here the second καὶ αὐτὸς (v. 18) indicates a similar transition; and further, that, just as in Phil. l. c. the first portion related to the Λόγος ἄσαρκος, the latter to the Λόγος ἔνσαρκος, so here in ver. 15-17, the reference is rather to the *pre-incarnate* Son in His relation to God and to His own creatures, in ver. 18-20 to the *incarnate* and now *glorified* Son in His relations to His Church: so Olsh., hastily condemned by Meyer, but, in effect and inferentially, supported by the principal Greek and majority of Latin Fathers: comp. Pearson, *Creed*, Vol. I. p. 14. See contra, Hofmann, *Schriftb.* Vol. I. p. 135, whose opposition, however, is based on the more than doubtful supposition that καὶ αὐτὸς (ver. 17) is dependent on the foregoing ὅτι. Ὁς thus refers to the subject ὁ υἱὸς τῆς ἀγ. αὐτοῦ in its widest and most complex relations, whether as Creator or Redeemer, the immediate context defining the precise nature of the reference: see on Phil. ii. 6.

εἰκῶν τοῦ Θεοῦ τ. τ. λ.] 'the image of the invisible God;' not 'an image,' Wakef., or 'image,' Alf.,—the article is idiomatically omitted after ἐστιν; see Middl. *Gr. Art.* III. 3. 2. With this expression comp. 2 Cor. iv. 4, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, Heb. i. 3, ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ: Christ is the original image of God, 'bearing his figure and resemblance as

truly, fully, and perfectly as a son of man has all the features, lineaments, and perfections belonging to the nature of man,' Waterl. *Serm. Chr. Div.* v. Vol. II. p. 104, see especially Athan. *Nicen. Def.* § 20. Without overpassing

the limits of this commentary, we may observe that Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity; 'perfectæ æqualitatis significantiam habet similitudo,' Hil. *de Syn.* § 73, ἀπαράλλακτος εἰκὼν τοῦ Πατρὸς [on the subsequent Semi-arian use of this term, see *Oxf. Libr. of Ff.* Vol. VIII. p. 35, 106] καὶ τοῦ πρωτοτύπου ἔκτυπος χαρακτῆρ, Alex. ap. Theod. *Hist. Eccl.* I. 4; see Athan. *contr. Arian.* I. 20. The Son is the Father's image in all things save only in being the Father, εἰκὼν φυσικῆ καὶ ἀπαράλλακτος κατὰ πάντα ὁμοία τῷ πατρί, πλὴν τῆς ἀγεννησίας καὶ τῆς πατρότητος, Damasc. *de Imag.* III. 18; comp. Athan. *contr. Arian.* I. 21.

The exact force of the emphatically placed τοῦ ἀόρατου ('who is invisible,' Wordsw.; Winer, *Gram.* § 20. 1. a, p. 120) is somewhat doubtful. Does it point to the primal *invisibility* (Chrys., Orig. ap. Athan. *Nic. Def.* § 27), or, by a tacit antithesis, to the *visibility*, of the εἰκῶν (Daven., Meyer, al.; compare 2 Cor. iii. 18, Heb. xii. 14)? Apparently to the latter: Christ, as God and as the original image of God, was of course primarily and essentially ἀόρατος (ἐπεὶ οὐδ' ἂν εἰκὼν εἴη, Chrys.); as, however, the Son that declared the Father (John i. 18), as He that was pleased to reveal Himself visibly to the saints in the O. T. (see especially Bull, *Def. Fid. Nic.* I. 1. 1 sq.). He was ὁρατός, the manifestor of Him who dwells in φῶς ἀπρόσιτον (1 Tim. vi. 16) and whom no man hath

τὰ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἶτε θρόνοι, εἶτε

seen or can see; John i. 18; compare Beng. *in loc.* Whether there is here any approximation to views entertained by Philo (Olsh., Alf., see Usteri, *Lehrb.* II. 2. 4, p. 293), is very doubtful. We must at any rate remember that Philo was the uninspired exponent of the better theosophy of his day, St. Paul the inspired apostle revealing the highest and most transcendent mysteries of the Divine economy.

On the meaning of *εἰκῶν*, and its distinction from *ὁμοίωσις*, see Trench, *Synon.* § 15.

πρωτότοκος πάσης κτίσ.] ‘the first-born before every creature,’ i. e. ‘begotten, and that antecedently to everything that was created;’ surely not ‘the whole creation,’ Waterland (Vol. II. p. 57), compare Alf., — an inexact translation which here certainly (contrast on *Eph.* ii. 21) there seems no necessity for maintaining; compare Middleton, *Gr. Art.* p. 373. As verse 17 (*πρὸ πάντων*) expressly reiterates, our Lord is here solemnly defined as *πρωτότοκος* in relation to every created thing, animate or inanimate, human or superhuman; *πρωτότ. τοῦ Θεοῦ. καὶ πρὸ πάντων τῶν κτισμάτων*, Just. Martyr, *Dial.* § 100. This notable expression has received every variety of explanation. Grammat. considered, *τῆς κτίσεως* may perhaps be the *part. gen.*, the *posses. gen.* (Hof. *Schriftb.* Vol. I. 137), or, much more probably, the gen. of the *point of view*, ‘in reference to,’ *in comparison to,* (Scheuerl. *Synt.* § 18. 1. p. 129), the latent comparative force involved in the *πρῶτος* rendering this last genitival relation still more intelligible and perspicuous; comp. Fritz. on *Rom.* x. 19, Vol. II. p. 421. In the first two cases, *πᾶσα κτίσις* must be considered as equiv. to a plur. (كُلُّ شَيْءٍ مَخْلُوقٍ [omnium creaturarum] Syr.), i. e. every form of creation (comp. Hof-

mann, *l. c.*), the expression compared with *πρωτότοκος τῶν νεκρῶν*, Rev. i. 5, and (esp. in the last of these cases) the Arian deduction, that Christ is a *κτίσις*, deemed *grammatically* possible; see Usteri, *Lehrb.* II. 2. 4, and even Reuss, *Théol. Chrét.* IV. 10, Vol. II. p. 100, both which writers use language, which, without the limitation named by Thorndike (*Cov. Grace*, II. 17. 5), must be pronounced simply and plainly Arian. In the last case, *πᾶσα κτίσις* retains its proper force, *πρωτότοκος* its comparative reference, and the conclusion of Athanasius, especially when viewed in connection with the context (*ὅτι ἐν αὐτῷ ἐκτ.*, ver. 16), perfectly *inevitable*; ἄλλος ἐστὶ τῶν κτισμάτων, καὶ κτίσμα μὲν οὐκ ἐστὶ, κτιστῆς δὲ τῶν κτισμάτων, *contr. Arian.* II. § 62, — a passage of marvellous force and perspicuity: see also, both on this and ver. 16, Pearson, *Creed*, Vol. I. p. 148. The term *πρωτότοκος* (obs. not *πρωτόκτιστος* or *πρωτόπλαστος*) is studiously used to define our Lord’s relation to His creatures and His brotherhood with them (comp. *Rom.* viii. 29), and is in this respect distinguished from *μονογενῆς* which more exactly defines His relation to the Father; *μονογενῆς μὲν, διὰ τὴν ἐκ Πατρὸς γέννησιν πρωτότοκος δέ, διὰ τὴν εἰς τὴν κτίσιν συγκατάβασιν* [condescension] *καὶ τὴν τῶν πολλῶν ἀδελφοποίησιν*, Athan. *contr. Arian.* II. 62: in a word, He was *begotten*, they were *created*, — the *gulf* infinite, yet as He stooped to wear their outward form, so He disdains not to institute, by the mouth of His apostle, *temporal* comparison between His own generation from eternity and their creation in time; see Bull, *Defen. Fid. Nic.* III. 9. 9, who however appears to have misunderstood the meaning of *συγκατάβασις*, compare Newman, in *Oxf. Libr. of Ff.* Vol. VIII. p. 283. Lastly, as there seem to be two senses in

κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ

Scripture in which our Lord is first-born in respect of every creature, viz., in its restoration after the fall as well as in its first origin (see Athan. *l. c.*, § 63), we may possibly admit, as ver. 18 also partially suggests, a secondary and *inferential*, — certainly not a primary (Theod.-Mops.; Æth., 'supra omnia opera'), nor even co-ordinate, reference to priority in dignity (προτίμησις): see Alf. *in loc.*, who, however, unduly presses this reference, and by referring the whole to Christ in his now glorified state (so Mey., and Hofmann, *Schriftb.* Vol. I. p. 135), certainly seems to impair the theological force and significance of this august passage. For further doctrinal comments see the good note of Wordsworth *in loc.*

16. ὅτι] 'because,' not 'for,' Alf., a translation better reserved for γάρ, — logical elucidation of the preceding member: He, in the sphere of whose creative power all things were made and on whom all things depend, was truly the *πρωτότ. πάσης κτίσεως*, and had an eternal priority in time and dignity. The objections of Schleiermacher (*Stud. u. Krit.* 1832, p. 502) to the logic of this causal explanation are unreasonable and pointless.

ἐν αὐτῷ] 'in Him,' as the creative centre of all things, the causal element of their existence; compare Winer, *Gr.* § 50. 6, p. 372 (ed. 6; here judiciously altered). The preposition has received several different explanations, three of which deserve consideration: ἐν has been referred to Christ as (a) the *causa instrumentalis* (ἐν = διὰ), creation being conceived as existing in the means, Jelf, *Gr.* § 622. 3; (b) the *causa exemplaris*, the κόσμος νοητός being supposed to be included and to have its essentiality (Olsh.) in Him as the great exemplar; (c) the *causa conditionalis*, the act of creation being supposed to rest in

Him, and to depend on Him for its completion and realization. Of these (a) is adopted by the Greek commentators, but is open to the serious objection that no distinction is preserved between ἐν αὐτῷ here and δι' αὐτοῦ below, which St. Paul's known use of prepositions (see notes on Gal. i. 1) would lead us certainly to expect. The second (b) is adopted by the schoolmen and recently by Olsh., Neander, Bisp., but is highly artificial, and supported by no analogy of Scripture. We therefore adopt (c) which is theologically exact and significant, and in which St. Paul's peculiar, yet somewhat varied, use of ἐν Χριστῷ with verbs (compare 2 Cor. v. 19, Gal. ii. 17, Eph. i. 4, al.) is suitably maintained: compare the similar usage of ἐν, especially with pronouns, to denote the subject in which and on which ('den Haltpunkt') the action depends, e. g. ἐν σοὶ πᾶσι ἐγώγωγε σώζομαι, Soph. *Ajax*, 519; see Rost u. Palm, *Lex.* s. v. ἐν, 2. b, Vol. I. p. 509, Bernhardy, *Synt.* v. 8. b, p. 210.

ἐκτίσθη] 'were created,' with simple physical ref.: observe the *aorist* of the past action, as contrasted with ἐκτίσται below, in which the duration and persistence of the act ('per effectus suos durat,' see on Eph. ii. 8) is brought into especial prominence; comp. 1 Cor. xv. 27, and Winer, *Gr.* § 40. 4, p. 243. The forced (ethical) meaning 'were arranged, reconstituted' (Schleierm.), though lexically admissible, is fully disproved by Meyer, who observes that κτίζω always in the N. T. (even in Eph. ii. 10, 15, iv. 25) implies the bringing into existence, spiritually or otherwise, of what before was not. For an exposition of this important text see *Conc. Antioch.* ap. Routh, *Relig. Sacr.* Vol. II. p. 468, referred to by Wordsw. *in loc.* τὰ πάντα] 'all things (that exist)' — more specifically defined, first in regard of place, sec-

εἰς αὐτὸν ἔκτισται, ¹⁷ καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα

only in regard of nature and essential characteristics. On the use of the art. ('das All'), see W., *Gr.* § 18. 8, p. 105. τὰ ἐν τοῖς οὐρ. κ. τ. λ.] 'the things in the heaven, and the things on the earth;' not in reference merely to intelligent beings (Huther), nor to the exclusion of things under the earth (Phil. ii. 10), but, as in Eph. i. 10 (see notes), with the fullest amplitude, — 'all things and beings whatsoever and wheresoever; hæc distributione universam creaturam complectitur,' Daven. The following clauses carry out the universality of the reference, by specifying the two classes of things, the visible and material, and the invisible and spiritual, — which latter class is still further specified by disjunctive enumerations.

τὰ ὄρατὰ καὶ τὰ ἀόρ.] 'the things visible and the things invisible;' amplification — not exclusively of the former (διδάσκει σαφέστερον τίνα καλεῖ οὐράνια εἴτε ὄρατὰ [as sun, moon, and stars] εἴτε ἀόρατα, Theod.), or exclusively of the latter member (ἀόρατα τὴν ψυχὴν λέγων, ὄρατὰ πάντας ἀνθρώπους, Chrys.), but of both, 'the visible and invisible world:' 'in cælo visibilia sunt sol, luna, stellæ; invisibilia, angeli: in terrâ visibilia, plantæ, elementa, animalia; invisibilia, animæ, humanæ,' Daven., — unless indeed, as the following enumeration seems to imply, this last class, 'animæ humanæ,' be grouped with ὄρατὰ (Mey.). εἴτε θρόνοι κ. τ. λ.] 'whether thrones, whether dominions, whether principalities, whether powers;' disjunctive specification of the preceding ἀόρατα; 'lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, and in them comprehendeth the rest,' Pearson, *Creed*, Vol. i. p. 148. There seems no

reason to modify the opinion advanced on Eph. i. 21, that four orders of heavenly intelligence are here enumerated; see notes and references *in loc.*, Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 226 sq., and the extremely good article in Suicer, *Thesaur.* s. v. ἄγγ. Vol. i. p. 30–48. By comparing this passage with Eph. i. c., where the order seems descensive, we may possibly infer that the θρόνοι (not elsewhere in N. T., but noticed in Dyonys. Areop. *de Hier.*, and in *Test.* xii. *Patr.* p. 532, Fabric.) are the highest order of blessed spirits, those sitting round the eternal throne of God, κυριότητες the fourth, ἀρχαὶ and ἐξουσίαι the intermediate (Mey.), if indeed, as is observed on Eph. i. c., all such distinctions are not to be deemed precarious and presumptuous; compare Bull, *Serm.* xii. p. 221, and Hofmann, *Schriftb.* Vol. i. p. 302. This enumeration may have been suggested by some known theosophic speculations of the Colossians (chap. ii. 18, compare Maurice, *Unity of N. T.* p. 566), but more probably, as in Eph. i. 21, was an incidental revelation, which the term ἀόρατα evoked. Of the other numerous interpretations which these words have received (see De Wette *in loc.*), none seem worthy of serious attention.

τὰ πάντα κ. τ. λ.] '(yea) all things,' etc.; solemn recapitulation of the foregoing. The most natural punctuation seems to be neither a period (Tisch.), nor a comma (Alf.), least of all a parenthesis (Lachm.), but, as in Mill, and in Buttmann's recent edition, a colon.

δι' αὐτοῦ καὶ εἰς αὐτόν] 'through Him and for Him;' resumption of ἐν αὐτῷ ἔκτ. with a change both in tense and prepositions; there the Son was represented as the 'causa conditionalis' of all things, here as the 'causa medians' of creation, and the 'causa finalis' (Daven.) or 'finis ulti-

ἐν αὐτῷ συνέστηκεν¹⁸ καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος,

mus' (Calov.) to which it is referred. It was to form a portion of His glory, and to be subjected to His dominion (comp. Matth. xxviii. 18) that all things were created; *eis αὐτὸν κρέματα ἢ πάντων ὑπόστασις..... ὥστε ἂν ἀποσπασθῆ τῆς αὐτοῦ προνοίας, ἀπόλωλε καὶ διέφθαρται*, Chrys. We may observe that the mediate creation, and final destination, of the world, here referred to the Son, are in Rom. xi. 36 referred to the Father. Such permutations deserve our serious consideration; if the Son had not been God, such an interchange of important relations would never have seemed possible: compare Waterland *Def. Qu. xl. Vol. i. p. 383 sq., Vol. ii. p. 54, 56.* On the force of the perf. *ἐκτισται*, see above; and in answer to the attempts to refer this passage to any figurative creation, see Pearson, *Creed, Vol. i. p. 149, 150* (ed. Burt.).

17. καὶ αὐτός κ. τ. λ.] 'and He Himself,' etc.; contrast between the creator and the things created; *αὐτός* being emphatic, and *καὶ* having a gentle contrasting force (see notes on *Phil. iv. 12*) by which the tacit antithesis involved in *αὐτός* ('ipse oppositum habet alium,' Hermann, *Dissert., αὐτός 1*) between the things created (τὰ πάντα) and Him who created them is still more enhanced: *they* were created in time, *He* their creator is and was before all time. It may be observed that though *αὐτός* appears both in this and the great majority of passages in the N. T. to have its proper classical force ('ut rem ab aliis rebus discernendam esse indicet,' Herm. *Dissert. l. c.*), the Aramaic use of the corresponding pronoun should make us cautious in pressing it *in every case*. The vernacular tongue of the writers of the N. T. must have produced *some* effect on their diction.

πρὸ πάντων] 'before all things,' not 'all

beings' ('omnes,' Vulg., Clarom.), and that too not in rank, but, in accordance with the primary meaning of *πρωτότοκος* and the immediate context, — in time; *τοῦτο Θεῷ ἄρμοζον*, Chrys. Theodoret with reason calls attention to the expression — not *ἐγένετο πρὸ πάντων*, but *ἔστι πρὸ πάντων*: contrast John i. 14

ἐν αὐτῷ συνέστ.] 'consist in Him,' as the causal sphere of their continuing existence: not *exactly* identical with ἐν αὐτῷ above (Mey., Alf.), but, with the very slight change which the change of verb involves, in more of a *causal* ref.; Christ was the conditional element of their *creation*, the causal element of their *persistency*; comp. Heb. i. 3, *φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*. The declaration, as Waterl. observes, is in fact tantamount to 'in Him they live, and move, and have their being' (*Serm. on Div. vii. Vol. ii. p. 164*), which is and forms one of the great arguments for the omnipresence and the preserving and sustaining power of Christ; see *ib. Def. Qu. xviii. Vol. i. p. 430.* The verb *συνιστάναι* is well defined by Reiske, *Ind. Dem.* (quoted by Meyer), as 'corpus unum, integrum, perfectum, secum consentiens esse et permanere,' compare 2 Pet. iii. 5, and [Arist.] *de Mundo, 6, ἐκ θεοῦ τὰ πάντα, καὶ διὰ θεοῦ ἡμῶν συνέστηκεν*; see especially Krebs, *Obs. p. 334*, and Loesner, *Obs. p. 362*, by both of whom this word is copiously illustrated from Josephus and Philo; compare also Elsner, *Obs. Vol. ii. 259.*

18. καὶ αὐτός κ. τ. λ.] Transition to the second part, in which the relation of the incarnate and glorified Son to His Church is declared and confirmed, not perhaps without some reference to the eroneous teaching and angel-worship that apparently prevailed in the Church of Colossæ. *Αὐτός* is thus, as before, emphatic, possibly involving an antithe-

τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα

sis to some falsely imagined κεφαλὴ or κεφαλὰ of the Church; 'He in whom all things consist, He, and no other than He, is the head of the Church.' The emphasis, as Meyer observes, rests on κεφαλὴ rather than ἐκκλησία; it was the headship of the Church, not its imaginary constitution, that formed the undercurrent of the erroneous teaching.

τοῦ σώμ. τῆς ἐκκλ.] 'of His body, the Church,' τῆς ἐκκλ. being the genitive of identity or apposition; see Winer, *Gr.* § 59. 8, p. 470, Scheuerl. *Synt.* § 12. 1, p. 82. The apostle does not say merely 'of the Church,' but 'of His body,' etc., to show, — not the φιλανδρωπία of Christ (θέλων ἡμῶν οἰκειότερον δεῖξαι αὐτόν, Chrys.), but the real, vital, and essential union between the Church and its Head: compare Ephes. iv. 15, 16, and notes *in loc.*; see also Rom. xii. 5, 1 Cor. x. 17, Ephes. i. 23, al.

ὅς ἐστιν] 'seeing He is;' the relative having a semi-argumentative force, and serving to confirm the previous declaration; see Jelf, *Gram.* § 836. 3. We can scarcely say that in such sentences 'ὅς is for ὅτι' (Jelf, *l. c.*, Matth. *Gr.* § 480. c), but rather that, like the more usual ὅστις, the simple relational force passes into the explanatory, which almost necessarily involves some tinge of a causal or argumentative meaning: see notes on Gal. ii. 4.

ἀρχή] 'the beginning,' not merely in ref. to the following τῶν νεκρῶν (Meyer, Hofmann, *Schriftb.* Vol. II. 1, p. 241; compare Theod.), nor even to the spiritual resurrection (Daven.), both of which seem too limited; nor yet, with a general and abstract reference, the 'first creative principle' (Steig., Huth.; compare Clem.-Alex. *Strom.* iv. p. 638, ὁ Θεὸς δὲ ἀναρχὸς ἀρχῆ τῶν ὅλων παντελής), — but, as the more immediate context and the reference to our Lord's Headship of His

Church seem certainly to suggest, in ref. to the new creation (comp Calv., Corn. a Lap.; 2 Cor. v. 17, Gal. vi. 17), the following πρωτότοκος ἐκ τῶν νεκρ. serving to define that relation more closely, and to preserve the retrospective allusion to πρωτότ. in ver. 15: our Lord in His glorified humanity is the ἀρχηγὸς τῆς ζωῆς (Acts iii. 15) to His Church, the beginning, source, origin and of the new and spiritual, even as He was of the former and material, creation; see Olsh. and Bisp. *in loc.*, and compare Usteri, *Lehrb.* II. 2, 4, p. 304. The plausible reading ἀπαρχή, adopted by Chrys. and a few mss., is a limiting gloss suggested by the next clause compared with 1 Cor. xv. 23. The omission of the article [inserted in B, 67**] before ἀρχή is due, not to the abstract form of the word (Olshaus.), but simply to the preceding verb subst., Middl. *Gr. Art.* III. 3. 2.

πρωτότ. ἐκ τῶν νεκρῶν] 'first-born from the dead;' not exactly identical with πρωτότ. τῶν νεκρῶν, Rev. i. 5 (partitive gen.), but with the proper force of the preposition, 'the first-born, not only of, but out of the dead;' He left their realm and came again as with a new begetting and new birth into life (see especially Andrewes, *Serm.* Vol. III. p. 57); he was the true ἀπαρχὴ τῶν κεκοιμημένων, 1 Cor. xv. 23; compare Hofmann, *Schriftb.* Vol. II. 1, p. 241. Others had been translated or had risen to die again, He had risen with glorified humanity to die no more (Rom. vi. 9): hence He is 'not called simply the first that rose, but with a note of generation, πρωτ. ἐκ τῶν νεκρῶν,' Pearson, *Creed*, Vol. I. p. 136 (ed. Burt.).

ἵνα γένηται κ. τ. λ.] 'in order that in all things He might become (not 'sit,' Vulg.) pre-eminent, might take the first place,' 'primas teneat,' Beza, Daven.; πανταχοῦ πρώτος· ἄνω πρώτος, ἐν τῇ ἐκ-

γένηται ἐν πᾶσιν αὐτὸς πρωτεύων, ¹⁹ ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν

κλησίᾳ πρῶτος, ἐν τῇ ἀναστάσει πρῶτος, Chrys.: divine purpose (ἵνα has here its full telic force, compare *on Eph.* i. 17) of His being the ἀρχὴ of the new creation, and having the priority in the resurrection, — a divine purpose fulfilled in its temporal, and to be fulfilled in all conceivable relations, when all things are put under His feet, and the kingdom of the world is become the kingdom of the Lord and His Christ (*Rev.* xi. 15). The tense γένηται cannot be safely pressed, as in the subj. the force of the aor. is considerably weakened and modified; see Bernhardy, *Synt.* x. 9, p. 382. The verb πρωτεύειν is an ἄπ. λεγόμεν. in the N. T., but is not uncommon elsewhere; compare *Zech.* iv. 7 (*Aquil.*), *Esth.* v. 11, 2 *Macc.* vi. 18, xiii. 15, in all which passages an idea of προτίμησις seems clearly conveyed. This however does not require a similar meaning to be assigned to πρωτότ. (comp. *De W., Alf.*): πρωτεύειν was to be the result, πρωτότοκ. κ. τ. λ. was one of the facts which led to it; compare Meyer *in loc.*

ἐν πᾶσιν] ‘in all things,’ surely not ‘inter omnes,’ Beza, — a restricted reference that completely mars the majesty of this passage, and contravenes the force of the neuter τὰ πάντα in the causal sentence which follows. Lastly, αὐτός, as above, must not be left unnoticed; ‘si quis alius mortem debellasset, etc., tum Christus non tenuisset primatum in omnibus,’ Daven. We may observe that with this clause the predications respecting Christ seem here to reach their acme (comp. 1 *Cor.* xv. 28), and lead us to admit, if not to expect, a modification of subj. in the causal sentence which follows.

19. ὅτι] ‘because;’ confirmation of the divine purpose in reference to Christ’s precedence ἐν πᾶσιν: He in whom the whole πλήρωμα (of the θεότης) was pleased to reside, must needs have had

His precedence in all things eternally designed and contemplated.

ἐν αὐτῷ] ‘in Him,’ and in Him specially; connected with κατοικεῖν, and put early forward in the sentence to receive full emphasis. The reference, as the context seems to show, is now more especially to the incarnate Son.

εὐδόκησεν κ. τ. λ.] ‘the whole fulness (of the Godhead) was pleased to dwell;’ ‘in ipso complacuit omnis plenitudo inhabitare,’ Clarom. The first difficulty in this profound verse is to decide on the grammatical subject of εὐδοκεῖν. This verb, a late and probably Macedonian-Greek word (*Sturz, de Dial. Maced.* p. 167), has four constructions in the N. T., all personal; with ἐν and a dat. (*Matth.* iii. 17, xvii. 5, al.: 2 *Thessalon.* ii. 12 is doubtful), with εἰς and an accus. (2 *Pet.* i. 17), with a simple accus. (*Heb.* x. 6, 8), with an infin. referring to the subject (*Rom.* xv. 12, 1 *Corin.* i. 21, al., — the principal and prevailing use in St. Paul’s Epp.); see Fritz. *Rom.* x. 1, Vol. II. p. 369 sq., where the uses of εὐδοκ. are fully investigated. In the present case three subjects have been proposed; (a) Χριστός, the preceding subject, Tertull. *Marc.* v. 19, and recently Conyb., and Hofm. *Schriftb.* Vol. II. 1, p. 242, where it is fairly defended; (b) Θεός, supplied from the context; so, it can scarcely be doubted, Syr., Vulg., Goth., Theod., and, by inference, Chrysost., Theoph., and after them the bulk of modern expositors; (c) the expressed subject τὸ πᾶν πλήρωμα; Clarom., Copt., apparently Æth., and recently Peile, and, very decidedly, Scholef. *Hints*, p. 108. Of these (a) involves indirect opposition to strong analogies of Scripture (*e. g.* 2 *Cor.* v. 19), and, equally with (b), a harsh change of subject to the two infin.: the second (b) is dogmatically correct, but involves a very unusual construction of εὐδοκ. (comp.

τὸ πλήρωμα κατοικῆσαι ²⁰ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα

Polyb. *Hist.* i. 8. 4. vii. 4. 5, 2 Macc. xiv. 35), a different subject to κατοικ. and ἀποκ., and further an ellipsis of a word, which though not without classical parallel (see Jelf, *Gr.* § 373. 3) would here, in a passage of this dogmatical importance, be in a very high degree unnatural and improbable: the third (c) is syntactically simple, it is also in harmony with St. Paul's regular usage of εὐδοκ. when associated with an infin., and, — what is still more important, — both in its causal connection, the nature of the expressions, and the order of the words (Meyer's assertion that it would have been ὅτι πᾶν τὸ πλ. εὐδ. κ. τ. λ. falls to the ground; observe also the order in 1 Cor. i. 21, x. 5, Galat. i. 15), stands in closest parallel with the authoritative interpretation in ch. ii. 9, ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλ. τῆς θεότητος σωμ. We seem bound then to abide by (c), — possibly the interpretation of the ancient Latin Church: it involves, however, as will be seen, some grave, though apparently not insuperable, difficulties.

πᾶν τὸ πλῆρωμα] 'the whole fulness (of the God-head),' 'omnes divinæ naturæ divitiæ,' Fritz. These words have been very differently explained. Lexically considered, πλήρωμα has three possible meanings, one active, (α) *implendi actio*, and two passive, (β) *id quod impletum est*, Ephes. i. 23 (see notes), and the more common (γ) *id quo res impletur*, Gal. iv. 4, Ephes. iii. 9 (see notes on both passages), which again often passes into the neutral and derivative (γ₁) *affluentia, abundantia, πλοῦτος*, — especially in connection with abstract genitives, Rom. xv. 29; see Fritz. *Rom.* xi. 12, Vol. II. p. 469 sq., Hofmann, *Schriftb.* Vol. II. 1, p. 26. Of these (γ₁), or perhaps simply (γ), is alone exegetically admissible. The real difficulty is in the supplemental

gen. Setting aside all doubtful and arbitrary explanations, e. g. ἐκκλησία (Theod., Sever.), 'fulness of the Gentiles' (Schleierm.), 'fulness of the universe' (Conyb., Hofm. *l. c.*, p. 26), we have only one authoritative supplement, θεότητος, either exactly in the same sense as in ch. ii. 9, 'plenitudo Deitatis,' or in the more derivative sense, 'plenitudo gratiæ habitualis' (compare Davenant, Mey., al.). The latter of these is adopted by those who advocate construction (b) of εὐδοκ., but has this great disadvantage, that it involves two interpretations of πλήρωμα θεότ. (here in ref. to 'divina gratia,' there to 'divina essentia,' so Mey., Alf., al.), whereas on the constr. of εὐδοκ. already adopted, πλῆρ. will naturally be the same in both cases, and will imply 'the complete fulness and exhaustless perfection of the Divine Essence,' the plenitudo Deitatis, — an abstract term of transcendent significance, involving in itself the more concrete Θεός, which, as will be seen, seems possibly to be the subject of the following participial clause. When we consider the context in ch. ii. 9, there seem grave reasons for thinking that St. Paul chose this august expression with special reference to some vague or perverted meaning assigned to it by the false teachers and theosophic speculators at Colossæ; comp. Thorndike, *Cov. of Grace*, II. 15. 12.

κατοικῆσαι] 'to dwell;' a term especially applied to the indwelling influence of the Father (compare Eph. ii. 22), the Son (Eph. iii. 17), and the Spirit (James iv. 5), and both here and ch. ii. 9, enhancing the personal relations involved in the mysterious word πλήρωμα; ἐκεῖ ὤκησεν οὐκ ἐνέργειά τις ἀλλ' οὐσία, Theophyl.]

20. ἀποκατ. τὰ πάντα] 'to reconcile all things;' not 'prorsus reconciliare,' Mey. (compare Chrys., κατῆλλαγ-

εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,

μένοι, ἀλλὰ τελείως ἔδει), but, with the natural force of ἀπὸ in similar compounds (ἀποκαδιστάνειν, ἀπενδύνειν), 'in pristinam conditionem reconciliando reducere;' see Winer, *de Verb. Comp.* IV. p. 7, 8. The subject of the inf. is of course the same as that of κατοικ., i. e., grammatically considered, the πλήρωμα above, but exegetically, — as the following αὐτόν and other scriptural analogies (compare 2 Cor. v. 19, Eph. i. 10) seem to suggest, the more definite Θεός, involved and included in the more mystical and abstract designation. The revelation contained in these words is of the most profound nature, and must be interpreted with the utmost caution and reverence. Without presuming to dilute, or to assign any improper 'elasticity' (Mey.) to, the significant ἀποκατ. (e. g. 'reunionem creaturarum inter se invicem,' Dallæus), or to limit the comprehensive and unrestricted τὰ πάντα (e. g. 'universam Ecclesiam,' Beza, 'omnes homines,' Corn. a Lap.), we must guard against the irreverence of far-reaching speculations on the reconciliation of the finite and the infinite (Usteri, *Leibn.* II. 1. 1, p. 129, Marheineke, *Doqm.* § 331 sq.), to which this mighty declaration has been supposed to allude. This, and no less than this, it *does* say, — that the eternal and incarnate Son is the 'causa medians' by which the absolute totality of created things shall be restored into its primal harmony with its Creator, — a declaration more specifically unfolded in the following clause: more than this it *does not* say, and where God is silent it is not for man to speak. See the sober remarks of Hofmann, *Schriftb.* Vol. I. p. 188 sq. The mysterious ἀνακεφαλαιώσασθαι, Ephes. i. 10 (obs. both the prep. and the voice), is a more general and perhaps more developed, while 2 Cor. v. 19, κόσμον καταλλ. is a more

limited and more specific, representation of the same eternal truth: see *Destiny of Creature*, p. 85 sq. εἰς αὐτόν] 'unto Himself,' i. e. to God, couched in the foregoing πλήρωμα: a 'prægnans constructio,' — the preposition marking the reconciled access to (comp. Eph. ii. 18), and union with the Creator; compare Winer, *Gr.* § 66. 2, p. 547. The simple dative (Eph. ii. 16; compare Rom. v. 10, 2 Cor. v. 19, al.) expresses the object to whom and for whom the action is directed, but leaves the further idea conveyed by the prep. unnoticed. There is no need to read αὐτόν (*Griesb., Scholz.*), as the reference to the subject is unemphatic; see notes on Eph. i. 4. εἰρηνοποιήσας] 'having made peace;' i. e. God, — a simple and intelligible change of gender suggested by the preceding αὐτόν and the personal subject involved in the subst. with which the participle is grammatically connected; in fact, 'a construct. πρὸς τὸ ὑποσημαινόμενον.' The parallel passage Eph. ii. 15, ποιῶν εἰρήνην, would almost seem to justify a reference to the Son (Theod., Œcumen.) by the common participial anacoluthon (Steiger; compare Winer, *Gr.* § 63. 2, p. 505), but as this would seriously dislocate the sentence by separating the modal participial clause from the finite verb, and would introduce confusion among the pronouns, we retain the more simple and direct construction. Thus then the two constructions (b) and (c) noticed in ver. 19 ultimately coincide in referring verse 20 to God, not Christ; and it is worthy of thought whether the ancient Syr. and Clarom. Vv. may not, by different grammatical processes, exhibit a traditional ref. of ver. 20 to God, of a very remote, and perhaps even authoritative antiquity. διὰ τοῦ αἵμ. τοῦ σταυρ.] 'by the blood of

δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

You who were alienated

He reconciled by His death,

if at least ye remain firm in the faith and abide by the hope of the Gospel.

21 Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους

(i. e. *shed upon*) the cross;’ more specific and circumstantial statement of the ‘causa medians’ of the reconciliation. The gen. is what is termed of ‘remoter reference,’ forming in fact a species of *brevilloquentia*: see especially Winer, *Gr.* § 30. 2, p. 168, where numerous examples are collected.

δι' αὐτοῦ] ‘by Him;’ it is scarcely necessary to say that δι' αὐτοῦ does not refer to the immediately preceding διὰ τοῦ αἵμ., but to the more remote δι' αὐτοῦ of which it is a vivid and emphatic repetition. These words are omitted in some MSS. [BD¹FGL; 10 mss.], but almost obviously to facilitate the construction.

εἴτε τὰ ἐν οὐρ. κ. τ. λ.] ‘whether the things upon the earth or the things in the heavens;’ disjunctive enumeration of the ‘universitas rerum,’ as in ver. 16, with this only difference, that the order is transposed, — possibly from the more close connection of the death of Christ with τὰ ἐπὶ τῆς γῆς. It is hardly necessary to say that the language precludes any idea of reconciliation *between* the occupants of earth and heaven (apparently Cyril-Hieros. *Catech.* xiv. 3, Chrys. (in part), Theod., al.) or, in reference to the latter, of any reconciliation of only a retrospectively preservative nature (Bramhall, *Disc.* iv. Vol. v. p. 148). How the reconciliation of Christ affects the spiritual world — whether by the annihilation of ‘posse peccare,’ or by the infusion of a more perfect knowledge (Eph. iii. 10), or (less probably) some restorative application to the fallen spiritual world (Orig., Neand. *Planting*, Vol. i. p. 531), — we know not, and we dare not speculate: this, however, we may fearlessly assert, that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things

in earth and heaven, and that it is the blessed medium by which, between God and His creatures, whether angelical, human, animate, or inanimate (Rom. viii. 19 sq.), peace is wrought; see the valuable note of Harless on *Eph.* i. 10, especially p. 52, Hofmann, *Schriftb.* Vol. i. p. 189, and comp. Wordsw. *in loc.*

21. καὶ ὑμᾶς] ‘and you also:’ new clause, to be separated by a period (not merely by a comma, *Lachm.*, Bisp.) from ver. 20, descriptive of the application of the universal reconciliation to the special case of the Colossians; compare ch. ii. 13, and see notes on *Eph.* ii. 1. The structure involves a slight anacoluthon: the apostle probably commenced with the intention of placing ὑμᾶς under the immediate regimen of ἀποκατήλλ., but was led by ποτὲ ὄντας into the contrasted clause *νυνὶ δὲ* before he inserted the verb; compare Winer, *Gram.* § 63. 1, p. 504. The reading ἀποκατηλλάγητε adopted by *Lachm.* and Meyer with B [D¹FG; Clarom.; Iren., al., have ἀποκαταλλαγέντες] involves an equally intelligible, though much stronger anacoluthon, but has not sufficient external support.

ὄντας ἀπηλλοτριω.] ‘being alienated,’ ‘being in a state of alienation,’ scil. ‘from God;’ compare Eph. iv. 28. The part. of the verb subst. is used with the perf. part. to express yet more forcibly the continuing state of the alienation; compare Winer, *Gr.* § 45. 5, p. 511. For illustrations of the emphatic verb ἀπαλλ. (‘abalienati,’ Beza), see notes on *Eph.* ii. 12, where the application is more expressly restricted. Both there and Eph. iv. 28, the Ephesians were represented as a portion of heathenism, here the Colossians are represented as a portion of the ‘universitas rerum,’ to whom the redeeming power of Christ extends.

καὶ ἐχθρούς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ²² ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου,

ἐχθρούς τῇ διαν.] ‘enemies in your understanding;’ not passive, ‘regarded as enemies by God’ (Meyer, who compares Rom. v. 10), but, as the subjective tinge given by the limiting dative and the addition ἐν τοῖς ἔργ. seem to imply, active; ἐχθροὶ ἦτε, φησί, καὶ τὰ τῶν ἐχθρῶν ἐπράττετε, Chrysost. The dative διανοία is what is termed the dat. of reference (see notes on Gal. i. 22), and represents, as it were, the peculiar spiritual seat of the hostility (comp. notes on Eph. iv. 18), while ἐν τοῖς ἔργοις marks the practical spheres and substrata in which the ἐχθρα was evinced; comp. Huther in loc. On the meaning of διάνοια, the ‘higher intellectual nature’ (διέξοδος λογική, Orig.), especially as shown in its practical relations (contrast ἔννοια, Heb. iv. 12), see the good remarks of Beck, *Seelenl.* II. 19. b, p. 58.

The addition τοῖς πονηροῖς, not simply ἐν τοῖς πον. ἔργ., serves to give emphasis, and direct attention to the real character of the ἔργα; Winer, *Gr.* § 20. 1, p. 119.

νυνὶ δὲ ἀποκατ.] ‘yet now hath He (God, see next note) reconciled:’ antithesis to the preceding ποτὲ ὄντας, the opposite δὲ in the apodosis being evoked by the latent ‘although’ (Donalds. *Gr.* § 621) involved in the participial protasis; compare Xen. *Mem.* III. 7. 8, ἐκείνους βράδιως χειρούμενος, τούτοις δὲ μηδένα τρόπον οἷε δυνήσεσθαι προσερχθῆναι, and see the note and ref. of Kühner, also Buttmann, *Mid. Excurs.* XII. p. 148: add Klotz, *Devar.* Vol. II. p. 374, Hartung, *Partik.* δέ, 5. 6, Vol. I. p. 186. Such a construction is not common in Attic writers. In this union of the emphatic particle of absolutely present time with the aor. (comp. Hartung, *Partik.* Vol. II. p. 24) the aor. is not equivalent to a pres. or perf., but marks with the proper force of the tense, that the action

followed a given event (here, as the context suggests, the atoning death of Christ), and is now done with; see Donalds. *Gr.* § 433, compared with Fritz. *de Aor.* p. 6, 17. Meyer pertinently compares Plato, *Symp.* p. 193 A, πρὸ τοῦ . . . ἐν ἡμεν, νυνὶ δὲ διὰ τὴν ἀδικίαν διωκισθῆμεν ὑπὸ τοῦ θεοῦ.

22. ἐν τῷ σώματι κ. τ. λ.] ‘in the body of His flesh,’ i. e., as the language and allusion undoubtedly requires,—the flesh of Christ; the prep. ἐν pointing to the substratum of the action; see notes on Gal. i. 24, and comp. especially Andoc. *de Myst.* p. 33 (ed. Schill.) ὁ μὲν ἀγῶν ἐν τῷ σώματι τῷ ἐμῷ κατέστηκεν. It may justly be considered somewhat doubtful whether the subject of the present clause, and of the verb ἀποκατήλλαξεν is regarded as Christ (Chrysost., Œcum., al.), or God. In favor of the first supposition we have the use of σώματι (which seems to suggest an identity between the subject to which the σῶμα refers and the subject of the verb), perhaps the use of παραστήσαι (comp. Eph. v. 27, but contrast 2 Cor. iv. 14), and the ready connection of such a purpose with the fact specified by ἀποκατ. (comp. De Wette), and lastly, the semi-parallel passage, Eph. ii. 13. Still the difficulty of a change of subject,—the natural transition from the more general act on the part of God alluded to in ver. 20 to the more particular application of the same to the Colossians,—the fuller amplification which this verse seems to be of the substance of ver. 13,—and the similarity between the circumstantial διὰ τοῦ αἵμ. τοῦ στ. above and the circumstantial ἐν τῷ σώματι κ. τ. λ. in the present verse, seem to supply distinctly preponderant arguments, and lead us with Bengel, Huth., and others, to refer ἀποκατ. to the subject of ver. 20, i. e. to

παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον

God. Many reasons have been assigned why St. Paul adds the specifying gen. (*substantiæ*, Winer, *Gr.* § 30. 2) τῆς σαρκός. Two opinions deserve consideration; (a) that it was to oppose some forms of *Docetic* error which were prevailing at Colossæ, Steiger, Huther, al.; (b) that it was directed against a *false spiritualism*, which, from a mistaken asceticism (ch. ii. 23), led to grave error with respect to the efficacy of Christ's atonement in the flesh; so Meyer, followed by Alford. As there are no direct, and appy. no indirect (contrast Ignat. *Magnes.* § 9, 11, al.) allusions to *Docetic* error traceable in this Epistle, the opinion (b) is, on the whole, to be preferred. That the addition is used to mark the distinction between this and the Lord's *spiritual* σῶμα, the Church (Olsh.), does not seem natural or probable.

διὰ τοῦ θανάτου.] 'by means of His death;' added to the preceding ἐν τῷ σώματι to express the means by which the reconciliation was so wrought: it was by means of death, borne in, and accomplished in that blessed body, that reconciliation was brought about; compare some valuable remarks in Jackson, *Creed.* VIII. 8. 4.

παραστήσαι] 'to present;' infinitive, expressing the actual purpose and *intent* of the action expressed in ἀποκ.; see Madvig, *Synt.* § 118, where this mood is extremely well discussed. Had ὥστε been inserted, the idea of manner or degree would rather have come into prominence (Madvig, § 166), and the meaning would literally have been 'as with the intention of, etc.,' the finite verb being in fact again tacitly supplied after ὥστε; see especially Weller, *Bemerk. z. Griech. Synt.* p. 14 (Mein. 1843). Meyer calls attention to the tense, but it must be observed that in the infin. the aorist, except after verbs *declarandi vel sentiendi*,

is commonly obscured (Madvig, § 172), especially as here in an aoristic sequence. On παραστήσαι, which certainly conveys no sacrificial idea, comp. on *Eph.* v. 27. There the reference is more restricted, here more general.

ἁγίους καὶ ἀμ. καὶ ἀνεγκλ.] 'holy and blameless and without charge;' designation of their contemplated state on its positive and negative side (Mey.), ἁγίους marking the former, ἀμώμ. καὶ ἀνεγκλ. the latter. Strictly considered then, the first and second καὶ are not perfectly co-ordinate and similar: they do not connect three different ideas ('*erga Deum, respectu vestri, respectu proximi*,' Bengel) nor simply aggregate three similar ideas (Daven.); but, while the first connects the two members of the latent antithesis, the second is, as it were, under a vinculum joining the component parts of the second member. On the meaning of ἄμωμος (*inculpatus*, not *immaculatus*), see notes on *Eph.* i. 4: it is apparently less strong than the following ἀνεγκλ.; ἀνεγκλ. γὰρ τότε λέγεται, ὅταν μηδὲ μέχρι καταγνώσεως μηδὲ μέχρι ἐγκλήματος ἢ τι πεπραγμένον ἡμῶν, Chrysostom. Lastly, on the distinction between ἀνεγκλητος and ἀνεπίληπτος ('*in quo nulla justa causa sit reprehensionis*'), see Tittmann, *Synon.* I. p. 31.

κατενώπιον αὐτοῦ] 'before Him;' God, — not Christ (Mey.), a reference neither natural nor easily reconcilable with the very similar passage, *Eph.* i. 4. There may be here a faint reference to the 'day of Christ's appearing,' Alford, but it does not seem perfectly certain from the context. With respect to the question whether '*sanctitas imputata*' (Huth.), or, perhaps more probably, '*sanctitas inherens*,' (Chrys.; compare notes on *Eph.* i. 4) is here alluded to, the remark of Davenant seems just, — 'cum dicit, ut sistat nos sanctos, non ut

αὐτοῦ· ²³ εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε,

sisteremus nos, manifestum est ipsos reconciliatos et renatos sanctitatem suam a Christo mutuari, sive de actuali, sive de inherente, sive de imputatâ loquimur,' p. 113 (ed. 3); 'whosoever we have any of these we have all, — they go together,' Hooker, *Serm. on Justification*, II. 21.

23. εἴγε ἐπιμ. τῇ πίστει] 'if at least ye continue in the faith;' a tropical use of ἐπιμ. peculiar to St. Paul, Rom. vi. 1, xi. 22, 23, 1 Tim. iv. 16 : ἐπιμ., Acts xiii. 43 (*Rec.*), has scarcely any critical support. Like several compounds of ἐπι it has two constructions (see Winer, *Gr.* § 52. 7. p. 382); with prepositions ἐπί, πρός, ἐν (Acts xxviii. 14, 1 Cor. xvi. 17, Phil. i. 24), and with the simple dative (Rom. II. cc., 1 Tim. l. c.) which apparently is semilocal (comp. on *Gal.* v. 1), or, perhaps more probably, under the influence of the preposition. The preposition ἐπι is not (per se) intensive (Alf.), but appears to denote rest at a place, see notes on *Gal.* i. 18. On the meaning of εἴγε, see notes on *Eph.* iii. 2, and on the distinction between εἴγε (si quidem) and εἴπερ (si omnino), see notes on *Gal.* iii. 4.

καὶ ἑδραῖοι] 'grounded and firm;' specification on the positive side of the mode of the ἐπιμονή; compare *Eph.* iii. 17, ἐρριζωμένοι καὶ τεθεμελιωμένοι, and 1 Cor. xv. 58, ἑδραῖοι, ἀμετακίνητοι. The qualitative termination -αῖος seems to justify the distinction of Beng., 'τεθεμ. affixi fundamento, ἑδρ. stabiles, firmi intus.' That there is any reference to the metaphor of a temple (Olsh.), seems here very doubtful.

καὶ μὴ μετακιν.] 'and not being moved away;' nearly identical with ἀμετακίνητοι, 1 Cor. xv. 58, and representing their fixity on its negative side: the change to the present pass., — as marking by the

tense the process that might be going on, and by the mood (pass., not act., as De Wette), that of which they were now liable to be the victims, — is especially suitable and exact; see the suggestive example cited by Alford, viz. *Xenoph. Rep. Lac.* xv. 1, πολιτείας μετακινημένας καὶ ἔτι νῦν μετακινουμένας. On the μὴ with μετακ., which, in a hypothetical sentence like the present, is usual and proper, see, if necessary, Winer, *Gram.* § 55. I, p. 522.

τῆς ἐλπ. τοῦ εὐαγγ.] 'the hope of the Gospel,' i. e. arising from, evoked by, the Gospel, τοῦ εὐαγγ. being the genitive of the origin or rather the originating agent; see Hartung, *Casus*, p. 17, and comp. notes on 1 *Thess.* i. 6. To regard it as a possess. gen. (Alf.) gives an unnecessary vagueness to the expression. Such genitives as those of the origin (Hartung, p. 17), originating agent, and perhaps a shade stronger, the causa efficiens (Scheuerl. *Synt.* § 17), all belong to the general category of the 'gen. of 'ablation' (Donalds. *Gr.* § 448, 449): the context alone must guide us in our choice. ἑλπίς can hardly be here, except in a very derivative sense, equivalent to ὁ Χριστός, Chrys.; it seems only to have its usual subjective meaning; compare notes on *Eph.* i. 18.

οὗ ἠκούσατε] 'which ye heard,' scil. when it was first preached to you; not 'have heard,' Auth., — here certainly an unnecessary introduction of the auxiliary. This and the two following clauses serve to give weight to the foregoing μὴ μετακινούμενοι: they had heard the Gospel, the world had heard it (πάλιν αὐτοὺς φέρεῖ μάρτυρας, εἶτα τὴν οἰκουμένην, Chrys.), and he the writer of this Epistle, — who though probably not their founder (see on verse 7), yet stood in close relation to them through Epaphras, — was the

τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

I rejoice in my sufferings for you and the Church ; I

24 *Nūn χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν,*

am preaching the mystery of salvation, and striving to present every man perfect before Christ.

preacher of it ; καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ, Chrys. The apostle gives weight to his assertions by the special mention of his name, 2 Cor x. 1, Gal. v. 2, Eph. iii. 1, 1 Thess. ii. 18, Philem. 19.

ἐν πάσῃ κτίσει] ‘in the hearing of every creature ;’ surely not ‘in the whole of creation,’ Alf., — a translation which, even if we concede that *πᾶσα κτίσις* may be equivalent to ‘every form of creation,’ *i. e.* ‘all creatures’ (Hofm. *Schriftb.* Vol. I. p. 137), would be needlessly inexact. The art. is inserted in D³EKL (*Rec.*), but clearly has not sufficient critical support. This noble hyperbole only states in a slightly different form what the Lord had commanded, Mark xvi. 15: the inspired apostle, as Olsh. well says, sees the universal tendency of Christianity already realized. The limitation, τῇ ὑπὸ τὸν οὐρ. characterizes the κτίσις as ἐπίγειος, including however, thereby, all mankind. For the meaning of ἐν, *apud, coram*, — perhaps here with singular reverting somewhat to the primary idea of *sphere* of operation, see Winer, *Gr.* § 48. a. d, γ 34.

διάκονος] ‘a minister ;’ see notes on *Ephes.* iii. 7. The three practical deductions which Davenant draws from this clause are worthy of perusal.

24. νῦν χαίρω] Transition suggested by the preceding clauses, especially by the last, to the apostle’s own services in the cause of the Gospel. The νῦν is not merely transitional (compare Klotz, *Devar.* Vol. II. p. 677), but, as its position shows, purely temporal and emphatic (2 Corinth. vii. 9), ‘*now*, with the chain round my wrist’ (Eadie), forming a contrast with the past time involved in the foregoing κηρυχθέντος and ἐγενόμην.

The reading *ὅς νῦν κ. τ. λ.* (D¹E¹FG ; Vulg., Clarom., al.) seems either due to the preceding letters, or was intended to keep up the supposed connection between ver. 25 and ver. 23.

ἐν παθήμασιν] Not exclusively ‘*de iis quæ patior*,’ Beza, but simply ‘*in passionibus*,’ Vulg. ; the παθήματα were not only the subject whereupon he rejoiced, but the sphere, the circumstances in which he did so ; χαίρω πάσχω, Chrys. The brief and semi-adverbial ἐν τούτῳ (*Phil.* i. 18) is perhaps slightly different. The omission of the article before ὑπὲρ ὑμῶν arises from πάσχω ὑπὲρ being a legitimate construction ; see notes on *Eph.* i. 15.

ὑπὲρ ὑμῶν] ‘for you,’ not ‘in your place,’ Steig., nor, with a causal reference, ‘on your account,’ Eadie, ‘*vestra causa*,’ Just. (compare Est. and Corn. a Lap.), but ‘*vestro fructu et commodo*,’ Beza, ‘*zum Vortheil*,’ Winer, *Gr.* § 47. l, p. 342, as the more usual meaning of the prep. in the N. T. and its use below both suggest. On the uses of the preposition compare notes on *Gal.* i. 4, iii. 13, *Phil.* i. 7.

ἀνταναπλ. κ. τ. λ.] ‘*am filling fully up the lacking measures of the sufferings of Christ*.’ The meaning of these words has formed the subject both of exegetical discussion and polemical application ; compare Cajet. *de Indulg.* Qu. 3, Bellarmine, *de Indulg.* Cap. 3. Without entering into the latter, we will endeavor briefly to state the grammatical and contextual meaning of the words.

(1) ἑλίψεις Χριστοῦ is clearly not ‘*afflictiones propter Christum subeundæ*,’ Elsner (Vol. II. p. 260), Schoettg., al., nor ‘*calamitates quas Christus perferendas imposuit*,’ Fritz. (*Rom.* Vol. III. p. 275), — a somewhat artificial gen.

καὶ ἀναναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία· ²⁵ ἧς

auctoris, — but simply and plainly ‘the afflictions of Christ,’ *i. e.* which appertain to Christ, not, however, with corporeal reference, *ὅσα ὑπέμεινε*, Theod., but which are His (Χρ. being a pure *possessive* genit.; compare Winer, *Gr.* § 30. 2, p. 170, note), of which He is the mystical subject; see below.

But (2) how are the *ὑστερήματα* of these afflictions filled up by the apostle? Not (a) by the endurance of afflictions *similar* (*ὡσαύτως*, Theod.) to those endured (*ὑποστατικῶς*) by his Master (comp. Heb. xiii. 13, 1 Pet. iv. 13), and by drinking out of the same cup (Matth. xx. 23), as Huth., Mey., — for, independently of all other considerations, the distinctive feature of the Lord’s *θλίψεις*, vicarious suffering (Olshaus.), was lacking in those of His apostle (*οὐ γὰρ ἴσον τοῦτο οὐδὲ ὅμοιον, πολλοῦ γε καὶ δεῖ*, Œcum.), — but, (b), in the deeper sense given to it by Chrys., Theoph., Œcum., and recently adopted by De Wette, Eadie, Alf., al., — by the endurance of afflictions which Christ endures in His suffering Church (*σχετικῶς*), and of which the *πλήρωμα* has not yet come; see Olsh. *in loc.*, who has well defended this vital and consolatory interpretation, and compare August. *in Psalm.* lxi. 4, Vol. iv. p. 731 (edit. Migne).

(3) The meaning of *ἀναναπληροῦν* has yet to be considered; this is not ‘vicissim explore’ (Beza, compare Tittmann, *Synon.* ix. p. 230), nor ‘cum Christo calamitates imponente in malis preferendis æmulans’ (Fritz.), — a somewhat artificial interpretation, nor even ‘alterius ὑστέρημα de suo explore’ (Winer, *de Verb. Comp.* iii. 22), but, as Mey. suggests, ‘to meet, and fill up the ὑστέρημα with a corresponding πλήρωμα;’ the *ἀντι* contrasting not the actors or their acts (contrast Xenoph. *Hell.* ix. 4. 12, *ἀνανέπλησαν* com-

pared with a previous *ἐμπλήσαι*), but the *defect* and the *supply* with which it is met: see the examples cited by Winer, especially Dio Cass. xlv. 8, *ὅσον ἐνέδει τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀναναπληρωθῆναι*. The simpler *ἀναπληρῶ* [found in FG; mss.: Orig. in allusion] would have expressed nearly the same; the double compound, however, specifies more accurately the intention of the action, and the circumstances (the *ὑστερήματα*) which it was intended to meet. For a practical sermon on this text, see Donne, *Serm.* xcvi. Vol. iv. p. 261 sq. (ed. Alf.), and compare *Destiny of Creature*, p. 39 sq.

ἐν τῇ σαρκί μου clearly belongs to *ἀναναπλ.*, defining more closely the seat, and thence, inferentially, the mode, of the *ἀναναπλήρωσις* (compare 2 Cor. iv. 11, Gal. iv. 14); the word *σαρξ*, which thus involves the predication of manner, standing, as Meyer acutely observes, in exquisite contrast with the *σῶμα*, which defines the *object* of the action. Steiger, Huther, al., connect this clause with *θλίψεων τοῦ Χρ.*: this *may* be grammatically possible (Winer, *Gr.* § 20. 2, p. 123), but is exegetically untenable, as it would but reiterate what is necessarily involved in the use of the first person of the verb. *ὃ ἐστὶν ἐκκλ.]*

As *ἐκκλ.* might be thought the word of importance, the construction *ἧτις ἐστὶν ἐκκλ.*, 1 Tim. iii. 15, might have seemed more natural; compare Winer, *Gr.* § 24. 3, p. 150. The present construction is, however, perfectly correct, as the article and defining gen. associated with *σῶμα*, as well as the antithetical contrast in which it stands with *σάρξ*, point to *σῶμα* as the subst. on which the chief moment of thought really dwells.

25. *ἧς ἐγενόμην κ. τ. λ.]* ‘of which I (Paul) became a minister:’ state-

ἐγενομην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσαν

ment of the relation in which he stands to the ἐκκλησία just mentioned, the ἤs having a faintly causal, or rather *explanatory* force (see notes on ver. 18, and Ellendt. *Lex. Soph.* s. v. Vol. II. p. 371), and indirectly giving the reason and moving principle of the ἀνταναπλήρωσις; ‘I fill up the lacking measures of the sufferings of Christ in behalf of His body the Church, being an appointed minister thereof, and having a spiritual function in it committed to me by God.’ The ἐγὼ continues, in a slightly changed relation, the ἐγὼ Παῦλος of ver. 23: there the διακονία referred to the εὐαγγ., here to the Church by which the εὐαγγ. is preached; ‘idem plane est ministrum Ecclesiae esse et Evangelii,’ Just.

κατὰ τὴν οἰκον. Θεοῦ] ‘in accordance with the dispensation, i. e. the spiritual stewardship, of God;’ τῆς ἐκκλησίας ἐνεπιστεύθη τὴν σωτηρίαν, καὶ τὴν τοῦ κηρύγματος ἐνεχειρίσθη διακονίαν, Theod. The somewhat difficult word οἰκονομ. seems here, in accordance with τὴν δοθεῖσαν κ. τ. λ. which follows, to refer, not to the ‘disposition of God, Syriac

ܩܘܒܠܐ [gubernationem], Gothic ‘ragina,’ Æth. ‘ordinationem,’ but, as Just., Mey., al., to the ‘spiritual function,’ the ‘office of an οἰκονόμος’ (see 1 Cor. ix. 17, compared with 1 Cor. iv. 1), originating from, or assigned by, God; the more remote gen. Θεοῦ denoting either the *origin* of the commission (Hartung, *Casus*, p. 17), or, with more of a possessive force, Him to whom it belonged and in whose service it was borne: see Reuss, *Theol. Chrét.* iv. 9, Vol. II. p. 93, and notes on *Eph.* i. 10, where the meanings of οἰκονομ. in the N. T. are briefly noticed and classified.

τὴν δοθεῖσαν κ. τ. λ.] ‘which was given me for you;’ further definition of the οἰκον. τοῦ Θεοῦ, the meaning of

which, owing to the different meanings of οἰκον., might otherwise have been misunderstood: ‘this οἰκονομία was specially assigned to me and you, — you, Gentiles, were to be its objects.’ The connection of εἰς ὑμᾶς with πληρ. (Schol. *Hints*, p. 110) does not seem plausible: the juxtaposition of the pronouns (μοι εἰς ὑμᾶς) suggests their logical connection.

πληρῶσαι τὸν λόγον τοῦ Θεοῦ.] ‘to fulfil the word of God;’ i. e. ‘to perform my office in preaching unrestrictedly, to give all its full scope to the word of God:’ infin. of *design* (see notes on ver. 22) dependent either on ἤs ἐγενομην (Huth.), or perhaps more naturally on τὴν δοθεῖσαν κ. τ. λ., thus giving an amplification to the preceding εἰς ὑμᾶς. The glosses on πληρῶσαι are exceedingly numerous; the most probable seem, (a) ‘ad plene exponendam totam salutis doctrinam,’ Daven. 1, compare Olsh., and Tholuck, *Bergpr.* p. 136; (b) ‘to spread abroad,’ Huth., — who compares Acts v. 28; (c) ‘to give its fullest amplitude to, to fill up the measures of its fore-ordained universality,’ not perhaps without some allusion to the οἰκονομία which would thus be fully discharged; compare Rom. xv. 19, μέχρι τοῦ Ἰαλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χρ. Of these (b) has an advantage over (a) in implying a πλήρωσις viewed *extensively*, in having, in fact, a quantitative rather than a qualitative reference, but fails in exhausting the meaning and completely satisfying the context; (c) by carrying out the idea further, and pointing to the λόγος as something which was to have a universal application, and not be confined to a single nation (hence the introduction of εἰς ὑμᾶς), seems most in accordance with the spirit of the passage and with the words that follow; compare the somewhat analogous expression, ὁ λόγος τοῦ

μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ²⁶ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, ²⁷ οἷς ἠδέλησεν ὁ Θεὸς γνωρίσαι τί

Θεοῦ ἤθελε, Acts vi. 7, xii. 24. It need hardly be added that the λόγος τοῦ Θεοῦ does not imply the ‘*promissiones Dei, partim de Christo in genere, partim de vocatione Gentium*,’ Beza, but simply and plainly τὸ εὐαγγέλιον, as in 1 Cor. xiv. 36, 2 Corinth. ii. 17, 1 Thessal. ii. 13, al.

26. τὸ μυστήριον τὸ ἀποκ.] ‘*the mystery which hath been hidden* ;’ apposition to the preceding τὸν λόγον τοῦ Θεοῦ. The μυστήριον was the divine purpose of salvation in Christ, and, more especially, as the context seems to show, ‘*de salvandis Gentibus per gratiam evangelicam*,’ Daven. ; see Ephes. iii. 4 sq., and compare Eph. i. 9. On the meanings of μυστήριον in the N. T., see notes on Eph. v. 32, and Reuss, *Théol. Chrét.* IV. 9, Vol. II. p. 88, where the applications of the term in the N. T. are briefly elucidated.

ἀπὸ τῶν αἰώνων κ. τ. λ.] ‘*from the ages and from the generations (that have passed)* ;’ from the long temporal periods (αἰῶνες) and the successive generations that made them up (γενεαί; see on Eph. iii. 21), which have elapsed (observe the article) since the ‘*arcanum decretum*’ was concealed. The expression is not identical with πρὸ τῶν αἰώνων, 1 Cor. ii. 7 ; the counsel was formed πρὸ τῶν αἰώνων, but concealed ἀπὸ τῶν αἰώνων; comp. Rom. xvi. 25, and see notes on Eph. iii. 9, where the same expression occurs.

νυνὶ δὲ ἐφανερώθη] ‘*but now has been made manifest* ;’ transition from the participial to the finite construct., suggested by the importance of the predication ; see notes on Eph. i. 20, and Winer, *Gr.* § 63. 2. b, p. 505 sq., where other examples are noticed and discussed. The φανέρωσις, the actual and historical manifestation (De W.), took place, as

Meyer observes, in different ways, partly by revelation (Ephes. iii. 5), partly by preaching (ch. iv. 4, Tit. i. 3) and exposition (Rom. xvi. 26), and partly by all combined. On the connection of νυνὶ [*Lachm. νῦν*, with BCFG; mss.; Did.] with the aor., see notes on ver. 21, and for a good distinction between νῦν (ἐπὶ τῶν τριῶν χρόνων) and νυνὶ (ἐπὶ μόνου ἐνεστῶτος), see Ammonius, *Voc. Diff.* p. 99, ed. Valck.

τοῖς ἁγίοις αὐτοῦ] To limit these words to the apostles, from a comparison with Eph. iii. 5 (Steiger, Olsh. : FG; Boern. actually insert ἀποστόλοις), or to the elect, ‘*quos Deus in Christo consecrandos decrevit*’ (Daven. 1), is highly unsatisfactory, and quite contrary to St. Paul’s regular and unrestricted use of the word ; so Theod., who, however, shows that he remembered Eph. iii. 5, τοῖς ἀποστόλοις, καὶ τοῖς διὰ τούτων πεπιστευκόσι. On the meaning of ἅγιος, see notes on ver. 2, and on Eph. i. 1.

27. οἷς ἠδέλησεν ὁ Θεός.] ‘*to whom God did will* ;’ i. e. ‘*seeing that to them it was God’s will*,’ etc., the relative having probably here, as in ver. 25, an indirectly causal, or explanatory force (‘*rationem adjungit*,’ Daven.), and reiterating the subject to introduce more readily the specific purpose γνωρίσαι κ. τ. λ. which was contemplated by God in the φανέρωσις. The most recent commentators, Meyer, Eadie, Alf., rightly reject any reference of ἠδέλησεν to the free grace of God (Eph. i. 9, κατὰ τὴν εὐδοκίαν αὐτοῦ), no such idea being here involved in the context : what ἠδέλησεν here implies is, not on the one hand, that God ‘*was pleased*’ (‘*propensionem voluntatis indicat*,’ Est.), nor on the other, that He ‘*was willing*,’ Hammond, but simply and plainly ‘*it was God’s will*’

τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς

to do so. On the distinction between δέλω and βούλομαι, see notes on 1 Tim. v. 14. γνωρίσαι] 'to make known;' practically little different from φανερώσαι. The latter perhaps is slightly more restricted, as involving the idea of a previous concealment (see above and compare 2 Tim. i. 10), the former more general and unlimited: see Meyer in loc. τί τὸ πλοῦτος κ. τ. λ.] 'what is the riches of the glory of this mystery:' not, exactly, 'how great,' Mey., but with the simple force of τίς, — 'what,' referring alike to nature and degree; compare Eph. i. 18, and see notes in loc. The gen. τῆς δόξης is no mere genitive of quality which may be resolved into an adjective, and appended either to πλοῦτος ('herrliche Reichthum,' Luth.) or to μυστήριον ('gloriosi hujus mysterii,' Beza), but, as always in these kinds of accumulated genitives in St. Paul, specially denotes that peculiar attribute of the μυστήριον (gen. *subjecti*) which more particularly evinces the πλοῦτος; see notes and reff. on Eph. i. 6, and compare Eph. i. 18. The δόξα itself is not to be limited to the transforming nature of the mystery of the Gospel, in its effects on men (διὰ ψιλῶν ῥημάτων καὶ πίστεως μόνης, Chrys.), nor yet, on the objective side, to the δόξα τοῦ Θεοῦ, the grace, glory, and attributes of God which are revealed by it, — but, as the weight of the enunciation requires, to both (see especially De W.), perhaps more particularly to the latter. To make its reference identical with that of the δόξα below (Mey., Alf.), where the preceding words introduce a new shade of thought, does not seem so exegetically satisfactory. The former δόξα gains from its collocation a more general and abstract force; the latter, from its association with ἐλπίς, has a more specific reference. ἐν τοῖς ἔθνεσιν] 'among the Gen-

tiles;' semilocal clause appended to τί (ἐστι) τὸ πλοῦτος κ. τ. λ., defining the sphere in which the πλοῦτος τῆς δόξης τοῦ μυστ. is more especially evinced; φαίνεται δὲ ἐν ἑτέροις, πολλὰ δὲ πλέον ἐν τούτοις ἢ πολλὰ τοῦ μυστηρίου δόξα, Chrys.; see especially Eph. i. 18, where the construction is exactly similar. ὅς ἐστιν Χρ.] The reading is here somewhat doubtful; ὅς is found in CD EKL; nearly all mss.; Chrys., Theod. (Tisch., Rec.), and, as being the more difficult reading, is to be preferred to ὅ, adopted by Lachm. with ACFG; 17. 67**, and perhaps Vulg., al. But to what does it refer? Three interpretations have been suggested: (a) the complex idea of the entire clause, — Christ in his relation to the Gentile world, De Wette, Eadie; (b) the more remote τὸ πλοῦτος κ. τ. λ., (Æcum., Daven., Mey.; (c) the more immediately preceding μυστηρίου τούτου, Chrys., Alf., al. Of these (a) is defensible (comp. Phil. i. 28), but too vague; (b) is plausible (compare Eph. iii. 8), but rests mainly on the assumption that πλοῦτος is the leading word (Mey., Winer), whereas it seems clear from ver. 26, that μυστήρ. is the really important word in the sentence. We retain then the usual reference to μυστήριον; Christ who was preached, and was working by grace among them, was in Himself the true and real mystery of redemption; compare notes on Eph. iii. 5. In any case the masc. ὅς results from a simple attraction to the predicate; see Winer, Gr. § 24. 3, p. 150. ἐν ὑμῖν] 'among you;' not exclusively 'in vobis inhabitans per fidem,' Zanch. (compare Eph. iii. 17), but in parallelism to the preceding ἐν τοῖς ἔθνεσιν. As, however, this parallelism is not perfectly exact (Alf.), — for ἐν ὑμῖν is in close association with the preceding substantive, whereas ἐν τοῖς ἔθνεσιν is not, — we may

ἔστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ²⁸ ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον

admit that 'in you' is also virtually and by consequence involved in the present use of the preposition; compare Olsh., Eadie. The connection adopted by Syr.

ܩܘܝ ܝܢ ܒܘܒܝܫ ܥܣܦܝܢ [qui in vobis est spes] involves an unnecessary and untenable trajection.

ἡ ἐλπίς τῆς δόξης] 'the hope of glory;' apposition to the preceding Χριστὸς ἐν ὑμῖν; not either the 'spei causa' (Grot.), or the object of it (Vorst), but its very element and substance; see 1 Tim. i. 1, and notes *in loc.* The second gloss of Theoph. ἡ ἐλπίς ἡμῶν ἐνδοξος, is unusually incorrect; δόξα is a pure substantive, and refers to the future glory and blessedness in heaven, Rom. v. 2, 1 Corin. ii. 7 (apparently), 2 Cor. iv. 17, al. For a list of the various words with which ἐλπίς is thus joined, see Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 221.

28. ὃν ἡμεῖς καταγγ.] 'whom we preach;' whom I and Timothy, with other like-minded teachers (comp. Steiger), do solemnly preach; the ἡμεῖς being emphatic, and instituting a contrast between the accredited and the non-accredited preachers of the Gospel. On the *intensive*, surely not *local* (ἠνωθεν αὐτὸν φέροντες, Chrys.) force of καταγγ., see notes on *Phil.* i. 17.

νουθετοῦντες] 'admonishing,' 'warning,' 'corripientes,' Vulg., Æth.; participial clause defining more nearly the manner or accompaniments of the καταγγελία. The verb νουθετεῖν has its proper force and meaning of 'admonishing with blame' (νουθετικοὶ λόγοι, Xenoph. *Mem.* i. 2. 21, compare notes on *Eph.* vi. 4), and, as Meyer (compare De W.) rightly observes, points to the μετανοεῖτε of the evangelical message, while διδάσκ. lays

the foundation for the πιστεῦετε; so, inferentially, Theophyl., νουθεσία μὲν ἐπὶ τῆς πράξεως, διδασκαλία δὲ ἐπὶ δογματῶν. On the meaning of νουθετεῖν, which implies, primarily, correction by *word*, an appeal to the νοῦς (compare 1 Sam. iii. 12), and derivatively, correction by *act*, Judges viii. 16 (compare Plato, *Leg.* ix. p. 879), see Trench, *Synon.* § 32.

πάντα ἄνδρ.] Thrice repeated and emphatic; apparently not without allusion to the exclusiveness and Judaistic bias of the false teachers at Colossæ. The message was universal; it was addressed to every one, whether in every case it might be received or no: τί λέγετε; πάντα ἄνθρωπον; ναί, φησί, τοῦτο σπουδάζομεν. εἰ δὲ μὴ γένηται οὐδὲν πρὸς ἡμᾶς, Theoph.

ἐν πάσῃ σοφίᾳ] 'in all, i. e. in every form of wisdom;' see notes on *Eph.* i. 8: mode in which the διδάσκειν was carried out, μετὰ πάσης σοφίας, Chrys. (compare ch. iii. 16), or perhaps, more precisely, the characteristic element in which the διδασχὴ was always to be, and to which it was to be circumscribed. The meaning is thus really the same, but the manner in which it is expressed slightly different. The lines of demarcation between *sphere of action* (*Eph.* iv. 17), *accordance with* (*Ephes.* iv. 16), and *characterizing feature* (*Eph.* vi. 2), all more or less involving some notion of modality, are not always distinctly recognizable. The influence of the Aramaic ω in the various usages of ἐν in the N. T. is by no means inconsiderable.

ἵνα παραστήσωμεν] 'in order that we may present,' exactly as in ver. 22, with implied reference, not to a sacrifice, but to the final appearance of every man before God: 'en metam et scopum Pauli, atque

τέλειον ἐν Χριστῷ· ²⁹ εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

adeo omnium verbi ministrorum,' Davenant,— whose remarks on the propriety of the intention,— as coming from one who sat at the Council of Dort,— are not undeserving of perusal. The concluding words ἐν Χρ., as usual, define the sphere in which the τελειότης, 'l'ensemble de toutes les qualités naturelles au Chrétien' (Reuss, *Théol. Chrét.* Vol. II. p. 182), is to consist; compare notes on ch. iv. 12, and on *Eph.* iv. 13. The polemical antithesis which Chrys. here finds, οὐκ ἐν νόμῳ οὐδὲ ἐν ἀγγέλοις, owing to the continual recurrence of ἐν Χρ., is perhaps more than doubtful. The addition of Ἰησοῦ is rightly rejected by Tisch. with ABCD:FG; mss.; Claromanus; Clem., and Lat. ff.

29. εἰς ὃ] 'to which end;' the prep. with its usual and proper force denoting the object contemplated in the κοπιῶν; compare notes on *Gal.* ii. 8.

καὶ κοπιῶ] 'I also toil;' 'beside preaching with νοῦθεσία and διδασχά, I also sustain every form of κόπος (2 Cor. vi. 5) in the cause of the Gospel,' the καὶ contrasting (see notes on *Phil.* iv. 12) the κοπιῶν with the previous καταγγ. κ. τ. λ. The relapse into the first person has an individualizing force, and carries on the reader from the general and common labors of preaching the Gospel (ὃν ἡμεῖς καταγγ.), to the struggles of the individual preacher. On the meaning and derivation of κοπιῶ, see notes on 1 *Tim.* iv. 10.

ἀγωνιζόμενος] 'striving;' compare chap. iv. 12, 1 *Tim.* iv. 10 (*Lachm.*,— a doubtful reading, vi. 12), 2 *Tim.* iv. 7, and in a more special sense, 1 *Cor.* ix. 25. It is doubtful whether this is to be referred to an outward, or an inward ἀγών. The former is adopted by Chrys., Theoph., Davenant, al.; the latter by

Steig., Olsh., and most modern commentators. The use of κοπιῶ (see on *Tim.* l. c.) perhaps may seem to point to the older interpretation; the immediate context (ch. ii. 1), however, and the use of ἀγωνίζομαι in this Ep. (see ch. iv. 12, ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς) seem here rather more in favor of modern exegesis, unless indeed with Œcum. and De Wette we may not improbably admit both.

κατὰ τὴν ἐνέργειαν] 'according to His working which worketh in me;' measure of the apostle's spiritual κόπος (compare notes on *Eph.* i. 19), viz. not his own ἐνέργεια but, as the context seems to suggest, that of Christ; τὸν αὐτοῦ κόπον καὶ ἀγάπην τῷ Χριστῷ ἀνατιθεῖς, Œcum., who alone of the Greek commentators (Theod. silet) expressly refers the αὐτοῦ to Christ, the others apparently referring it to ὁ Θεός. On the construction of the verb ἐνεργ., see notes on *Gal.* ii. 8, v. 6, and on its meaning, notes on *Phil.* ii. 13. The passive interpretation 'quæ agitur, exercetur, perficitur' (Bull, *Exam. Cens.* II. 3), though lexically defensible, seems certainly at variance with St. Paul's regular use of the verb; see on *Phil.* l. c.


ἐν δυνάμει] 'in power,' i. e. powerfully; modal adjunct to ἐνεργουμένην. Though it seems arbitrary to restrict δύναμις to miraculous gifts (Michael.), it still seems equally so (with Meyer and Alf.) summarily to exclude it; compare *Gal.* iii. 5. The principal reference, as the singular suggests (contrast *Rom.* i. 4 and *Acts* ii. 22), seems certainly to inward operations; a secondary reference to outward manifestations of power seems, however, fairly admissible; 'quum res postulat, etiam miraculis,' Calvin, compare Olsh. *in loc.*

I am earnestly striving for you, that you may come to the full knowledge of Christ.

II. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκου ἀγῶνα


Let no one deceive you, but as you received Christ, walk in Him.

CHAPTER II. 1. γάρ] Description of the nature and objects of the struggle previously alluded to, introduced by the

γὰρ *argumentative* (not transitional, )

Syr. [probably not a different reading, see Schaaf, *Lex.* s. v.], and partially even Alf.), which confirms and illustrates, — not merely the foregoing word ἀγωνιζόμενος (Beng.), but the whole current of the verse: ‘meminerat in calce superioris capitis suorum laborum et certaminum, eorum nunc causam et materiam explicat,’ Just.

ἡλίκου ἀγῶνα] ‘how great a struggle;’ not ‘solicitudinem,’ Vulg., but ‘certamen,’

Clarom.,  Syr., ‘quantum colductor,’ Æth. The struggle, as the circumstances of the apostle’s captivity suggest, was primarily inward, — ‘intense and painful anxiety,’ Eadie (compare ch. iv. 12), yet not perhaps wholly without reference to the outward sufferings which he was enduring for them (ch. i. 24), and for all his converts. The qualitative adj. ἡλίκος (Hesychius ποταπός, μέγας, ὁποῖος; compare Donaldson, *Cratyl.* § 254), occurs only here and James iii. 5.

περὶ ὑμῶν] ‘for you.’ The reading is somewhat doubtful. *Lachm.* reads ὑπὲρ with ABCD²; 6 mss.; but as this might easily have come from ch. iv. 12 (compare ch. i. 24), it seems best with *Tisch.* to retain περὶ, which is found in D¹D³EFG KL, and the great majority of mss.: these prepositions are often interchanged. On the distinction between them, see *on Gal.* i. 4, and *on Phil.* i. 7.

καὶ τῶν ἐν Λαοδ.] The Christians in the neighboring city of Laodicea are mentioned with them, as possibly subjected to the same evil influences of heretical teaching. The rich (Rev. iii. 17), com-

mercial (compare Cicero, *Epist. Fam.* III. 5), city of Laodicea, formerly called Diospolis, afterwards Rhoas, and subsequently Laodicea, in honor of Laodice, wife of Antiochus II., was situated on the river Lycus, about eighteen English miles to the west of Colossæ, and about six miles south of Hierapolis, which latter city is not improbably hinted at in, καὶ ὅσοι κ. τ. λ.; see Wieseler, *Chronol.* p. 441 note. Close upon the probable date of this Epistle (A. D. 61 or 62), the city suffered severely from an earthquake, but was restored without any assistance from Rome; Tacit. *Ann.* XIV. 27, compare Strabo, *Geogr.* XII. 8. 16 (ed. Kramer): a place bearing the name of Eski-hissar is supposed to mark the site of this once important city. For further notices of Laodicea see Winer, *RWB.* s. v. Vol. II. p. 5, Pauly, *Real-Encycl.* Vol. IV. 1, p. 764, and Arundell, *Seven Churches*, p. 84 sq., ib. *Asia Minor*, Vol. II. p. 180 sq.

καὶ ὅσοι κ. τ. λ.] ‘and (in a word) as many as, etc. ;’ the καὶ probably annexing the general to the special (compare Matth. XXVI. 59, notes *on Eph.* i. 21, *Phil.* iv. 12, and Winer, *Gr.* § 53. 3, p. 388), and including, with perhaps a thought of Hierapolis (see above), all in those parts who had not seen the apostle. The ordinary principles of grammatical perspicuity seem distinctly to imply that the ὑμεῖς and the οἱ ἐν Λαοδ. belong to the general class καὶ ὅσοι κ. τ. λ., and consequently that the Colossians were not personally acquainted with the apostle. Recent attempts have been made either to refer the ὅσοι to a third and different set of persons to the Colossians and Laodiceans (Schulz. *Stud. u. Krit.* 1829, p. 538; so Theodoret and a schol. in *Matthæi*, p. 168), or to a portion only of those two Churches (Wiggers, *Stud. u.*

ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, ² ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν τὸ πλοῦτος τῆς πληροφο-

Krit. 1838, p. 176), but as all the words are, in fact, under the vinculum of a common preposition, and as αὐτῶν, if dissociated from ὑμῶν καὶ τῶν ἐν Λαοδ. (comp. Schulz), would leave the mention of these two former classes most aimless and unnatural, we seem justified in concluding with nearly all modern editors that the Colossians and those of Laodicea had *not* seen the apostle in the flesh; see the good note of Wieseler, *Chronol.* p. 440 sq., and Neander, *Planting*, Vol. I. p. 171 (Bohn).

The form ἑώρακαν adopted by *Lachm.*, *Tisch.* [with ABC (ἑορ.) D¹], is decidedly Alexandrian (see Winer, *Gr.* § 13. 2, p. 71), and probably the true reading. The 'sonstige Gebrauch Pauli' urged against it by Meyer is imaginary, as the third person plur. does not elsewhere occur in St. Paul's Epistles.

ἐν σαρκί seems naturally connected with the preceding πρόσωπόν μου (Vulg., Coptic, Æth.), not with ἑώρακαν (Syr., but not Philox., where the order is changed), forming with it one single idea. There is almost obviously here no implied antithesis to πνεύματι (δείκνυσιν ἐνταῦθα ὅτι ἑώρων συνεχῶς ἐν πν., Chrys., Theoph., compare ver. 5): the bodily countenance is not in opposition with 'the spiritual physiognomy,' Olsh., but seems a concrete touch added to enhance the nature of his struggle; it was not for those whom he personally knew and who personally knew him, but for those for whom his interest was purely spiritual and ministerial.

2. ἵνα παρακλ.] 'in order that their hearts may be comforted;' not 'may be strengthened,' 'inveniant robur,' Copt. [literally, but? if the derivative meaning 'consol. accipere' is not the most common, e. g. Psalm cxix. 52], De W., Alf,

al., — but 'consolentur' (consolationem accipiant), Vulg., ^{ⲓⲛⲁ ⲡⲁⲣⲀⲘⲘⲀⲤⲌⲤ} [consol. accipiant], Syr., 'gaudeant,' Æth., — the fuller meaning which, in passages of this nature, παρακ. always appears to bear in St. Paul's Epistles, and from which there does not here seem sufficient reason to depart (contr. Bisp., Alfrod): surely those exposed to the sad trial of erroneous teachings needed consolation; compare Davenant *in loc.* For example of παρακαλ. compare ch. iv. 8, Eph. vi. 22, and even 2 Thess. ii. 17, where the associated στηριξαι is not a repetition, but an amplification, of the preceding παρακαλέσαι. The final ἵνα is obviously dependent on ἀγῶνα ἔχω (comp. Chrys. ἀγ. ἔχω ἵνα τί γένηται), and introduces the aim of the struggle, — the consolation and spiritual union of those believers previously mentioned who had not seen the apostle in the flesh.

συμβιβασθέντες ἐν ἀγ.] 'they being knit together in love:' relapse to the logical subject by the common participial anacoluthon (Eph. iv. 2; see notes on Eph. i. 18, and on Phil. i. 30), the participle having its modal force, and defining the manner whereby, and circumstances under which, the παράκλησις was to take place; see Madvig, *Synt.* § 176. b. The verb συμβιβ. has not here its derivative sense, 'instructi,' Vulg., Copt., but its primary meaning of *aggregation*, 'knit together,' Auth. (comp. Syr.

^{ⲓⲛⲁ ⲡⲁⲣⲀⲘⲘⲀⲤⲌⲤ} [accedant], Æth., 'confirmetur'), as in ch. ii. 19, and Eph. iv. 16, where see notes. The reading -έντων (*Rec.*, with D³E²KL; al.) seems certainly only a grammatical emendation. Ἐν ἀγάπῃ, with the usual meaning of the preposition, denotes not the instru-

ρίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Χριστοῦ,

ment ('per caritatem,' Est.), but the sphere and element in which they were to be knit together, and is associated by means of the copulative καὶ (not 'etiam,' Beng.) with εἰς πᾶν κ. τ. λ. which defines the object of the union; see next note.

εἰς πᾶν τὸ πλοῦτος] 'unto all the richness;' prepositional member defining the object and purpose contemplated in the συμβίβασις, and closely connected with the preceding definition of the ethical sphere of the action; deep insight into the mystery of God is the object of the union in love. The connection with παρακληθῆ. (Baumg.-Crus.) mars the union of the prepositional members, and gains nothing in exegesis. The reading πάντα πλοῦτον, though fairly supported (Rec. with DEKL), seems clearly to have had a *paradiplomatic* origin (see Pref. to Gal. p. xvi), the τὰ being a clerical error for το, and πλοῦτον a corresponding correction. On this neuter form, see notes on Eph. i. 7,

τῆς πληροφορίας. τῆς συνέσε.] 'of the full assurance of the understanding;' not 'certo persuasæ intelligentiæ,' Davenant, a resolution of the gen. which is wholly unnecessary: compare notes on ch. i. 27. The word πληροφ. (1 Thess. i. 5, Heb. vi. 11, x. 22) denotes on the qualitative side (πλοῦτ., quantitative, De W.) the completeness of the persuasion which was to be associated with the σύνεσις, — which the σύνεσις was to have and to involve (gen. possess.), — and, as Olsh. observes, may denote that the σύνεσις was not to be merely outward, dependent on the intellect, but inward, resting on the testimony of the Spirit; compare Clem.-Rom. i. Cor. § 42. On the meaning of σύνεσις, see notes on ch. i. 9: that it is here *Christian σύνεσις*, clearly results from the context (Mey.).

εἰς ἐπίγνωσιν κ. τ. λ.] 'unto the full knowledge of the mystery of God, even

Christ;' prepositional member exactly parallel to the preceding εἰς πᾶν τὸ πλ. κ. τ. λ. The construction of the last three words is somewhat doubtful. Three connections present themselves; (α) 'the mystery of the God of Christ,' Huth., Mey., Χριστοῦ being the possessive gen. of relationship, etc.; see Scheuerl. *Synt.* § 16. 7, p. 123 sq., and comp. Eph. i. 17, and notes in loc.; (β) 'the mystery of God, even of Christ, Χρ.' being a gen. in simple apposition to, and more exactly defining Θεοῦ; so in effect, Hil., 'Deus Christus sacramentum est;' (γ) 'the mystery of God, even Christ:;' Χρ. being in apposition, not to Θεοῦ, but to μυστηρίου, and so forming a very close parallel to ch. i. 27. Of these (α) seems hopelessly hard and artificial; (β) though dogmatically true, seems here an unnecessary specification, and exegetically considered, much inferior to (γ), which stands in harmony with the preceding expression μυστηρίου ὅς ἐστι Χριστός (ch. i. 27), and has the indirect support of D, Clarom., Aug., Vig., and Æth., *zabenta Chrestos* [quod de Christo]. It seems singular that these words have not given rise to more discussion (South has a doctrinal sermon on the text, Vol. II. p. 174 sq.; but does not notice the readings), for (β), though in point of collocation somewhat doubtful, seems still, considered apart from the context, not indefensible; and at any rate is not to be disposed of by Meyer's summary 'entbehrt aller Paulinischen analogie.' We adopt (γ), however, on what seem *decided* exegetical grounds.

On the meaning and applications of μυστήριον, see notes on Ephes. v. 32, Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 89; and for the exact force of ἐπίγνωσις ('accurata cognitio') here apparently confirmed by the juxtaposition of the simple γνῶσις, ver. 3, see notes on Eph. i. 17.

³ ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως

2. τοῦ Θεοῦ Χριστοῦ] This passage deserves our attentive consideration. The reading of the text is that of B, Hil. (*Lach.*, *Tisch.* ed. 1, *Mey.*, *Huth.*, *Wordsw.*), and has every appearance of being the original reading, and that from which the many perplexing variations have arisen. The other principal readings are (a) τοῦ Θεοῦ, with *cursive* mss. 37. 67*. 71. 80*. 116 (*Griesb.*, *Scholz*, *Tisch.* ed. 2, 7), followed by Olsh., De W., Alf., and the majority of modern commentators: (b) τοῦ Θεοῦ ὃ ἐστὶν Χριστός, with D¹; Clarom. (*Æth.*, *quod de Christo*): (c) τοῦ Θεοῦ πατρὸς τοῦ Χριστοῦ with AC; al.; Vv.; and lastly, (d) τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χρ. with D²EKL; many mss. and Vv.; Theod., Dam., al. (*Rec.*). Now of these (a) is undoubtedly too weakly supported; (b) seems very like a gloss of the assumed true reading τοῦ Θεοῦ Χρ.; (c) and (d) still more expanded or explanatory readings. As all four may be so simply derived from the text, (a) by omission, the rest by gloss and expansion, we adopt, with considerable confidence, the reading of *Lachm.*, and we believe also, of *Tregelles*.

3. ἐν ᾧ] ‘in whom,’ relative sentence explaining the predication involved in the preceding apposition (μυστήρ. = Χριστοῦ), the relative having its *explanatory* force; see notes on ch. i. 25. To follow the reading of the text, and yet to refer ἐν ᾧ to the μυστήριον (*Mey.*), seems unusually perplexed, unless (with *Mey.*) we adopt the unsatisfactory construction (a), previously discussed. De Wette and *Mey.* urge the implied antithesis between μυστ. and ἀπόκρ., but to this it may be said, — first, that what is applicable to μυστ. is equally so to that to which it is equivalent (comp. *Bisp.*); secondly, that the secondary predicate ἀπόκρυφοί (see below) logically elucidates the equivalence of Χριστός with the μυστήριον, but would seem otiose if only added to enhance the nature of the μυστήριον or the ἐπίγνωσις thereof: compare *Waterl. Christ's Div.* Sermon VII. Vol. II. p. 156. εἰσὶν πάντες κ. τ. λ.] ‘are all the treasures of wisdom and knowledge hidden;’ not ‘the secret treasures, etc.,’ *Mey.*, Alf., which obscures the secondary predication of manner, and in fact confounds it with the usual ‘attributive’ construction (*Krüg.*, *Sprachl.* § 50. 8). The position of the substantive verb and the order of the

words seem to show that ἀπόκρυφοί is not to be joined with εἰσὶν as a direct predication (*Syr.*, *Copt.*, De W., al.), but that it is subjoined to it (*Vulgate*, *Æth.*) as the predication of manner, and is in fact equivalent to an adverb, the most distinct type of the secondary predicate; see especially *Donaldson*, *Cratyl.* § 304, and comp. *Müller*, *Kleine Schrift.* Vol. I. p. 310 (*Donalds.*), who has the credit of first introducing this necessary distinction between ‘*adjectiva attributa, predicata, and apposita*;’ see also *Donaldson*, *Gr.* § 436–447. It will be seen that the translation of *Mey.* and Alf., and especially the explanations based upon it, are unsatisfactory from not having observed these important distinctions.

Exegetically considered, the expression seems to convey that all treasures of wisdom and knowledge are in Christ, and are *hiddenly* so, ‘quo verbo innuitur, quod pretiosum et magnificum est in Christo non promittere, aut protinus in oculos incurrere hominum carnalium, sed ita latere ut conspiciatur tantummodo ab illis quibus Deus oculos dedit aquilinos, id est, spirituales ad vivendum,’ *Davenant*; ὥστε παρ’ αὐτοῦ δεῖ πάντα αἰτεῖν, *Chrysostom.* There is thus no need with *Bähr* and

ἀπόκριφοι. ⁴ τοῦτο δὲ λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν
πιθανολογίᾳ. ⁵ εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι

others to modify the simple meaning of the adjective.

σοφίας καὶ γνώσεως] The exact distinction between these words is not perhaps very easy to substantiate. We can hardly say that 'σοφία res credendas, γνώσις res agendas complectitur' (Davenant), but rather the contrary. It would seem, as in σοφία and φρόνησις (see notes on *Éph.* i. 9), that σοφία is the more general, 'wisdom,' in its completest sense, κοινῶς ἀπάντων μάθησις, Suid., γνώσις the more restricted and special, 'knowledge,' as contrasted with the results and applications of it; see Neander, *Planting*, Vol. I. p. 139 (Bohn), Delitzsch, *Bibl. Psychol.* iv. 7, p. 166, and, on the meaning of 'wisdom,' comp. Taylor (H.), *Notes from Life*, p. 95.

4. τοῦτο δὲ λέγω] 'Now this I say;' transition, by means of the δὲ μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165; omitted by *Lachm.* with A¹ (apparently), B; Ambrosiast.), to the warnings which, with some intermixture of exhortation and doctrinal statements, pervade the chapter. The τοῦτο seems clearly to refer not merely to ver. 3, but to the whole introductory paragraph, ver. 1-3.

παραλογίζηται] 'may deceive;' only here and James i. 22, though not uncommon in the LXX, e. g. Josh. ix. 22, 1 Sam. xii. 28, 2 Sam. xxi. 5, al. The verb παραλογ. is of common occurrence in later Greek, and properly denotes 'to deceive,' either by false reckoning (Demosth. *Aphob.* i. p. 822), or false reasoning (Isocr. p. 420 c), and thence generally, ἀπατᾶν, ψεύσασθαι (Hesych.); comp. Arrian, *Épict.* II. 20, ἐξαπατᾶσιν ὑμᾶς καὶ παραλογίζονται, and examples in *Elsner, Obs.* Vol. II. p. 261, *Loesn. Obs.* p. 335.

ἐν πιθανολογίᾳ] 'with enticing speech;' compare 1 Cor. ii. 4, ἐν πειθοῖς

σοφίας λόγοις, the prep. ἐν having that species of instrumental force in which the object is conceived as existing in the means; comp. Jelf, *Gr.* § 622. 3. The subst. occurs in Plato, *Theat.* p. 162 E; and the verb in Aristot. *Eth. Nic.* I. 1, but with a more special and technical reference to probability as opposed to demonstration or to mathematical certainty.

5. εἰ γὰρ καὶ κ. τ. λ.] 'for if I am absent verily in the flesh;' reason for the foregoing warning, founded on the fact of his spiritual presence with them; εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλ' ὅμως οἶδα τοὺς ἀπατεῶνας, Chrys. The καὶ does not belong, strictly considered, to the εἰ (compare Raphael *in loc.*), but to σαρκί, on which it throws a slight emphasis, contrasting it with the following πνεύματι: see notes on *Phil.* ii. 17. The dative σαρκί is the dat. 'of reference,' and, with the regular limiting power of that case, marks that to which the ἀπουσία was restricted; see notes on *Gal.* i. 22.

ἀλλὰ] 'yet on the contrary,' 'nevertheless;' the hypothetical protasis being followed by ἀλλὰ at the commencement of the apodosis; see examples in Hartung, *Partik.* ἀλλά, 2. 8, Vol. II p. 40. In such cases, which are not uncommon, the ἀλλὰ preserves its primary and proper force; 'per istam particulam quasi transitus ad rem novam significatur quæ ei, quæ membro orationis conditionali erat declarata, jam opponatur,' Klotz, *Devar.* Vol. II. p. 93.

τῷ πνεύματι] 'in the spirit;' dative exactly similar to τῇ σαρκί. It need scarcely be said that this is St. Paul's human spirit (*Beck, Seelenl.* II. 11, p. 29 sq.), not any influence of the Holy Spirit, Pseud-Ambr. (compare Grot.; Daven. unites both), which would here violate the obvious antithesis. The deduction of Wig-

σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα

gers (*Stud. u. Krit.* 1838, p. 181) from this passage and especially from the use of ἔπειμι, that there had been a previous παρουσία with the Col. on the part of St. Paul, is rightly rejected by De Wette and Meyer: the verb itself simply implies absence without any reference to a previous presence; the accessory thought is supplied by the context. Contrast the other instances in the N. T., 1 Cor. v. 3, 2 Cor. x. 1, 11, xiii. 2, 10, Phil. i. 27, in all of which παρέμι is distinctly expressed.

σὺν ὑμῖν] ‘with you;’ ‘joined with you,’ in a true and close union; compare Gal. iii. 9, where see remarks on the difference between σὺν and μετά: compare on Eph. vi. 23. χαίρων καὶ βλέπων κ. τ. λ.] ‘rejoicing (with you), and seeing your order;’ modal and circumstantial clause defining the feelings with which he was present, and the accessory circumstances. There is some difficulty in the union of these two participles. After rejecting all untenable assumptions, of an ἐν διὰ δυοῖν (‘gaudeo dum video,’ Wolf), — a zeugmatic construction of the accusative with both verbs (‘mit Freuden sehend,’ De Wette), — a trajection (‘seeing, etc., and rejoicing,’ see Winer, *Gram.* § 54. 4, p. 417 note), — a causal use of καὶ (‘gaudens quia cerno,’ Daven., compare Syr.

ܐܘܢܐ?), etc., we have three plausible interpretations, (α) ‘rejoicing, to wit, seeing,’ etc., καὶ being used purely explicatively, Olsh., Winer, 2, l. c.; (β) ‘rejoicing (thereat), i. e. at being with you in spirit, and seeing, etc.,’ the subject of the χαίρειν being deduced from the words immediately preceding, and the καὶ being simply copulative; so Meyer, and after him Eadie and Alf.; (γ) ‘rejoicing (about you) and seeing,’ ἐφ’ ὑμῖν being suggested by the preceding σὺν ὑμῖν, Winer 1, l. c., Fritz. *Rom.* Vol. II. p. 425

note. Of these (α) seems hard and artificial; (β) imports a somewhat alien thought, for surely it was the state of the Colossians, rather than the being with them in spirit, that made the apostle rejoice; (γ) preserves the practical connection of χαίρ. with the latter part of the sentence, but assumes an ellipse which the context does not very readily supply. It seems best then (δ) so far to modify (γ) as to assume a continuation of σὺν ὑμῖν; the modal χαίρων expressing the apostle’s general feeling of joyful sympathy (suggested by the state in which he found them), while the circumstantial βλέπων κ. τ. λ. adds a more special, and, in fact, explanatory accessory: for this use of καὶ (special after general), comp. notes on Eph. v. 18, and on Phil. iv. 12. τάξιν] ‘order,’ i. e. ‘orderly state and conduct;’ τὴν τάξιν, τὴν εὐταξίαν φησί, Chrys.; specification of their state outwardly considered in reference to church-fellowship, and to the attention and obedience of the good soldier of Christ: ὡς γὰρ ἐπὶ παρατάξεως ἡ εὐταξία τὴν φάλαγγα στερεὰν καθίστησιν οὕτω καὶ ἐπὶ τῆς ἐκκλησίας, ὅταν εὐταξία ᾖ, τῆς ἀγάπης πάντα καθιστώσῃς καὶ μὴ ὄντων σχισμάτων, τότε καὶ τὸ στερέωμα γίνεται, Theoph. The allusion may be to a well organized body politic (Meyer, Alford; compare Demosth. *de Rhod. Lib.* p. 200) or, perhaps more probably, in accordance with the apostle’s metaphors elsewhere (Eph. vi. 11 sq.) to military service; see Wolf *in loc.*

στέρωμα] ‘solid foundation,’ ‘firm attitude,’ καθάπερ πρὸς στρατιώτας εὐτακτῶς ἐστῶτας καὶ βεβαίως, Chrys.; specification of their state inwardly considered: not ‘firmitas,’ Syr., Æth. [both which languages have another word more exactly answering to the concrete], followed by Huther, De Wette, al., but, ‘fundamentum,’ Vulg., ‘firmamentum,’ Copt. — there being no

τῆς εἰς Χριστὸν πίστεως ὑμῶν. ⁶ Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ⁷ ἐρρίζωμένοι καὶ

lexical ground for regarding the more concrete στερέωμα ('effect of the verb as a *concretum*,' Butt. *Gr.* § 119. 7; nearly = part. in -μενον) as identical in meaning with the purely abstract στερεότης. The word (an ἄπ. λεγόμε. in the N. T.; compare 1 Pet. v. 9, Acts xvi. 5) occurs frequently in the LXX, and nearly always in its proper sense, though occasionally showing the tendency of later Greek in a partial approximation to the verbal in -σις; comp. Esth. ix. 29. The gen. may be a gen. of *apposition* (comp. notes on Eph. vi. 14), but seems more naturally a gen. *subjecti* referable to the general category of the possessive genitive. On the construction of πιστ. with εἰς, see notes on 1 Tim. i. 16, and Reuss, *Théol. Chrét.* iv. 14, Vol. II. p. 129.

After these words we have no reason for doubting that the Church of Colossæ, though tied by heretical teaching, was substantially sound in the faith.

6. ὡς οὖν παρελάβετε] 'As then ye received:' exhortation founded on the words of blended warning and encouragement in the two preceding verses, οὖν having its common *retrospective* and *collective* force ('ad ea quæ antea reverâ posita sunt lectorem revocat,' Klotz), and thus answering better to 'then,' Peile, than 'therefore,' Alf.: see Klotz, *Devar.* Vol. II. p. 717, compare Donaldson, *Gr.* § 604. On ὡς see notes on Tit. i. 5. The παρελάβετε can hardly be 'from me,' Alf. (see on ver. 1); but, from Epaphras (ch. i. 7) and your first teachers in Christianity. Though the reference seems mainly to reception by teaching (compare ἐδιδάχθητε, ver. 7); the object is so emphatically specified; τὸν Χρ. Ἰησ. τὸν Κύρ., as apparently to require a more inclusive meaning; they received not merely the ἀκήρατον διδασκαλίαν (Theod.), the 'doctrinam Christi'

(Daven.), but Christ *Himself*, in Himself the sum and substance of all teaching (Olsh., Bisp.); compare Ephes. iv. 20, and notes *in loc.*

τὸν Κύριον] 'THE LORD;' not without emphasis; yet not so much as 'for your Lord,' Alf., after Huth. and Mey.,—an interpretation which, independently of grammatical difficulties (Κύριον 2 Cor. iv. 5, not τὸν Κύρ., see Middleton, *Gr. Art.* III. 3. 4), would make παραλαβεῖν imply rather the recognition of a principle of doctrine, than the spiritual reception of the personal Lord. The title, as both the position and article show, is plainly emphatic,—it marks Him as Lord of all, above all Principality and Power (Eph. i. 20), the Creator of men and *angels* (Col. i. 16), but cannot be safely regarded as forming a tertiary predication; compare Donalds. *Cratyl.* § 305.

ἐν αὐτῷ περιπατεῖτε] 'walk in Him,' as the sphere and element of your Christian course. Christ is not here represented as an ὁδός (ἡ προσάγουσα εἰς τὸν Πατέρα, Chrys.), but as an ensphering 'Lebens-Element' (Mey.), to which the περιπατεῖν, *i. e.* life and all its principles and developments, was to be circumscribed; compare Gal. ii. 20, Phil. i. 20. For a practical sermon on this text, see Farindon, *Sermon xxxii.* Vol. II. p. 165 (Lond. 1849).

7. ἐρρίζωμένοι καὶ ἐποικοδομούμενοι] 'having been rooted and being built up in Him;' modal definitions appended to the preceding περιπατεῖν; the first under the image of a root-fast tree (hence the *perf.* part.), the second under that of a continually uprising building (hence the *pres.* part.) marking the stable growth and organic solidity of those who truly walk in Christ. The ἐν αὐτῷ is attached to both: Christ, as Mey.

καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

7. ἐν αὐτῇ] So *Rec.*, *Lachm.*, and now *Tisch.* (ed. 7) with BD³EKL; great mass of mss.; *Vulg.* (*Clarom.*, 'in illo,' as also D¹; mss.; and perhaps some Vv., the inflexions of which often leave it uncertain whether ἐν αὐτῇ or ἐν αὐτῷ was in the original); *Chrys.*, *Theod.*, al., and *Lat. Ff.* The two words were omitted by *Tisch.* (ed. 2) with AC; 15 mss.; *Am. Tol.* (certainly not *Copt.*, as *Tisch.*, *Alf.*); *Archel.*, al., — but are now rightly restored. The authority for their omission seems clearly insufficient, especially when such an omission might so easily have been suggested by the difficulty of the construction.

observes, is both the ground in which the root is held (*Eph.* iii. 17), and the solid foundation on which (1 *Cor.* iii. 11) the building is raised, — the prep. ἐν (not ἐπ' αὐτῷ, *Eph.* ii. 20) being studiously continued to enhance the idea ἐν Χριστῷ that pervades the passage; comp. *Eph.* ii. 21, 22. The accessory idea of the foundation is admirably conveyed by the ἐπι in the compound verb; comp. 1 *Cor.* iii. 12, *Eph.* ii. 20. In a passage of such force and perspicuity we need not pause on the slight mixture or discordance of metaphors; it would be difficult indeed to imagine such fruitful and suggestive thoughts conveyed in so few words.

καὶ βεβαιούμ. τῇ πίστει.] 'and being established in your faith;' the idea (τὸ βέβαιον) involved in the preceding participles being still more clearly brought out, — and, as the nature of the case requires, in the present tense. The dat. τῇ πίστει is not the instrumental dat. (*Mey.*), but the dat. 'of reference to' (*De Wette*), faith being naturally regarded as the principle which needed βεβαίωσιν, and to which it might most appropriately be restricted: see notes on *Gal.* i. 22. The prep. ἐν is inserted before πίστει in *Rec.* [with ACD³EKL], but is apparently rightly rejected by *Lachm.* and *Tisch.*, though only with BD¹; 4 mss.; *Vulg.*, — the probability of an insertion being very great.

καθὼς ἐδιδάχθη.] 'even as ye were taught;' scil. to become firmly estab-

lished in faith: this they might have been taught by *Eph.* i. 7) or by some of their early instructors.

περισσ. ἐν αὐτῇ κ. τ. λ.] 'abounding in it with thanksgiving:' participial clause subordinate to βεβαιούμ., mainly reiterating with a quantitative, what had been previously expressed with a qualitative reference. Of the two prepositional adjuncts, the first ἐν αὐτῇ is united closely with περισσ., specifying the element and item in which the increase takes place (equivalent to *abundare* with an abl.; see notes on *Phil.* i. 9), the second as the field of operation in which (*Alf.*), or perhaps rather the accompaniment with which (σὺν εὐχαρ., *Cicum.*), the περισσ. ἐν πίστει was associated and, as it were, environed; compare *Luke* xiv. 31, *Ephes.* vi. 16, 1 *Cor.* iv. 21, in which the gradual transition from the more distinct idea of *environment* to the less defined idea of *accompaniment* may be easily traced; see *Green*, *Gr.* p. 289, and notes on ch. iv. 2.

8. βλέπετε μή τις κ.τ.λ.] 'Take heed lest there shall be any one that maketh you his booty,' — you as well as the others that have been led away; ὑμᾶς, as the order suggests, being slightly emphatic: see critical note. The cautionary imper. βλέπετε is found in at least six combinations in the N. T.; (a) with a simple accus., *Mark* iv. 24, *Phil.* iii. 2; (b) with ἀπὸ and a gen., *Mark* viii. 15, xii. 38; (c) with πᾶς and the indic., *Luke*

Let not worldly wisdom lead you away from Him who is the Head of all, who has quickened you, and forgiven you, and triumphed over all the powers of evil.

8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν

8. ὑμᾶς ἔσται] It is curious that apparently no critical editor except Wetst. (and recently *Tisch.* ed. 7) has noticed the doubtful order of these two words. *Tischener* (ed. 2) silently adopted ἔσται ὑμᾶς with ACDE (*Lachmann*), but has now (ed. 7) rightly reversed the position of the words. The order of the text is that of BKL; all mss.; Chr., Theod., al., — and is apparently to be preferred as the less obvious order; so *Rec.* and *Scholz.*

viii. 18, 1 Cor. iii. 10; (*d*) with ἵνα and the subj., 1 Cor. xvi. 10; (*e*) with μή and the subjunctive, — the prevailing construction, Matth. xxiv. 4, Gal. v. 15, al.; (*f*) with μή and the future, only here and Heb. iii. 12. The last construction is adopted in the present case as implying the fear that the case contemplated will really occur, ‘ne futurus sit qui,’ etc.; see Winer, *Gr.* § 56. 2, p. 446, Hartung, *Partik. μή*, 5. 6, Vol. II. p. 140, and compare Herm. Soph. *Elect.* 992. Numerous examples of μή in different constructions after ὅρα κ. τ. λ. will be found in Gayler, *Partik. Neg.* p. 316 sq. σὺ λαγωγῶν] ‘bearing away as a booty;’ an ἄπ. λεγόμεν. in the N. T., found only in later Greek, both directly with an accus. *personæ*, e. g. παρθένον, Heliod. *Eth.* x. 35, and, in a more derivative sense, with an accus. *rei*, e. g. ὄλκον, Aristen. *Ep.* II. 22. There seems no reason for diluting ὑμᾶς (συλαγωγῶν τὸν νοῦν, Theoph.) or adopting the weaker force of the verb (ἀποσυλῶν τὴν πίστιν, Theod.): the false teachers sought to lead them away captive, body and mind; the former by ritualistic restrictions (verse 16), the latter by heretical teaching (verse 18). On the use of the art. after the indef. τις, see notes on Gal. i. 7.

διὰ τῆς φιλοσ. κ. τ. λ.] ‘by means of philosophy and vain deceit,’ i. e. a philosophy that is essentially and intrinsically so, the absence of both prep. and article before κενῆς ἀπάτης showing that it belongs to the same category as the foregoing

φιλοσοφία, and forms with it a joint idea; ἐπειδὴ δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας προσέθηκε, καὶ κενῆς ἄπ., Chrys.: see Winer, *Gram.* § 19. 4, p. 116. Such φιλοσοφία was but a κενὴ ἀπάτη, an empty, puffed-out [comp. Benfey, *Wurzellex.* Vol. II. p. 165] system of deceit and error; compare Eph. v. 6. The term φιλοσοφία in this passage has been abundantly discussed. There seems no sufficient reason for referring it, on the one hand, to Grecian philosophy, whether Epicurean (Clem.-Alex. *Strom.* I. 11 (50), Vol. I. p. 346, ed. Pott.), Stoic and Platonic (Tertull. *Præser.* § 7), or Pythagorean (Grot.), or on the other, to the ‘religio Judaica’ (Kypke, *Obs.* Vol. II. p. 322; so Loesner and Krebs), — but, as the associated terms and the general contrast seem to suggest, to that hybrid theosophy of Jewish birth and Oriental affinities (τῆς φιλοσ., — the popular, current, philos. of the day), which would be likely to have taken nowhere firmer root than among the speculative and mystery-loving Phrygians of the first century; see Neander, *Planting*, Vol. I. p. 321 sq. (Bohn), and the good note of Wordsw. on this verse.

In estimating the errors combated in St. Paul’s Epistles which were allied with Judaism, it becomes very necessary to distinguish between, (*a*) Pharisaical Judaism, such as that opposed in the Epistle to the Galatians; (*b*) Christianity tinged with Jewish usages and speculations as condemned in the Pastoral Epistles, — not heresy proper, but an adulterated Chris-

παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν, ⁹ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς

tianity (see notes on 1 Tim. i. 4), which afterwards merged into (c) speculative and heretical Judaism, as noticed in this Epistle; perhaps of a more decided Cabalistic origin, and associated more intimately with the various forms of Oriental theosophy: see Neander, *l. c.*, Röhle, *Anfänge*, p. 320 sq., Burton, *Lectures*, III. Vol. I. p. 76 (ed. 2), Reuss, *Théol. Chrét.* VI. 13, Vol. II. p. 642 sq.

κατὰ τὴν παράδ. τῶν ἀνθ.] ‘according to the tradition of men;’ modal predication attached, not to τῆς φιλοσοφίας, κ. τ. λ. (a construction in a high degree grammatically doubtful), but to the part. συλαγωγῶν, defining, first positively and then negatively, the characteristics of the συλαγωγία. Philosophy was the ‘causa medians,’ παράδ. τῶν ἀνθ. the ‘norma’ and ‘modus agendi.’ The gen. τῶν ἀνθ. is apparently that of the *origini* (Hartung, *Cusus*, p. 23), the παράδοσις took its rise from, and was received from, men; compare Gal. i. 12, 2 Thess. iii. 6. Meyer presses the art. τῶν ἀνθ. (‘τῶν markt die Kategorie, die ‘traditio humana’ als solche der Offenbarung entgegengesetzt’), but apparently unduly: the article is probably only introduced on the regular principle of correlation; see Middleton, *Gr. Art.* III. 3. 6, p. 48 (ed. Rose).

κατὰ τὰ στοιχ. κ. τ. λ.] ‘according to the rudiments of the world;’ second modal predication parallel to the foregoing. The antithesis οὐ κατὰ Χρ. seems clearly to show that this expression here includes all rudimental religious teaching of non-Christian character, whether heathen or Jewish, or a commixture of both,—the first element possibly slightly predominating in thought here, the second in ver. 20. On the various meanings assigned to this difficult expression, see notes on Gal. iv. 3.

κατὰ Χριστόν] ‘according to Christ;’ clearly not, as Grot., Corn. a Lap., ‘secundum doctrinam Christi,’ but ‘secundum Christum,’ ὡς τοῦ Χριστοῦ χωρίζοντας, Theod. (compare Chrys.): Christ Himself, the personal Christ, was the substance, end, and *norma* of all evangelical teaching. A good lecture on the ‘ten points of faith’ is based on this text by Cyr.-Hieros. *Catech.* IV.

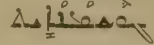
9. ὅτι ἐν αὐτῷ] ‘because in Him;’ reason for the implied exclusion of all other teaching except that κατὰ Χριστόν, ἐν αὐτῷ being prominent and emphatic, and standing in close connection with the preceding Χριστόν, ‘in Him, and in none other than Him.’ Mill and Griesb., by placing a period after Χρ. would seem rather to imply a reference to βλέπετε (compare Huth.), to which, however, the emphatic ἐν αὐτῷ seems decidedly opposed.

κατοικεῖ] ‘doth dwell,’—now and evermore: observe both the tense and the compound form. The former points to the present, continuing κατοίκησις of the Godhead in the glorified son of God (compare Hofmann, *Schriftb.* Vol. II. 1, p. 24); the latter to the permanent indwelling, the κατοικία, not παροικία, of the πλήρωμα θεότητος, compare Deyling, *Obs.* IV. 1, Vol. IV. p. 591, and see notes on ch. i. 19, and on Eph. iii. 17.

πᾶν τὸ πλήρ.] ‘all the fulness of the Godhead,’ all the exhaustless perfections of the essential being of God: not without emphasis; ἐν ἡμῖν μὲν γὰρ ἀπαρχὴ καὶ ἀρραβὼν θεότητος κατοικεῖ, ἐν Χρ. δὲ πᾶν τὸ πλήρ. τῆς θεότητος, Athan.: see notes on ch. i. 19, where the meaning of πλήρωμα in this connection is briefly investigated. Any reference to the Church (Theod., but with some hesitation) is here wholly out of the question. It is only necessary to add that θεότης must

θεότητος σωματικῶς, ¹⁰ καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν

not be confounded with *θειότης* (Rom. i. 20), as Copt., Syr., Æth., and, what is more to be wondered at, Vulg., which has certainly two distinct words: the former is *Deitas*, 'die Gottheit,' 'statum [essentiam] ejus qui sit Deus,' August. *Civ. Dei*, vii. 1, and points to the nature of God on the side of the actual *essentia* (τὸ εἶναι Θεόν); the latter 'divinitas,' 'die Göttlichkeit,' 'conditionem ejus qui sit θεός,' and points to the divine nature on the side of its *qualitas* (τὸ εἶναι θεῖον); see Fritz. *Rom.* i. 20, Vol. i. p. 62. The real difficulty of the verse is in the next word.

σωματικῶς] 'in bodily fashion,'  [corporaliter], Syr., 'corporaliter,' Vulg. The meanings assigned to this word are very numerous. If we follow the plain lexical meaning of the word, and the true qualitative force of the termination -ικος ('like what?' Donaldson, *Cratyl.* § 254), we must certainly decide that it signifies neither ἀληθῶς, sc. οὐ τοπικῶς ἢ σκιατικῶς, 'vere, non umbratice' (August., compare Hammond 2), — ὅλως, 'totaliter,' (Capell.). — οὐσιωδῶς sc. οὐ σχετικῶς, essentialiter, non relative' (Œcum., Usteri, *Lehrb.* p. 308), — nor even ὑποστατικῶς, 'personaliter' (compare Cyr.-Alex. *adv. Nest.* i. 8, p. 28), but — with reference, not so much to that which indwells, as to that which is dwelt in (Hofmann, *Schriftb.* Vol. II. 1, p. 25), — 'bodily wise,' 'in bodily fashion,' in the once mortal, and now glorified, body of Christ; comp. Phil. iii. 21.

The πλήρωμα θεότητος, which once dwelt οὐ κατὰ σωματικὸν εἶδος in the Λόγος ἄσαρκος, now dwells forevermore σωματικῶς (Chrys. calls attention to the precision of the language; μὴ νομίσης Θεὸν συγκεκλεισθαι, ὡς ἐν σώματι) in the Λόγος ἔνσαρκος: compare Meyer *in loc.*, and Hofmann *Schriftb.* l. c. So De Wette, Eadie, Alford, and most mod-

ern commentators, and anciently Æthiopic, 'in carne s. corpore hominis,' and apparently Athanasius *contr. Arian.* III. 8, *de Susc. Hum.* Vol. I. p. 60, Damasc. *Orthod. Fid.* III. 6, except that the reference is perhaps not sufficiently extended to the present glorified body of our Redeemer: see the copious ref. in Suicer, *Thesaur.* s. v. Vol. II. p. 1216, and compare Wordsw. *in loc.*

10. καὶ ἐστε κ. τ. λ.] 'and (because) ye are in him filled full;' not exactly, 'ye are made full in Him' (Eadie), but, as the position of ἐστε and the order of the words seem to require, 'ye are in Him made full,' — there being in fact a double predication, 'ye are united with Christ (do not then seek help of subordinate power), yea and filled with all His plenitude (and so can need nothing supplementary).' There is no necessity to supply any definite genitive, τῆς θεότητος (Theoph.), τοῦ πληρ. τῆς δεότ. (De W.), τῆς ζωῆς (Olsh.): all wherewith Christ is full, all His gifts, and graces, and communicable perfections, are included in the πλήρωσις; compare the somewhat parallel text Eph. iii. 19, and see notes *in loc.* Grotius and a few others regard ἐστε as an imper. parallel to βλέπετε, but are rightly opposed by all modern commentators.

ὅς ἐστιν κ. τ. λ.] 'who is, i. e. seeing He is, the head of all (every) Principality and Power,' the ὅς having a slight explanatory force (see notes on ch. i. 25, and on 1 Tim. ii. 4), and tacitly evincing the folly of seeking a πλήρωσις from any subordinate source, or by any ceremonial agency (compare verse 11). The reading is somewhat doubtful: *Lachm.* reads ὁ with BDEFG; Clarom., al., and encloses καὶ — ἐν αὐτῷ in a parenthesis, but as the neuter relative would seem to have arisen from a mistaken ref. of ἐν αὐτῷ to πληρ., we seem justified in retaining ὁς with AC KL; nearly all mss.; Chrys., Theod.,

ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ¹¹ ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός,

al., followed by *Rec.* and *Tisch.* On the use of the abstract terms ἀρχὴ and ἐξουσία to denote orders of heavenly Intelligences, see notes and ref. on *Eph.* i. 21, and Suicer, *Thesaur.* s. v. ἄγγελος, Vol. i. p. 30-48.

11. ἐν ᾧ] ‘in whom,’ i. e. ‘seeing that in Him,’ not ‘per quem,’ Schoettg., ἐν ᾧ being exactly parallel with ἐν αὐτῷ (ver. 10), and the use of the relative similar to that of ὅς in the foregoing clause: all that the believer can receive in spiritual blessings is already given to him in Christ (Olsh.).

καὶ περιετμήθητε] ‘ye were also circumcised,’ viz. at your conversion and baptism, ‘quum primum facti estis Christiani,’ Schoettg.: not ‘in whom too, ye, etc.,’ Eadie, which tends to separate καὶ from the verb on which it throws emphasis. The Colossians seem to have been exposed to the influence of two fundamental errors; first, the belief that they were under the influence, or at any rate needed the assistance, of intermediate intelligences; secondly, the persuasion that circumcision, the symbol of purification appointed by God, must still be necessary. Both are in fact met by the single clause καὶ ἔστε — πεπληρ. (see above); this, however, is further expanded in two explanatory relational clauses, ὅς ἔστιν, κ. τ. λ. being directed against the first error, ἐν ᾧ καὶ κ. τ. λ. against the second; see Hofmann, *Schriftb.* Vol. II. 2, p. 153.

ἀχειροποιήτῳ] ‘not hand-wrought;’ they were indeed circumcised — in a spiritual and antitypical manner, as the two characterizing definitions which follow still more clearly show. The epithet ἀχειρ. puts in obvious contrast the spiritual περιτομῇ [Baptism, see below] with the legal, typical, περιτομῇ χειροποίητος, performed outwardly ἐν σαρκί, *Eph.* ii. 11. Sev-

eral references to a spiritual circumcision will be found in Schoettg. *Hor.* Vol. I. p. 815; compare *Deut.* x. 16, xxx. 6, al. The form ἀχειροπ. occurs again *Mark* xiv. 58 (in expressed contrast), and *2 Cor.* v. 1.

ἐν τῇ ἀπεκδύσει κ. τ. λ.] ‘in the putting off of the body of the flesh;’ not ‘by means of etc.,’ Mey., the prep. ἐν not having any quasi-instrumental force, but simply specifying that in which the περιτομῇ consisted (De W.), the external act in which it took place; compare notes on ver. 7, and Winer, *Gr.* § 48. a, p. 345. In all such cases the real use of the preposition is local, but the application ethical. The σῶμα τῆς σαρκός has been somewhat differently explained. Grammatically considered, the expression is exactly the same as in ch. i. 22; σαρκός is the gen. of the material or specifying element (see notes), but its meaning and application are necessarily different. There it was the material σὰρξ of the Redeemer without any ethical significance; here it is the material σὰρξ, quâ the seat of sinful motions, practically synonymous with the more generic σῶμα ἁμαρτίας (*Rom.* vi. 6), and designedly used in this place to keep up the antithetical allusion to legal circumcision: the περιτ. χειροπ. consisted in the ἀπέκδυσις and περιτομῇ of a part (*Exod.* iv. 25), the περιτ. Χριστοῦ in the ἀπέκδυσις of the whole σῶμα τῆς σαρκός; see Hofmann, *Schriftb.* Vol. II. 2, p. 154, and Wordsw. *in loc.*, who pertinently cites the good doctrinal comments of Hilary, *de Trin.* ix. 7.

It is somewhat perverse in Müller, *Doctr. of Sin*, Vol. I. p. 359 (Transl.), p. 455 (Germ.), to save his general interpretation of σὰρξ by here giving to σῶμα a figurative meaning (‘massa,’ Calv., al.), which, even if lexically admissible, is obviously out of

ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν τῷ βαπτί-

harmony with the concrete references (συνταφέντες, συνηγέρθητε) in the context. No writer has more ably vindicated the prevailing meaning of σὰρξ (see notes on Gal. v. 5), but that there are some passages in the N. T. in which σὰρξ has a reference to *sensationalism* generally, to weakness, fleshliness, and sinful motions cannot safely be denied; comp. with this expression, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνδρ. κ. τ. λ. ch. iii. 9, and see especially the excellent article of Tholuck in *Stud. u. Krit.* for 1855, p. 488-492. The reading of *Rec.*, σώμ. τῶν ἁμαρτ. τῆς σ. with D²D³E²KL, is rightly rejected by *Tischener* and most modern critics.

ἐν τῇ περιτ. τοῦ Χρ.] 'in the circumcision of Christ,' communicated by, and appertaining unto, Christ; second characterizing definition parallel to ἐν τῇ ἀπεκ. κ. τ. λ. specifying more exactly the nature of the περιτομῆ ἀχειροποίητος. Χριστοῦ is not exactly a gen. auctoris (ὁ Χριστὸς περιτέμνει ἐν τῷ βαπτίσματι, Theophyl.), but of the origin, or perhaps still more exactly, the originating cause (see Hartung, *Casus*, p. 17, and notes on ch. i. 23); τοῦτων αἴτιος ὁ δεσπότης Χριστός, Theod.: Christ, by union with Himself, brings about the circumcision and imparts it to believers. To give the genitive a strongly possessive ref., e. g. 'the circumcision undergone by Christ,' Schoettg., seems, exegetically considered, very unsatisfactory; compare Olsh. *in loc.* The reference of ἀπεκ. κ. τ. λ. and περιτ. τοῦ Χρ. to the death of Christ (Schneckenburger, *Theol. Jahrb.* for 1848, p. 286 sq.) is convincingly refuted by Meyer. Even Müller (*on Sin*, Vol. i. p. 359) will take no refuge in such an interpretation.

12. συνταφέντες] 'having been buried together with Him,' 'when you were, etc.,' the action described in the participle being contemporaneous with that of

περιετ. (Mey.); compare ch. i. 20, and see Bernhardy, *Synt.* x. 9, p. 383, Stallb. on Plato, *Phædo*, p. 62 D. The temporal force seems, however, here clearly secondary and subordinate, the primary force of the part. being apparently modal, and serving to define the manner in which the περιτομῆ Χρ. was communicated to the believer: compare especially Romans vi. 4. There seems no reason to doubt (with Eadie) that both here and Rom. l. c. there is an allusion to the κατάδυσις and ἀνάδυσις in Baptism; see Suicer, *Thesaur.* s. v. ἀνάδ. Vol. i. p. 259, Bingham, *Antiq.* xi. 11. 4, and comp. Jackson, *Creed*, xi. 17. 6. That this burial with Christ is spiritually real and actual (τὸ βάπτισμα κοινωνοῦς ποιεῖ τοῦ θανάτου Χρ. Theod.-Mops. on Rom. l. c.), not symbolical or commemorative, seems certain from the plain, unrestricted language of the apostle; compare Waterl. *Euchar.* vii. Vol. iv. p. 577.

ἐν ᾧ καὶ συνηγ.] 'wherein ye were also raised with Him': ἀλλ' οὐ τάφος μόνον ἐστὶ [τὸ βάπτισμα], ὅρα γὰρ τί φησι, Chrysost. (compare Theoph.), — noticed by Meyer, Alf., and others as referring ᾧ to Χριστός, but apparently without sufficient reason. The reference of ᾧ to Χρ. (Mey., Eadie) is at first sight structurally plausible (ὅς...ἐν ᾧ...ἐν ᾧ), but on a closer consideration certainly not exegetically satisfactory; the two spiritual characteristics, the τὸ συνταφέναι as shown in the κατάδυσις, the τὸ συνηγέρθηαι as shown in the ἀνάδυσις, must surely stand in close reference and connection with Baptism. The counter-arguments of Meyer founded on the use of the prep. (ἐν ᾧ not ἐξ οὗ), and the parallelism of the prepositional clauses (συνταφ. αὐτῷ ἐν κ. τ. λ., συνηγέρθ. διὰ κ. τ. λ.) are not convincing. In the first place no other preposition would be so appropriate as the semi-local ἐν; and in the second place, διὰ

ματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγγείραντος αὐτὸν ἐκ τῶν νεκρῶν ¹³ καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς

κ. τ. λ., the statement of the *causa medi-ans*, can scarcely be conceived as forming any logical parallelism with the foregoing semilocal ἐν τῷ βαπτ. Lastly the καὶ seems to keep both συντ. and συνηγ. in close correlative reference to each other.

By comparing Rom. vi. 4, it would seem that the primary ref. of συνηγ. is clearly to a *present* and *spir-itual* resurrection, but again by comparing Ephes. ii. 6 (in which the converse seems true; see notes), it would also appear that a secondary ref. to a *future* and *physical* resurrection ought not to be excluded: as Jackson well says, ‘of our resurrection unto glory, we receive the pledge or earnest when we receive the grace of regeneration which enables us to walk in newness of life; and this is called the *first resurrection*,’ *Creed*, xi. 17. 7; compare Waterland, *Euchar.* vii. Vol. iv. p. 577, Reuss, *Théol. Chrét.* iv. 21, Vol. ii. p. 235.

διὰ τῆς πίστεως] ‘through faith:’ subjective medium by which the objective grace is received: ‘faith is not the mean by which the grace is wrought, effected, or conferred; but it may be and is the mean by which it is *accepted* or *received*,’ Waterl. on *Justif.* Vol. vi. p. 23; compare Usteri, *Lehrb.* ii. 1. 3, p. 216. The image of Alf., ‘the hand which held on, not the plank that saved,’ is, in more than one respect, not dogmatically satisfactory.

τῆς ἐνεργείας κ. τ. λ.] ‘(in) the effectual working of God:’ not gen. of the agent or *causa efficiens* (De Wette, al.), but more simply and intelligibly the genitive

objecti; ω ρ λ λ ι σ τ ι σ [qui credidistis in] Syr., sim. Æth., ‘in fide, in auxilio’ (Platt; Pol. inverts), ἐπιστεύσατε ὅτι δύναται ὁ Θεὸς ἐγγεῖραι, καὶ οὕτως

ηγέρθητε, Chrys.,—as in all cases where πίστις is thus associated with a gen. rei, the gen. appears to denote the object of faith; comp. Acts iii. 16, Phil. i. 27, 2 Thess. ii. 13. The statement of Mey., endorsed by Eadie, and Alf. (but comp. the latter on *Gal.* iii. 2), that this is true in every case except where the gen. refers to the believer, does not seem perfectly certain; see notes on *Gal.* ii. 16, iii. 22, and Stier on *Eph.* Vol. i. p. 477.

τοῦ ἐγγείραντος κ. τ. λ.] Clause appended, to give a sure and certain pledge (ἐνέχυρον ἔχοντες τοῦ δεσπότου Χριστοῦ τὴν ἀνάστασιν, Theod.) of the almighty ἐνεργεία of God, both in the present vivification to new life and the future vivification to glory (comp. Eph. i. 20 and notes *in loc.*);—‘that nothing may be done or suffered by our Saviour in these great transactions but may be acted in our souls and represented in our spirits,’ Pearson, *Creed*, Vol. i. p. 265 (ed. Burt.).

13. καὶ ὑμᾶς] ‘and you also,’ ‘et vos etiam,’ Copt.; application of the foregoing to the Colossians, especially with reference to their formerly *heathen* state, καὶ being associated with ὑμᾶς and *ascensive*, not with *συνεζ.* in a merely copulative sense; see notes on *Eph.* ii. 1. The pronoun is repeated after *συνεζ.* with ACKL (B, al., ἡμᾶς; more than 40 mss.; Copt., Æthiopian, al.; Theod. (ms.), Dam., Æcum., and rightly adopted by Tisch. and most modern editors; the omission [*Rec.* with DEFG; al.] was obviously suggested by the apparent syntactic difficulty. This, however, is very slight, as a rhetorical pleonasm of the pronoun for the sake of emphasis is not uncommon; see Bernhardy, *Synt.* vi. 4, p. 275.

νεκροὺς ὄντας] ‘being dead,’ or ‘when

ἰμῶν, συνεζωπολίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα

you were dead' (not, 'who were dead,' Alf.), the past sense attributed to *ὄντας* being justified by the aorists which are associated with it in the sentence (Winer, *Gr.* § 41. 1, p. 305); see also notes on *Ephes.* ii. 1 (*Transl.*). It seems extremely unsatisfactory in Meyer, both here and *Ephes.* ii. 1, to give νεκρὸς a proleptic reference to *physical* death, scil. 'certo morituri,' ὑπὸ τῆν δίκην ἔκεισθε ἀποθανεῖν, Chrys.: a remote, inferential, reference to physical death may possibly be included (see Alf. on *Eph.* l. c.), but any primary ref. seems wholly irreconcilable with the context.

ἐν τοῖς παραπτ.] 'in your transgressions;' the prep. as usual marking the element in which the dead state was experienced; contrast *Eph.* ii. 1, where the ἐν is omitted and the dat. is instrumental. The prep. is actually omitted in BL; 20 mss.; Goth.; Greek Ff., but appy. either by accident or conformation to *Eph.* l. c. There does not seem reason for receding from the general distinction between παραπτ. and ἁμαρτ. (especially when associated) advanced in notes on *Eph.* l. c.

τῆ ἀκροβ. τῆς σαρκός] 'the uncircumcision of your flesh,' i. e. that appertained to, was the distinctive feature of—the gen. not being either of apposition (Storr), or quasi-material (B.-Crus., compare Alf.), but simply *possessive*. The associated words (obs. the omission of the prep.) and the foregoing use of the term (ver. 11) may perhaps justify us in assigning some ethical reference to σάρξ, —not merely your material (Eadie), but your sinful, unpurified flesh, of which the ἀκροβυστία was the visible and external mark; they were heathens, unconverted, sinful heathens, as their very bodies could attest: this ἀκροβυστία, however, had now lost its significance; they were περιτετημένοι in Christ. Ἀκροβυστία is thus not ne-

cessarily spiritual (*Deut.* x. 16, *Jerem.* iv. 4), but retains its usual and proper sense; on the derivation (not ἄκρον βύω, but a corruption of ἀκροποσθία) see *Fritz. Rom.* Vol. i. p. 136.

συνεζωπολίησεν] 'He together quickened,' spiritually, —with reference to the life of grace; a secondary and *inferential* reference to the physical resurrection need not, however, be positively excluded: see above, and notes on *Eph.* ii. 5, where the force of the aorist (what is wrought in Christ is wrought 'ipso facto' in all united with Him) is briefly noticed; see especially Waterlând, *Euchar.* ix. Vol. iv. p. 643.

The great difficulty in this clause is the subject. On the one hand, a comparison with *Rom.* viii. 11, and still more *Eph.* ii. 5, seems to point to the last substant. Θεός, ver. 12; so Theod., Theoph., appy. Copt. ['secum,' Wilk., is a mistransl.]; and nearly all modern commentators. On the other hand, the logical difficulty of supplying a nom. from the subordinate gen. Θεοῦ, —the obvious prominence given to Christ throughout the preceding portion —the peculiar acts described in the participles (especially ἐξάλ. κ. τ. λ. compared with *Eph.* ii. 15, and even χαρισ. compared with *Col.* iii. 13), —the relation of Christ to ἀρχαί and ἐξουσίαι (ver. 15, compare i. 16, ii. 10), —and lastly, the extreme difficulty of referring the acts described in ver. 14, 15, to God the Father, are arguments so preponderant, that we can scarcely hesitate to refer συνεζ. and its associated participles to *Christ*, who, as of the same essence and power with the Father and the Holy Ghost, did infallibly quicken Himself (Pearson, *Creed*, Art. v. Vol. i. p. 302, ed. Burt.): so Chrys. (here, c sil., but elsewhere expressly), apparently Syriac and Goth. (certainly in ver. 15, see below), perhaps Æth. (Platt), and recently

τὰ παραπτώματα, ¹⁴ ἐξάλειψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς

Heinr., Baur, *Paulus*, p. 452 note, and very decidedly, Donalds. *Chr. Orthod.* p. 76. It is somewhat singular that the Greek commentators Theod., Theoph., and Œcum.; silently adopt Θεὸς as the subject of verse 13, and ὁ Θεὸς Λόγος (Theod.), as that of ver. 14, 15; comp. also Wordsw. *in loc.*, who conceives the propositions in this and in the following verses 'to refer to God in Christ, and to Christ as God.' Such an interpretation is dogmatically defensible on the ground of the 'communicatio idiomatum' (compare Ebrard, *Chr. Dogm.* § 385), and certainly deserves consideration, but viewed logically and grammatically seems somewhat artificial and unsatisfactory. We may observe lastly, that if the reference to Christ here advocated is, as it certainly seems to be, correct, it is worthy of serious notice that actions elsewhere ascribed by the apostle to God (Eph. ii. 5, compare Rom. viii. 11), are here *unrestrictedly predicated of Christ*. Meyer's objection that the above interpr. is opposed to the 'Lehrtypus,' that God raised Christ, is not very strong; God, it is here said, *did* raise Christ, Christ us, — yet, as God, also Himself.

σὺν αὐτῷ] 'with Himself.' As this seems a case in which a reference to the subject is somewhat immediate, and in which it is desirable to obviate misunderstanding, the aspirated form may be properly adopted; comp. notes on Eph. i. 4. ΧΑΡΙΣΔΕΜΕΝΟΣ Κ. Τ. Λ.]

'having forgiven us all our transgressions;' modal participle describing the preliminary act which conditioned the realization of the συζωποίησις, by removing the true cause of the νεκρότης: πάντα παραπτ. ποῖα; ἃ τὴν νεκρότητα ἐποίει, Chrys.; compare ch. iii. 13, 2 Cor. v. 19, Ephes. iv. 32, and observe that in these last two passages Θεὸς is the subject, yet with the noticeable addition, ἐν Χριστῷ. For the

reading ὑμῶν (*Elz. not Steph.*), there is but little critical authority. Both external and internal arguments suggest the more inclusive ἡμῶν.

14. ἐξάλειψας] 'having blotted out;' modal participle contemporary with, surely not prior to (Mey.) χαρισάμενος, and detailing it more fully and circumstantially. Christ forgave us our sins when he took them upon Himself and suffered for us; the mode of forgiveness was by cancelling the χειρόγραφον. Surely if this participle be applied to God, arguments might be founded on it not only in support of Patripassian doctrines, but in opposition to the vicarious satisfaction of Christ. If God the Father did all this, what was the precise effect of the expiatory death of Christ? To answer, with Eadie, 'What Christ did, God did by Him,' only evades, but does not meet, the difficulty. The form ἐξάλ. (Acts iii. 19, Rev. iii. 5, vii. 17, xxi. 4; compare Psalm l. 9, cviii. 13), as its derivation suggests [ἀ = ἀνά, and Sanscr. *lip*, 'illinere,' Pott, *Etym. Forsch.* Vol. I. p. 258, Vol. II. p. 153], properly denotes 'cerâ obductâ delere' (compare Krebs, *Obs.* p. 337), and thence, 'to expunge,' 'wipe out,' generally, in opposition to γράφειν, Euripid. ap. Stob. *Floril.* XCIII. 10, p. 507 (ed. Gesn.), or ἐγγράφειν, Plato, *Rep.* VI. p. 501 B, compare Xen. *Hell.* II. 3. 51.

τὸ καθ' ἡμῶν χειρ. κ. τ. λ.] 'the handwriting in force against us by its decrees;' the dative δόγμασιν belonging closely to τὸ καθ' ἡμ. χειρ., and falling under the general head of the dative 'of reference to' (notes on Gal. i. 22); the δόγματα were that in which the τὸ καθ' ἡμῶν (the hostile aspect or direction, opposed to ὑπέρ, see Winer, *Gr.* § 47. k, p. 341) of the bond was specially evinced: see Winer, *Gr.* § 31. 10. 1, p. 197. The usual explanation, 'consisting of δόγμα-

δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσ-

τα, 'rituum chirographo,' Beza, — in which the dat. would be equivalent to a kind of gen. *materia*, or involve a tacit ellipsis of ἐν (compare Ephes. ii. 15) — seems distinctly ungrammatical, and that of Meyer, Eadie, and Alf., — according to which the dat. is governed by the verbal element in *χειρόγραφ.*, — more than doubtful, as *χειρ.* is a *synthetic* compound (Donalds. *Gr.* § 372), and apparently incapable of such a decomposition; compare Tobit v. 3, ix. 5, Polyb. *Hist.* xxx. 8. 4. The reference of *χειρόγραφον* has been very differently explained. The context would seem to suggest that *χειρογραφ.* is clearly not the command given to Adam (Theophyl. 2), nor the law of conscience (Luth.), nor even specially, the moral law (Calv.; compare Neand. *Planting*, Vol. I. p. 462), nor yet the ceremonial law (Schoettg., Wordsw.; see especially Deyling, *Obs.* Part. iv. p. 596 sq.), but the *whole law*, 'nam beneficium chirographi ad omnes spectat, tam Gentiles quam Judæos: ergo hujusmodi chirogr. ponere oportet, quo ex aliquâ parte tenentur omnes,' Daven.; compare Andrewes, *Serm.* iv. Vol. I. p. 54 sq. (Δ.-C. Libr.), and Vol. III. p. 66, where he curiously terms it the 'ragman roll:' so De Wette, Mey., and most modern commentators. The *χειρόγραφ.* was κατ' ἡμῶν, Jews and Gentiles; immediately against the former, mediately and inferentially (as founded on immutable principles of justice and rectitude) against the latter, Rom. ii. 15, compare Rom. iii. 19. It was in the positive commands whether written on stone or in the heart that the τὸ κατ' ἡμῶν was mainly evinced: compare on the prohibitive side, Rom. vii. 7 sq.

The law was thus appropriately designated, being a 'bond,' an 'obligatory document' (comp. Plut. *Mor.* p. 829 A, and see exx. in Wetst.), by which all were bound, and which

brought penalty in case of non-fulfilment; compare Pearson, *Creed*, Art. iv. Vol. I. p. 248 (ed. Burt.), Usteri, *Lehrb.* II. 1, 2, p. 175, Reuss, *Theol. Chrét.* iv. 17, Vol. II. p. 190.


ὃ ἦν ὑπεναντίον ἡμῶν.] 'which was against us;' expansion of the preceding τὸ κατ' ἡμῶν: it was hostile not merely in its direction and aspects, but practically and definitely. The idea of *secret* hostility (ὑπό) is not implied either here, Heb. x. 27, or indeed in the majority of passages where the word occurs: see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 2064. Perhaps the prep. may have primarily involved an idea of locality, local opposition (compare Hesiod, *Scut.* 347, ἴπποι ὑπεναντίοι ἀλλήλοισιν ὄξεια χρέμισαν, 1 Macc. xvi. 7) which in the metaphorical applications of the word necessarily became obliterated. This is further confirmed by the fundamental meaning of ὑπό, which, it may be observed, is not 'under,' but appears to be that of 'motion to the speaker from that which is near to him;' see Donalds. *Cratyl.* § 279.


καὶ αὐτὸ δ' κ. τ. λ.] 'and He hath taken it out of the way;' change from the participial structure to that of the finite verb to add force and emphasis (see notes on ch. i. 6, 20), and especially to the *perfect* [D'FG; many mss.; Orig., Theod., al., read ἦμεν, but on insufficient authority] to express the enduring and permanent nature of the act; see Winer, *Gr.* § 40. 4, p. 242, and notes on Ephes. ii. 20. The addition ἐκ μέσου expresses still more fully the completeness of the ἦρκεν (ἐποίησε μηδὲ φάλευσθαι, Theophyl., μὴ ἀφελς ἐπὶ χώρας, Œcum.), and perhaps also the impedimental character (Meyer) of the thing taken away; examples of αἶρειν ἐκ μέσου will be found in Kypke, *Obs.* Vol. II. p. 323.

προσηλωσας κ. τ. λ.] 'having nailed it to the cross;' modal

ηλώσας αὐτὸ τῷ σταυρῷ, ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

participle, contemporaneous with the commencement of the ἤρκεν (Alf.), describing the manner in which Christ removed the χειρόγραφον: He nailed the Mosaic law with all its decrees to His cross, and it died with Him; αὐτὸς κολασθεὶς ἔλυσε καὶ τὴν ἁμαρτίαν καὶ τὴν κόλασιν, Chrys. The reference to a bond cancelled by striking a nail through it (Pearson, *Creed*, Art. iv. Vol. II. p. 248; compare διέρρηξεν, Chrys., κατέσχισεν, Theoph.) seems very doubtful. All that the apostle seems here to imply is, that in Christ's crucifixion, the curse of the law was borne, and its obligatory and condemnatory power, its power as a χειρόγραφον κατ' ἡμῶν, forever extinguished and abrogated; comp. Rom. vii. 6, and see Andrewes, *Serm.* Vol. I. p. 55 sq. (A.-C. Libr.).

15. ἀπεκδυσ. τὰς ἀρχὰς κ. τ. λ.] 'having stripped away from Himself the (hostile) principalities and powers;' neither 'exspolians,' Vulg., silently followed by apparently all modern writers except Deyling (*Obs.* Vol. II. p. 609), Donaldson (*Chr. Orth.* p. 68), Hofmann (*Schriftb.* Vol. I. p. 305), Alford, and Wordsw., nor even, 'having stripped for Himself,' 'deponere jubens,' Winer, *de Verb. Comp.* iv. 15, — both interprett. wholly unsupported by the lexical usage of ἀποδύω, ἐκδύω, and ἀπεκδ. (see Rost u. Palm, *Lex.* s. vv.), and opposed to St. Paul's own use of the word, ch. iii. 9, — but 'exuens sc.' Claroman., Copt. [mis-transl. by Wilkins], Æth. (Platt), Chrys. 2, more distinctly Theoph. 2, and with a special reference, Syriac 

 per exspoliationem corporis sui], Goth., 'andhamonds sik leika,' and perhaps Theod. followed by Hil., August., Pacian, and reflected in the ancient gloss

ἀπεκδ. τὴν σάρκα, FG; Boern., al. The rare binary compound ἀπεκδ. was apparently chosen rather than the simpler ἐκδ. to express, not only the act of 'divestiture,' but that of 'removal;' see Winer, *l. c.* It is singular that an interpretation of such antiquity, so well attested, and so lexically certain, should in modern times have been completely, if not contemptuously ignored. The meaning of the expression is, however, somewhat obscure: it appears most probably to imply that, as hinted at by Theod., and apparently all the Greek commentators, our Lord by His death stripped away from Himself all the opposing hostile powers of evil (observe the article) that sought in the nature which He had condescended to assume, to win for themselves a victory, ἀπεκδύσατο τὴν λαβὴν [τὸ ἄνθρωπος εἶναι], ἀνάληπτος εὐρέδη ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, Theoph. 2, compare Theod. When He died on the cross, when He dissolved that temple in which they, both in earlier (Matth. iv. 1 sq., Luke iv. i. sq., obs. πρὸς καιρὸν, ver. 13), and later, and perhaps redoubled efforts of temptation (see John xiv. 30, and especially Luke xxii. 53), had vainly endeavored to make sacrilegious entry, He reft them away forever, and vindicated His regal power (Pearson, *Creed*, Vol. I. p. 260, ed. Burt.); yea, the loud voice (Matth. xxvii. 50, Mark xv. 37, Luke xxiii. 46) was the shout of eternal triumph and victory. See Wordsw. *in loc.*, who has adopted the same view, and well explained the peculiar significance of the term. Thus all seems

clear, consistent, and theologically profound and significant; while our Saviour bore the curse of the law, He destroyed its condemnatory power forever (περιέπειρεν ἐκεῖ, Chrys.), while He underwent sufferings and death, and the last efforts

Let no one judge you in ceremonial observances, holding not the Head. Submit not to outward austerities that are inwardly vain and carnal.

16 *Μη οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν*

of baffled demoniacal malignity, He destroyed τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον, Heb. ii. 14; compare 1 John iii. 8.

τὰς ἀρχὰς καὶ τὰς ἐξ.] 'the Principalities and the Powers (that strove against Him):' these abstract terms being used, as always in the N. T., with reference to spiritual beings (ἀντὸς) and Intelligences (see notes on Eph. i. 26, vi. 12), the context showing whether the reference is to good (ch. i. 16, see notes), or, as here, to evil angels and spirits; see Usteri, *Lehrb.* II. 1. 2, p. 176, Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq. The opinion of Hofmann (*Schriftb.* Vol. I. p. 305), Alf., al., that good angels only are here referred to, and that ἀπεκδ. refers to God putting aside from Him the *nimbus* of the Powers which shrouded Him from the heathen world (Hofm.), is ingenious, but not satisfactory, and further rests on the assumption that this verse refers to Θεός, not Χριστός.

ἐδειγματίσεν ἐν παρῶ.] 'He made a show of them with boldness;' not

فِي سِيْمَةٍ [diffamavit] Syr., sim. Goth., ἡσχημόνησε, Chrys., compare Æthiopic (Platt) and Theod., — but simply, 'fecit eos manifestos,' Copt., 'ostentui esse fecit,' Hil.: it was an open manifestation, and that too, ἐν παρῶσι, 'with boldness,' — not opp. to ἐν κρυπῶ (John vii. 4), sc. δημοσίᾳ, πάντων ὁρώτων, Chrysost., but, as the formula seems always used by St. Paul, 'confidenter,' Vulg.; see notes on Phil. i. 20. The word *δειγματίσειν* (Matth. i. 19, *Lachm., Tisch.*), apparently confined to the N. T., does not much differ in meaning from the compound *παρδειγματίσειν*, except that it confines the idea to an open exhibition (as the context shows) in triumph, without any further idea of shame or ignominy (Polybius, *Hist.* XVII. 1. 5,

XXIX. 7. 5). To connect ἐν παρῶ. with θριαμβ. (Hofm. *Schriftb.* Vol. I. p. 305) seems very unsatisfactory, but has arisen from the assumption that 'openly' is the correct translation.

θριαμβ. αὐτόου] 'having triumphed over them;' contemporaneous with ἐδειγμα. (see notes on ver. 12), explaining more fully the circumstances of the action. The expression θριαμβεύειν τινα occurs again 2 Cor. ii. 14, and apparently there (see Mey. *in loc.*) as necessarily here, not in a factitive sense, but with an accusative of the object triumphed over, or led in triumph; compare Plut. *Comp. Thes. c. Rom.* § 4, βασιλεῖς ἐθριαμβεύουσι καὶ ἡγεμόνας, and examples cited by Wetst. on 2 Cor. I. c. On the derivation of the word [θρι-, cogn. with θυρ-, connected with τρεῖς, and ἱαμβος or ἔμβος, 'procession,' or 'close dance'], see Donaldson, *Cratyl.* § 317, 318, and compare Benfey, *Wurzellex.* Vol. II. p. 260. The varied nature of our blessed Redeemer's meek triumphs is well set forth by Hilary, *de Trin.* x. 48 (cited by Wordsw.).

ἐν αὐτῶ] 'in it;' not (a) 'in the nailed up χειρόγραφον,' Mey., which would give a force to αὐτῶ with which its position and the context seem at variance; nor (b) 'in semetipso,' Vulg., Andrewes, *Serm.* Vol. III. p. 66, which would form an almost unnecessary addition; but (c) 'in it,' scil. τῶ σταυρῶ (ἐν τῶ ξύλῳ, Orig.) with the Greek commentators and majority of modern expositors: τὸ γὰρ τοῦ κόσμου ὁρώτος ἄνω ἐν τῶ ξύλῳ τὸν ὄφιν σφαγιάσθηναι, τοῦτό ἐστι τὸ θαυμαστόν, Chrys.; see Pearson, *Creed.* Vol. I. p. 291, and especially notes, Vol. II. p. 217, 218 (ed. Burt.).

16. μη οὖν] 'Let not then,' etc.; with reference to ver. 14 sq.; οὖν having its usual collective force, and recalling the readers to the fact that the Mosaic Law is now abrogated; see notes on

πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων, 17 ἃ ἔστιν σκιά

16. ἢ ἐν] *Tisch.* (ed. 2) reads καὶ ἐν only on the authority B; Copt., Syriac; Orig. (1); Hier., Tichon. (Tertull. 'et' 4 times), but now (ed. 7) has rightly returned to the reading of *Rec.*, *Lachm.* The common association of βρῶσις and πόσις would very naturally have suggested the displacement of ἢ for the more usual καί.

ver. 6. βρώσει] 'judge you in eating,' pass a judgment upon what may or may not be eaten; ἐν referring to the item in which the judgment was passed, see Rom. ii. 1, xiv. 22. βρῶσις is not here 'cibus,' Vulg. (comp. Fritz. *Rom.* xiv. 17, Vol. III. p. 200), but, as apparently always in St. Paul's Epistles (Rom. xiv. 17, 1 Cor. viii. 4, 2 Cor. ix. 10), 'esus,' 'actus edendi,' Copt., Tittm. *Synon.* i. p. 159, the passive verbal being regularly used by the apostle in reference to the thing eaten; comp. 1 Cor. III. 2, vi. 13, viii. 8, 13, x. 3, 1 Tim. iv. 3. The distinction is, however, not observed in St. John (comp. iv. 32, vi. 27), nor indeed always in classical writers, comp. Hom. *Od.* i. 191, vi. 176; Plato, *Legg.* vi. p. 783 c, cited by Meyer, does not seem equally certain. The rule of Thom. M., βρώματα πληθυντικῶς, οὐ βρῶμα, οὐδὲ βρῶσις, cannot be substantiated; see notes collected by Bern. *in loc.*, p. 174. ἢ ἐν πόσει] 'or in drinking,' the prep. being repeated to give a slight force to the enumeration. The remarks made in respect to βρῶσις apply exactly to πόσις, contrast 1 Cor. x. 4 with Rom. xiv. 17, and compare John vi. 55. As there is no command in the Mosaic law relative to πόσις except in the case of Nazarites (Numb. vi. 3) and priests before going into the tabernacle (Lev. x. 9), and as πόσει seems certainly to form a distinct member (opp. to Alf.), we are driven to the conclusion that the Colossian heretics adopted ascetic practices in respect of wine and strong drinks, perhaps of a Rabbinical origin. The Essenes, we know, only drank water: πόντον ὕδαρ ναματιαίων αὐτοῖς ἔστιν, Philo,

de Vit. Cont. § 4, Vol. II. p. 477 (edit. Mang.).

ἐν μέρει ἑορτῆς] 'in the matter of a festival:' not 'in the partial observance of festivals' (οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα, Chrys.), 'ob partem aliquam festi violatam,' Dav., nor 'in segregatione' (*i. e.* setting apart one day rather than

another), Calv., comp. Syr. 

[in divisionibus s. distinctionibus], nor specifically, 'in the [Talmudical] tract upon,' Hamm. after Casaub. and Scal., —but, simply and plainly, 'in the matter of,' μέρος pointing to the 'class' or 'category' (Mey.); see Plato, *Republ.* i. p. 348 E, ἐν ἀρετῆς καὶ σοφίας τῆς μέρει τὴν ἀδικίαν, *Theæt.* p. 155 E, al., examples in Loesner *Obs.* p. 367, and compare 2 Cor. iii. 10. The three objects in the matter of which judgment is forbidden, are enumerated in reference to the frequency of their occurrence; ἑορτῆ referring to one of the greater feasts, νομηνία to the monthly festival of the new moons (Numb. x. 10; see Jahn, *Archæol.* § 351, Winer, *RWB.* s. v. 'Neumonde,' Vol. II. p. 149), and σάββατα to the weekly festival; comp. Gal. iv. 10.

17. ἃ ἔστιν] 'which things are;' relative clause showing the justice of the preceding command, the relative having a slight explanatory force; see notes on ch. i. 25, 27. That ἃ refers not merely to the last three items but to the whole verse, *i. e.* to all legal or traditionary ceremonies, seems clear from the context. The reading *ῥ*, with BFG; Clarom., Goth., al. (*Lachm.*), is not improbable, but is insufficiently attested.

σκιά] 'shadow;' not 'an outline,' in reference to a σκιαγραφία, 'beneficia

βευέτω δέλων ἐν ταπεινοφροσύνη καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ

Cor. ix. 25), the *στέφανον τῆς δικαιοσύνης* (2 Tim. iv. 8), *τῆς ζωῆς* (James i. 12), *τῆς δόξης* (1 Pet. v. 4), which the Lord, ὁ δίκαιος κριτής (2 Tim. l. c.), will give to the Christian victor at the last day. This prize the false teachers sought to obtain, but it was under circumstances of such fatal error, viz., the worship of angels, the introduction, in fact, of fresh mediators, that they would eventually beguile and defraud of the *βραβεῖον* those who were misled enough to join them: 'nihil aliud moliantur nisi ut palmam ipsis intercipient, quia abducunt eos a rectitudine cursus sui,' Calv., — who, however, does not appear to have felt the precisely correct application of *καταβραβεύειν*.

δέλων] 'desiring (to do it),' scil. *καταβραβεύειν*; δέλων τοῦτο ποιεῖν, (Ecum.; modal participle defining the feelings they evinced, and *hinting* at the studied nature of the course of action which they followed, and which resulted in the *καταβράβευσις*; τοῦτο τὰ ἴνα συμβούλευον ἐκεῖνοι γίγνεσθαι, *ταπεινοφροσύνη δῆθεν κεχηρμένοι*, Theodor, who, however, somewhat overpresses δέλων, compare notes on 1 Tim. v. 14. These feelings were not directly, but indirectly, hostile to the *καταβραβευθησόμενοι*; the purpose was to secure the *στέφανος* for themselves and their followers; the result, to lose it themselves, and to defraud others of it. Two other interpretations have been proposed; (a) the Hebraistic construction, δέλειν ἐν ταπειν., = ב גָּבַהַ (1 Sam. xviii. 22, 2 Sam. xv. 26, 1 Kings xv. 26, 2 Chron. ix. 8, only, however, with a personal pronoun), adopted by Aug., al., and recently by Olshaus., but contrary to all analogy of usage in the N. T.; and, perhaps more plausibly, (b) the connection *καταβ. δέλων*, apparently favored by Syr., and, with varying shades of meaning assigned to the part., by Beza, Zanch., Tittmann

(*Synon.* i. p. 131), al., and most recently, Alf. The former is distinctly untenable, as contrary to all analogy of usage of δέλειν in the N. Test. The latter is structurally and grammatically defensible, compare 2 Pet. iii. 5, but, even in the translation of Alf., 'of purpose defraud you,' exegetically unsatisfactory, as it would seem to impute to the false teachers a frightful and indeed suicidal malice, which is neither justified by the context, nor in any way credible. They sought to gratify their vanity by gaining adherents, not their malice by compassing, even at their own hazard, their ruin. The *καταβράβευσις* was perhaps recklessly risked, but not maliciously designed beforehand. The translation of Wordsworth is much more plausible, 'by the exercise of his mere will,' but is perhaps scarcely so simple as that of the Greek commentators proposed above.

ἐν ταπεινοφρ.] 'in lowliness,' element in which he desires to do it, the prep. ἐν not being so much instrumental (Mey.) as modal, πῶς, ἐν ταπειν.; ἢ πῶς, *φυσιοῦμενος*; δέικνυσι *κενοδοξίας ὃν τὸ πᾶν*, Chrys. It seems clear that *ταπεινοφρ.* is not here proper Christian humility (see notes on *Phil.* ii. 3), but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings; λέγοντες ὡς ἄρατος ὁ τῶν ὄλων Θεός, ἀνέφικτός τε καὶ ἀκατάληπτος, καὶ προσήκει διὰ τῶν ἀγγέλων τὴν δεῖλαν εὐμένειαν πραγματεύεσθαι, Theod.; see also Zonaras on Can. 35, *Conc. Laod.* (A. D. 363? see Giesel. *Kirchengesch.* Vol. i. p. 396), where this heresy was expressly condemned; see ap. Bruns, *Concil.* Vol. i. p. 37.

θρησκείᾳ τῶν ἀγγέλων] 'worship of the angels,' not gen. *subjecti* (James i. 26), 'quæ angelos deceat,' Wolf, with reference to the ultra-human character of

μη ἑώρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς

devotion which the false teachers affected (see Noesselt, *Disput.*, Halæ, 1789), but gen. *objecti* (Wisdom xiv. 21, εἰδῶλων θρησκεία, and examples in Krebs, *Obs.* p. 339), worship paid to angels; see Winer, *Gr.* § 20. 1, p. 168, and Suicer, *Thesaur.* Vol. I. p. 44. Theodoret notices the prevalence of these practices in Phrygia and Pisidia, and the existence of εὐκτήρια to Michael in his own time: even in modern times the worship of the Archangel in that district has not become extinct; see Conyb. notes *in loc.*, and on angel-worship generally, the good note of Wordsw. on ver. 8. Whether this had originally any connection with Essene practices, cannot satisfactorily be determined, as the words of Joseph. *Bell. Jud.* II. 8. 7, are ambiguous; see Whiston *in loc.* That it was practised by Gnostic sects is attested by Tertull. *Præscr.* § 33, Iren. *Har.* I. 31. 2, Epiph. *Har.* xx. 2: see further references in Wolf, *in loc.* The evasive interpretation of θρησκ., talem angelorum cultum qui Christum excludat, Corn. a Lap., 'imprium angelorum cultum,' Just., is wholly opposed to the simple and inclusive meaning of the word; compare Browne, *Articles*, Art. xxii. p. 539.

ἃ μὴ ἑώρακεν. ἐμβ.] 'intruding into the things which he hath not seen;' μη not οὐ, as the dependence of the sentence on μηδεὶς ὑμᾶς καταβρ. leaves the objects naturally indeterminate, and under subjective aspects; see Winer, *Gr.* § 55. 3, p. 426; compare Exod. ix. 21, ὃς μὴ προσέσχε τῇ διανοίᾳ εἰς τὸ ῥῆμα, where the use of the μη somewhat similarly results from the indeterminate nature of the subject of the verb. The reading is doubtful. The negative is omitted by *Lachm.* [with ABD¹: 3 mss.; Clarom., Sang., Copt.; Tertull., Ambrst., al.], but rightly retained by *Tisch.* [with CD²D³EKL (FG οὐκ)]; nearly all mss.; Syr. (both),

Vulg., Boern., Goth., Æth. (Platt), al.; Origen, Chrys., Theod.], as, in the first place, external authority is distinctly preponderant, and secondly, the less usual subjective negative led to correction, and correction to omission. Mey. and Alf. defend the omission, adopting an interpretation ('an inhabitant of the realm of sight, not of faith,' Alf.) which is ingenious, but not very plausible or satisfactory; see Neander, *Planting*, Vol. I. p. 327 note (Bohn).

Ἐμβατεύειν, with an accus. *objecti*, has properly a local sense, e. g. πόλιν, Eurip. *Electr.* 595, ναὸν, ib. *Rhes.* 225 (see further examples in Krebs, *Obs.* p. 341), and thence by a very intelligible application an ethical reference, the accusative denoting the imaginary realm to which the action extended; comp. (but with a dative) Philo, *Plant. Noe*, § 19, Vol. I. p. 341 (ed. Mangey), ἐμβατεύοντες ἐπιστήμας.

εἰκῆ φυσιοῦμ.] 'vainly puffed up;' modal clause, more fully defining ἐμβατεύων. The false teachers were inflated with a sense of their superior knowledge, but it was εἰκῆ (Rom. xiii. 4, 1 Cor. xv. 2, Gal. iii. 4, iv. 11), bootlessly, without ground or reason. On the derivation [from εἶκειν, perhaps Sanscr. *vīcan*, 're-cedere'] compare, but with caution, Benfey, *Wurzellex.* Vol. I. p. 349. De W., following Steig., joins εἰκῆ with the preceding clause; this is a possible, but not probable connection, as it would throw an emphasis on the adverb (comp. Gal. iii. 4) which really seems solely confined to ἃ μὴ ἑώρακεν.

ὑπὸ τοῦ νοῦς κ. τ. λ.] 'by the mind of his flesh,' i. e. the higher spiritual principle in its materialized and corrupted form, the genitive probably being simply possessive (compare notes on Eph. iv. 23), and the contradictory form of the combination being chosen to depict the abnormal

αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν

condition : the flesh was, as it were, endowed with a *νοῦς* (instead of *vice versâ*), and this was the ruling principle ; see Olsh. *Opusc.* p. 157, Delitzsch, *Psychol.* iv. 5, p. 144, and for the normal meaning of *νοῦς* in the N. T., notes on 1 *Tim.* vi. 5. The *σὰρξ* apparently stands in latent antithesis to the *πνεῦμα* (compare Chrys. *ὑπὸ σαρκικῆς διανοίας οὐ πνευματικῆς*), and seems here clearly to retain its ethical sense, ‘his world-mind’ (Müller, *Doctr. of Sin*, Vol. I. p. 356, Clark), his devotion to things phenomenal and material; compare Tholuck, *Stud. u. Krit.* 1855, p. 492, Beck, *Seelenl.* II. 18, p. 53.

19. καὶ οὐ κρατῶν κ. τ. λ.] ‘and not holding fast the head;’ οὐ not μή, the negation here becoming direct and objective, and designed to be specially distinct; compare Acts xvii. 27, 1 Cor. ix. 26, and see Winer, *Gr.* § 55. 5, p. 430, and especially Gayler, *Part. Neg.* p. 287 sq., where there is a good collection of examples. *Κρατεῖν* is here used with an accus. in the same sense as in Acts iii. 11, compare Cant. iii. 4, *ἐκράτησα αὐτόν*, καὶ οὐκ ἀφήκα αὐτόν, and Polyb. *Hist.* VIII. 20. 8, and denotes that individual adherence to Christ the Head which alone can constitute life and salvation; τί τοίνυν τὴν κεφαλὴν ἀφῆλς ἔχη τῶν μελῶν, Chrysost.: compare the possible physiological reference alluded to in notes on *Eph.* iv. 16.

ἐξ οὗ] ‘from which;’ not neut., either in reference to τὸ κρατεῖν, Beng., or under an abstract and generalized aspect (Jelf. *Gr.* § 820. 1, Krüger, *Sprachl.* § 61. 7. 9), to κεφαλὴν, Mey., Eadie, but, as the exactly parallel passage *Eph.* iv. 16 so distinctly suggests, — *masc.* in ref. to Χριστοῦ, the subject obviously referred to in κεφαλὴν. The assertion of Meyer that the reference is not to Christ in His personal relations cannot be substantiat-

ed. The following verse seems to imply distinctly the contrary. Nor again, does it seem necessary, with the same commentator, to refer ἐξ οὗ both to the participles and the finite verb, as in *Ephes.* iv. 19; the connection seems naturally with αὔξει, — the prep. ἐξ marking the source, and ‘fons augmentationis;’ see notes on *Gal.* ii. 16.

πᾶν τὸ σῶμα] ‘the whole body;’ surely not necessarily ‘the body in its every part,’ Alf.: between τὸ πᾶν σῶμα (a position of the art. very rarely found in the N. T.) and πᾶν τὸ σῶμα no distinction can safely be drawn. If πᾶς had occupied the position of a secondary predicate (comp. *Matth.* x. 30, *Rom.* xii. 4) there would have been some grounds for the distinction.

διὰ τῶν ἀφῶν καὶ συννδ.] ‘by means of its joints and bands;’ media of the ἐπιχορήγησις and συμβίβασις. The ἀφαί and σύνδεσμοι, as the common article seems to hint, are the same in genus; the former referring, not to the ‘nerves,’ Mey. (in opp. to Syr., Æth. (Platt), Coptic, and all the best Vv.), but to the joints, the ‘commissuræ’ of the frame (comp. Andrewes, *Serm.* Vol. III. p. 96); the latter to the varied ligatures of nerves and muscles and sinews by which the body is bound together. The distinctions adopted by Mey., al., — according to which the ἀφαί are specially associated with ἐπιχορ., and referred to Faith, the σύνδ. with συμβ., and referred to Love, — are plausible, but perhaps scarcely to be relied upon. As in *Eph.* l. c., the passage does not seem so much to involve special metaphors, as to state forcibly and cumulatively a general truth; πᾶσα ἡ ἐκκλησία, ἕως ἂν ἔχη τὴν κεφαλὴν, αὔξει, Chrys.

ἐπιχορ. καὶ συμβ.] ‘being supplied and knit together;’ passive and present; the action was due to communicated influen-

στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε. ²¹ Μὴ ἄψη, μηδὲ γεύση, μηδὲ θίγης ²² (ὃ ἐστὶν πάντα εἰς φθορὰν τῇ

ecce vos *sinitis*' (Grot.) of the middle; ὄρα δὲ καὶ πῶς ἡρέμα αὐτοὺς διακωμῶδει, δογματίζεσθε εἰπών, Theophyl.: so Winer, *Gr.* § 39. 4, p. 295 (ed. 5), though apparently not in ed. 6. In either case the meaning is practically the same; in the tone of expostulation only is there a slight shade of difference.

· 21. μὴ ἄψη κ. τ. λ.] 'Handle not, nor taste, nor touch;' examples of the δογματισμὸς to which they allowed themselves to submit; 'recitative hæc proferruntur ab apostolo,' Daven. With regard to the grammatical association, the coarser ἄψη at the beginning, the interposed γεύση, and the more delicate θίγης at the end might seem to justify the distinction of Meyer that the first μηδὲ is more adjunctive (see notes on *Gal.* i. 12 and on *Eph.* iv. 27), the second more ascensive, if such a distinction is so regular a sequence as μὴ...μηδὲ...μηδὲ be not somewhat precarious; consider *Rom.* xiv. 21, and especially *Luke* xiv. 21, where there is a similar slight disturbance of the climax. The essential character of such quasi-adjunctive enumerations is that the items are not 'apte connexa, sed potius fortuito concursu accidentia,' Klotz, *Devar.* Vol. II. p. 707. With regard to the objects alluded to, the interposed γεύση and the terms of ver. 23 seem certainly to suggest a reference of all three verbs to ceremonial distinctions in βρώσις and πόσις (verse 16); see especially Xenoph. *Cyr.* I. 3. 5 (cited by Raph.), where all three verbs are used in reference to food, and for examples of ἄπτεισθαι, see Kypke, *Obs.* p. 324, Loesn. *Obs.* p. 372. More minute distinctions, e. g. ἄψη, women (Olsh.), corpses (Zanch.); θίγης, oil (Boehm.; compare Joseph. *Bell.* II. 8. 3), sacred vessels (Zanch.), al., seem very doubtful and uncertain. On the distinction

between the stronger ἄπτεισθαι and the weaker θιγγάνειν [ΘΙΓ, ΤΑΓ, tango, Pott, *Etym. Forsch.* Vol. I. p. 235], compare Trench, *Synon.* § 17.

22. ὃ ἐστὶν κ. τ. λ.] 'which things, almost, seeing they are things, which are all to be destroyed in their consumption;' parenthetical observation of the apostle on the essential character of the meats and drinks which the false teachers invested with such ceremonial characteristics; 'ratio ducitur ab ipsâ naturâ et conditione harum rerum,' Davenant: they were ordained to be consumed and enter into fresh physical combinations; compare *Matthew* xv. 17. To refer this either to the preceding commands, 'quod totum genus præceptorum,' Aug., Sanderson (*Serm.* VII. ad Pop.), al., or to the preceding clause as the continued statement of the false teachers, Neand. (*Plant.*, Vol. I. p. 328), De W., al., seems to infringe on the meaning of ἀπόχρησις (see Mey.), and certainly gives a less forcible turn to the parenthesis. The objection urged by De Wette, and apparently felt in some measure by Chrysost. and Theoph. — that St. Paul would thus be furnishing an argument against restrictions generally, even those sanctioned by divine authority, may be diluted by observing (a) that a very similar form of argument occurs in 1 *Tim.* iv. 3 sq., and (b) that these restrictions and observances are not condemned *per se*, but in relation to the new dispensation, in which all ceremonial distinctions were done away, and things remanded (so to say) to their primary conditions.

εἰς φθορὰν] 'for destruction, decomposition,' the prep. marking the destination, and φθορὰ having apparently a simply physical sense; compare Syriac

ܘܥܘܠܘܬܐ? ܘܥܘܠܘܬܐ [usus corrupti-

ἀποχρήσει), κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων; 23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἔδελωθρησκείᾳ καὶ

bilis], and very distinctly Theod., εἰς κόπρον γὰρ ἅπαντα μεταβάλλεται, and Œcum. φθορᾶ γάρ, φησιν, ὑπόκειται ἐν τῷ ἀφεδρῶνι.

τῇ ἀποχρήσει] 'in their consumption,' in their being used completely up; οὐ σκοπεῖτε ὡς μόνιμον τούτων οὐδέεν, Theod. The compound ἀποχρ. has here a somewhat similar meaning to διαχρ. (comp. Rost u. Palm, *Lex.* s. v.), the prep. ἀπὸ denoting 'non solum separari aliquid ab aliquo, sed ita removeri ut esse prorsus desinat,' Winer, *de Verb. Comp.* IV. p. 5; compare Plutarch, *Cæsar*, § 58, καὶνῆς ἔρωτα δόξης ἀποκεχρημένῳ τῇ παρούσῃ, and see Suicer, *Thesaur.* Vol. I. p. 489, where several pertinent examples are collected from the eccl. writers.

κατὰ τὰ ἐντάλμ.] 'according to the commandments and teachings of men;' further definition and specification of the preceding δογματίσεσθε; they had died with Christ, they were united with a divine Deliverer, and yet were ready to submit to the ordinances and doctrines of conscience-enslaving men. The διδασκ., as the exceptional omission of the article (Winer, *Gram.* § 19. 3, p. 113) shows, belonged to the same general category as the ἐντάλμ., and are added probably by way of amplification; they were submitting to a δογματισμὸς not only in its preceptive, but even in its doctrinal, aspects; compare Mey. *in loc.* Alford presses τῶν ἀνθρ. as describing the authors 'as generally human:' this is doubtful; as ἐντάλμ. has the article, the principle of correlation requires that ἀνθρ. should have it also; see Middleton, *Gr. Art.* III. 3. 6.

23. ἅτινα] 'all which things,' 'a set of things which;' in reference to the preceding ἐντάλμ. καὶ διδ., and specifying the class to which they belonged. On this force of ὅστις, see notes on Gal. iv.

24. The difference between ὅς and ὅστις is here very clearly marked; ἅ (ver. 22) points to its antecedents under purely objective, ἅτινα under qualitative and generic aspects; see Krüger, *Sprachl.* § 51. 8.

ἐστιν λόγ. ἔχοντα] 'do have the repute of wisdom,' 'are enjoying the repute of wisdom,' the verb subst. being joined, — not with the concluding clause of the verse (Conyb., Eadie), but, as every rule of perspicuity suggests, with ἔχοντα, and serving to mark the regular normal, prevailing character of the ἔχειν; see Winer, *Gr.* § 45. 5, p. 311. The exact meaning of λόγον ἔχειν is somewhat doubtful, as λόγος in this combination admits of at least three different meanings; (α) 'speciem,' σχῆμα, Theod., Auth. Ver., De W., compare Demosth. *Leptin.* p. 462, λόγον τινὰ ἔχον opp. to ψεῦδος ἐν φανείῃ, see Elsner, *Obs.* Vol. II. p. 265; (β) 'rationem,' scil. 'grounds for being considered so,' Vulg.,

Clarom., and probably Syriac ܠܘܓܘܢ;

compare Polyb. *Hist.* xvii. 14. 5, δοκοῦν πανουργότατον εἶναι πολὺν ἔχει λόγον τοῦ φαυλότατον ὑπάρχειν, and other examples in Schweigh. *Lex. Polyb.* s. v.; (γ) 'fama,' scil. 'has the repute of,' Mey., Alf., and perhaps Chrys., λόγον φησίν, οὐ δύναμιν ἄρα οὐκ ἀλήθειαν; compare Herod. v. 66, ὅσπερ δὴ λόγον ἔχει τὴν Πυθίην ἀναπέσαι (cited by Raph.). Of these, though in fact all ultimately coincide, (γ) is perhaps to be preferred; 'τὰ λόγ. ἔχ. sunt res ejusmodi quæ quidem vulgo sapientiæ nomen habent, sed a verâ sapientiâ absunt longissime,' Raphael, *Annot.* Vol. II. p. 535. μὲν has here no corresponding δέ, but serves to prepare the reader for a comparison (Klotz, *Devar.* Vol. II. p. 656) which is involved in the phrase λόγον ἔχειν (λόγον οὐ δύναμιν, Chrys.), and is substantiated by the

ταπεινοφροσύνη καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

context; see Winer, *Gr.* § 63. 2. e, p. 507, where other omissions of δὲ are enumerated and carefully classified.

ἐν ἐθελοδρησκείᾳ] ‘in self-imposed worship,’ — ἐν pointing to, not the instrument by which (Mey.), but as usually, the ethical domain in which, the λόγος σοφίας was acquired, or the substratum on which the τὸ ἔχειν κ. τ. λ. takes place; see Winer, *Gram.* § 48. a, p. 345. The word ἐθελοδρ. is apparently an ἄπ. λεγόμεν.; but by a comparison with similar compounds ἐθελοδουλεία, ἐθελοκάκησις, κ. τ. λ. (see Rost u. Palm, *Lex.* Vol. 1. p. 778), and with the verb ἐθελοδρησκεῖν as explained by Suidas (ἰδίῳ θελήματι σέβειν τὸ δοκοῦν) may be clearly assumed to mean, ‘an arbitrary self-imposed service,’ — which, as the similar association with ταπειν. in ver. 18 seems to suggest, was evinced in the δρησκεία τῶν ἀγγέλων. ταπειν. καὶ ἀφειδ. σώμ.] ‘lowliness and disregard, or unsparing treatment of the body:’ the two other perverted elements in which the λόγος σοφίας was acquired. On ταπειν., which here also obviously implies a false, perverted humility, see notes on verse 18. The ἀφειδ. σώμ. marks the false spirit of asceticism, the unsparing way (compare Diod. Sic. XIII. 60, ἀφειδεῖν σώματος), in which they practised bodily austerities, the σωματικὴ γυμνασία in which Jewish Theosophy so emulously indulged; compare notes on 1 *Tim.* iv 8. The omission of καὶ after ταπειν. and the reading ἀφειδεία (B; [*Lachm.*], Steig.) is strenuously supported by Hofmann, *Schriftb.* Vol. II. 2, p. 64, who takes it as an adjective (comp. ἀφειδείως, Apoll. Rhod. III. 897), but seems both unsatisfactory and improbable.

οὐκ ἐν τιμῇ κ. τ. λ.] ‘not in any real value serving (only) to the satisfying of the flesh.’ The explanations of this very ob-

scure clause are exceedingly numerous. With regard to the first portion, two only seem to deserve consideration; (a) that of the Greek comm., according to which τιμῇ is understood to point antithetically to the preced. ἀφειδ., and to refer to the same gen. (οὐκ ἐν τιμῇ τῷ σώματι χρωῦνται, Theophyl.), the clause οὐκ ἐν τιμῇ being regarded as a continuance on the negative side of what had previously been expressed in the positive: ἐθέλ. κ. τ. λ. were the elements in which the λόγος σοφίας was, and τιμῇ τινι the element in which it was not acquired; (b) that adopted by Syr. and appy. Æth. (Platt), according to which τιμῇ approaches to the meaning of ‘pretium,’ and suggests that there was something which might be a true substratum for the τὸ ἔχειν κ. τ. λ., if properly chosen, — ‘a reputation of wisdom evinced in ἐθέλ. κ. τ. λ., not in any practices of true value and honor;’ so Beza, Beng., al., and, with slight variations in detail, Huther, Meyer, and Neand. *Planting*, Vol I. p. 328 (Bohn). Of these, (a) has much to recommend it; as however it suggests, if not involves, either a very unsatisfactory meaning of πρὸς πλησμ., ‘so that the natural wants of the body are satisfied’ (Chrysost., al.), or a retrospective connection of the clause with ἐστιν, or, still less likely, with δογματί(ζεσθε) (Alf.), it seems better to adopt (b), to which also the use of τινι, almost, ‘no value of any kind,’ seems decidedly to lean.

Πρὸς πλησμονὴν, added somewhat closely, then defines gravely and conclusively the real object of all these perverted austerities, — ‘the satisfying of the unspiritual element, the fleshly mind;’ σαρκός having a retrospective reference to νοὸς τῆς σαρκός in ver. 18, and contrasting, with great point, the means pursued and the end really in view; they were unsparing (ἀφειδ.) with

Mind the things above, for your life is hidden with Christ: when he is manifested so shall ye be also.

III. *Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε; οὐδ' ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.* ² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπι

the *σῶμα*, that they might *satisfy* (πρὸς πλησμ.) — the *σάρξ*. Syr. and Æth. insert ἀλλὰ before πρὸς πλησ.; this is not necessary; the exposure of the motive is rendered more forcible and emphatic by the omission of all connecting particles.

CHAPTER III. 1. εἰ οὖν] ‘If then,’ with retrospective reference to εἰ ἀπεθ., chap. ii. 20, οὖν being slightly inferential (resurrection with Christ is implied in death with Him), but still preserving its general meaning of ‘continuation and retrospect,’ Donalds. *Gr.* § 604. The εἰ is not problematical, but logical (Mey.), introducing in fact the first member of a conditional syllogism; compare Rom. v. 15, and see Fritz. *in loc.* In such cases, instead of diminishing, it really enhances the probability of the truth or justice of the supposition; compare notes on *Phil.* i. 22.

συνηγέρθητε] ‘ye were raised together,’ scil. in baptism; not merely in a moral sense (De W.), which would render the injunction that follows somewhat superfluous: εἰπών, ὅτι ἀπεθάνετε σὺν Χρ. διὰ τοῦ βαπτίσματος δηλαδή, καὶ κατὰ τὸ σιωπώμενον δὸς νοεῖν ὅτι καὶ συνηγέρθητε (τὸ γὰρ βάπτισμα, ὡσπερ διὰ τῆς καταδύσεως θάνατον, οὕτω διὰ τῆς ἀναδύσεως τὴν ἀνάστασιν τύποι), νῦν εἰσάγει κ. τ. λ., Theoph.; compare Usteri, *Lehrb.* II. 1. 3, p. 220. On the force and deep reality of these expressions of mystical union with Christ, compare Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 164.

τὰ ἄνω] ‘the things above:’ all things pertaining to the *πολίτευμα ἐν οὐρανοῖς*, *Phil.* iii. 20, and to the Christian’s true home, the ἡ ἄνω Ἱερουσαλήμ, Gal. iv. 26; the contrast being τὰ ἐπὶ τῆς γῆς, ver. 2; comp.

Pearson, *Creed*, Art. VI. Vol. I. p. 322 (ed. Burt.). οὐδ' ὁ Χρ. κ.τ.λ.]

‘where Christ is, sitting at the right hand of God;’ not exactly, ‘where Christ sitteth,’ Auth., as there are really two enunciations, ‘Christ is there, and in all the glory of His regal and judiciary power;’ οὐκ ἠρέκεσθη δὲ τῷ ἄνω εἰπεῖν, οὐδέ, οὐδ' ὁ Χρ. ἐστίν· ἀλλὰ προσέδηκεν, ἐν δεξ. καθημ. τοῦ Θεοῦ, ἵνα πλεον τι ἀποστήσῃ τὸν νοῦν ἡμῶν ἀπὸ τῆς γῆς, Theophyl.; comp. Chrys. On the session of Christ at the right hand of God as implying indisturbance, dominion, and judicature, see Pearson, *Creed*, Art. VI. Vol. I. p. 328, and on the real and literal significance, Jackson. *Creed*, Book XI. 1. The student will find a good Sermon on this text by Andrewes, *Sermon* VIII. Vol. II. p. 309–322 (A.-C. Libr.), and another by Farindon, *Sermon* XLII. Volume II. p. 359 (London, 1849).

2. τὰ ἄνω φρονεῖτε] ‘mind the things above;’ expansion of the preceding command, φρονεῖν having a fuller meaning than ζητεῖν; they were not only *quære* but *sapere*. On the force of φρονεῖν, compare notes on *Phil.* iii. 15, Beveridge, *Serm.* CXXXVII. Vol. VI. p. 172 (A.-C. Libr.), and especially the able analysis of Andrewes, *Serm.* VIII. Vol. II. p. 315.

τὰ ἐπὶ τῆς γῆς] ‘the things on the earth;’ all things, conditions, and interests that belong to the terrestrial; compare *Phil.* iii. 19, οἱ τὰ ἐπίγεια φρονούντες. There is here certainly not (a) any polemical allusion to the earthly rudiments of the false teachers (Theoph., Œcum.), for, as Meyer observes, the remaining portion of the Epistle is not anti-heretical but wholly moral and practical, — nor

τῆς γῆς. ³ ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. ⁴ ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

(b) any special ethical allusion with ref. to ver. 5 (Estius), for the antithesis τὰ ἔνω obviously precludes all such limitation. The command is unrestricted and comprehensive, 'superna curate non terrestria;' see Calv. *in loc.*, and the sound sermon by Beveridge, *Serm.* Vol. VI. p. 169 sq. (A.-C. Libr.).

3. ἀπεθάνετε γάρ] 'For ye are dead,' Alf., Wordsw., as the reference seems still to the past *act*, ch. 20. Co-nyb. urges that the associated κέκρυπται shows that the aor. is here used for a perfect. Surely this is inexact; the aor. may, and apparently does, point to the *act*, the perfect to the *state* which ensued thereon and still continues. The nature of θνήσκω, however, is such as to preclude any rigorous translation on either side. ἡ ζωὴ ὑμῶν] 'your life,' — which succeeded after the ἀπεθάνετε; your real and true life, — not merely your 'resurrection life,' Alf. (τῆς ἡμετέρας ἀναστάσεως τὸ μυστήριον, Theod.), but, with the tinge of ethical meaning which the word ζωή, from its significant antithesis to θάνατος, always seems to involve (compare Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 252), 'your inward and heavenly life,' of which Christ is the essence, and, so to speak, impersonation (ver. 4), and with whom it will at last receive all its highest developments, expansions, and realizations; comp. notes on 1 Tim. iv. 8. On the meaning of ζωή, see the good treatise of Olshausen, *Opusc.* Art. VIII. p. 187 sq., and on its distinction from βίος, Trench, *Synon.* § 27.

κέκρυπται σὺν τῷ Χρ.] 'hath been (and is) hidden with Christ,' its glory and highest characteristics are concealed from view, — not merely 'laid up,' Alford, but shrouded in the depths of in-

ward experiences and the mystery of its union with the life of Christ. When He is revealed, then the life of which He is the source and element will be revealed in all its proportions and all its blessed characteristics: the manifestation which is now at best only partial and subjective, will then be objective and complete; compare the thoughtful remarks of Delitzsch, *Bibl. Psych.* v. 3, p. 298.

ἐν τῷ Θεῷ]. 'in God;' He is the element and sphere in which the ζωὴ is concealed: in Him, as φῶς οὐκῶν ἀπρόσιτον (1 Tim. vi. 6), as the Father in whom is the Eternal Son (John i. 18, xvii. 21), and with whom He forever reigns (ver. 1), the life of which the Son is the essence lies shrouded and concealed. Considered under its *inherent* relations our ζωὴ is concealed ἐν Θεῷ; considered under its *coherent* relations it is concealed σὺν Χριστῷ; compare Meyer *in loc.*, whose interpretation of ζωὴ ('das ewige Leben') is, however, narrow and unsatisfactory.

4. φανερωθῆ] 'shall be manifested;' scil. at His second coming, when He shall be seen as He is, and when His present concealment shall cease; οὔτε γὰρ ὑφ' ὑμῶν ὀράται, καὶ ὑπὸ τῶν ἀπίστων παντελῶς ἀγνοεῖται, Theod.: compare 2 Peter iii. 4.

ἡ ζωὴ ἡμῶν] 'our Life,' almost, 'being our Life,' the 'prædicatio,' as Daven. acutely observes, being 'causalis non essentialis.' Christ is here termed ἡ ζωὴ ἡμῶν, not, however, as being merely the author of it (Daven.), or the cause of it (Corn. a Lap.), much less 'in the character of it' (Eadie), but as being — our Life *itself*, the essence and the impersonation of it; compare Gal. ii. 20, Phil. i. 21. Thus Christ is termed ἡ ἐλπίς ἡμῶν, 1 Tim. i. 1 (comp.

Mortify your members and the evil principles in which ye once walked: put off the old man, and put on the new, in which all are one in Christ.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν

5. τὰ μέλη ὑμῶν] So *Rec.*, *Lachm.*, with AC²DEFGKL; nearly all mss.; *Vulg.*, *Clarom.*, *Syr.* (both), *Copt.*, *Æth.* (Pol. and Platt), *Goth.*, al.; *Chrys.*, *Theod.*, al. (*Meyer*, *De Wette*). The pronoun is omitted by *Tisch.* (ed. 2, but not ed. 7), *Alf.*, with BC¹; 17. 67**². 71; *Clem.* (1), *Orig.* (5), al. The great preponderance of MSS., and the accordant testimony of so many Vv. seem to render this otherwise not improbable omission here very doubtful.

Col. i. 27), ἡ εἰρήνη ἡμῶν, Eph. ii. 14, where see notes.

The reading is very doubtful: ἡμῶν is adopted by *Rec.*, *Lachm.*, and *Tisch.* with BD²D³E²KL; great majority of mss.; *Syr.* (both), al.; *Or.*, *Æcum.*, al. On the other hand, ὑμῶν is supported by CD¹E¹FG; 5 mss.; *Vulg.*, *Clarom.*, *Copt.* [quoted by *Tisch.* and *Alf.* for the other reading], *Goth.*, *Æth.* (Pol. and Platt); many Latin and Greek Ff. As ἡμῶν is far less easy to account for than ὑμῶν, which might have come from ver. 3 or from the ὑμεῖς in the present verse, critical principles seem to decide for the reading of the text.

καὶ ὑμεῖς] ‘ye also;’ ye Colossian converts, as well as all other true Christians. The more verbally exact opposition would have been ‘your hidden life’ (comp. *Fell*); but this the apostle perhaps designedly neglects, to prevent ζωὴ being applied, as it has been applied, merely to the resurrection life. *Alford* urges this clause as fixing that meaning to ζωὴ; but surely the avoidance of the regular antithesis seems to hint the very reverse; ὑμεῖς φανερ. is the natural sequel of your inward and heavenly life, and is its true development.

ἐν δόξῃ] ‘in glory;’ compare Rom. viii. 17, εἴπερ συμπόσομεν ἕνα καὶ συνδοξασθῶμεν. The δόξα will be the issue, development, and crown of the hidden life, and will be displayed both in the material (1 Cor. xv. 43) and immaterial portions of our composite nature: ‘hu-

jus æternæ vitæ promissa gloria sita est in duplici stolâ; in stolâ animæ et stolâ corporis,’ *Daven*. The conjunction of body and soul, soul and spirit, will then be complete, harmonious, and indissoluble; ζωὴ will become ἡ ὄντως ζωὴ, and will reflect the glories of Him who is its element and essence: comp. *Olsh. Opusc.* p. 195 sq.

5. νεκρώσατε οὖν] ‘Make dead then:’ ‘as you died, and your true life is hidden with Christ, and hereafter to be developed in glory, act conformably to it,—let nothing live inimical to such a state, kill at once (aor.) the organs and media of a merely earthly life.’ Οὖν is thus, as commonly, retrospective and collective (‘ad ea quæ antea revera posita lectorem revocat,’ *Klotz, Devar.* Vol. II. p. 719), serving to enhance the pertinent reference of νεκρώσατε to the ἀπεδάγετε and ἡ ζωὴ ὑμῶν which have preceded.

τὰ μέλη ὑμῶν] ‘your members,’ the portions of your bodily organization (compare Rom. vii. 5) quâ the instruments and mediâ of sinfulness and lusts; compare with respect to the precept, Rom. viii. 13, Gal. v. 24, and with respect to the image, and form of expression, Matth. v. 29, 30. These are more specifically defined as τὰ ἐπὶ τῆς γῆς (compare ver. 2), as defining the sphere of their activities (‘ubi suum habent pabulum,’ *Beng.*), and as justifying the preceding command.

πορνείαν καὶ ἀκαθαρσίαν] ‘for-

κακήν, καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία, ⁶ δι' ἧ

6. ἐπὶ τοὺς υἰοὺς ἀπειδ.] *Tisch.* [*Lachm.*], and *Alf.* omit these words with *B*; *Sahid.*, *Æth.* (*Pol.*, but not *Platt*); *Clem.* (1), *Ambrosiast.* (text). On the one hand, it is certainly possible that they may have been inserted from the parallel passage, *Eph.* vi. 6; still, on the other, the overwhelming weight of external evidence, and the probability, that in two Epistles where so much is alike, even individual expressions might be repeated, seem to render the omission on such evidence more than doubtful.

nication and uncleanness;’ specific and generic products of the τὰ ἐπὶ τῆς γῆς μέλη on the side of lust and carnality; compare *Eph.* v. 3. There is no need to supply mentally νεκρόσατε (*Fritz. Rom.* Vol. I. p. 379), or to introduce paraphrastically a prep., ‘a scortatione,’ *Æth.*; the four accusatives stand in an appositional relation to τὰ μέλη κ. τ. λ., as denoting their evil products and operations; see *Winer, Gr.* § 59. 8, p. 470, and compare *Matth. Gr.* § 432. 3.

πάθος ἐπιθυμ. κακήν] ‘lustfulness, evil concupisence;’ further and more generic manifestations. It does not seem proper, on the one hand, to extend πάθος to ‘motus vitiosos, quales sunt ἔχθραι, ἔρεις, ζῆλοι, κ. τ. λ.,’ *Grot.*, or, on the other, to limit it to more frightful exhibitions (*Rom.* i. 26, 27): it points rather, as the evolution of thought seems to require, to ‘the disposition toward lust,’ *Olsh.*, the ‘morbum libidinis,’ *Beng.*, — in a word, not merely to lust, but to lustfulness; πάθος ἢ λύσσα τοῦ σώματος, καὶ ὡσπερ πυρετός, ἢ τραῦμα, ἢ ἀλλή νόσος, *Theoph.* The last, ἐπιθυμία κακή, is still more inclusive and generic; ἰδοὺ γενικῶς τὸ πᾶν εἶπε, *Chrys.*

τὴν πλεονεξίαν] ‘Covetousness,’ — with the article, as the notorious form of sin (‘die bekannte, hauptsächlich vermeidende Unsittlichkeit,’ *Winer, Gr.* § 18. 8, p. 106), that ever preserves so frightful an alliance with the sins of the flesh. There seems no reason whatever to depart from the proper sense of the word; it is neither specially ‘base gains derived from

uncleanness’ (comp. *Storr, Flatt, al.*), nor generically, ‘insatiabilem cupiditatem voluptatum turpium,’ *Estius*, ‘the whole longing of the creature,’ *Trench (Synon.* § 24, — a very doubtful expansion), but simply ‘covetousness,’ ‘inexplebilem appetitum animi quærentis divitiarum,’ *Daven.* (compare *Theod., Theoph.*), a sin that especially depends on the τὰ ἐπὶ τῆς γῆς (‘maxime effigit ad terram,’ *Beng.*), and makes, not sensational cravings *per se*, but the means of gratifying them, the objects of its interest; see especially *Müller, Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 169 (*Clark*), and notes on *Ephes.* iv. 20.

ἣτις ἐστὶν εἰδωλ.] ‘the which is, seeing it is, idolatry;’ explanatory force of ὅστις, see notes on *Gal.* iv. 24. The remark of *Theod.* is very pertinent, ἐπειδὴ τὸν μαμμωνᾶ κύριον ὁ σωτὴρ προσηγόρευσε διδάσκων, ὡς ὁ τῷ πάθει τῆς πλεονεξίας δουλεύων ὡς θεὸν τὸν πλοῦτον τιμᾶ. The very improbable reference of ἣτις to μέλη (*Harl. on Eph.* v. 5), or to all that precedes (*Heinr.*), is rightly rejected by *Winer, Gr.* § 24. 3, p. 150.

6. δι' ἧ] ‘on account of which sins;’ clearly not δι' ἧ, sc. μέλη (*Bähr*), but in reference to ‘peccata præcedentia aliaque flagitia,’ *Grot.*: compare notes on *Eph.* v. 6. The reading is doubtful: δ is found in C¹D¹E¹FG; *Claroman.*, Sang; ἧ in ABC²D²D³E²KL; al., and apparently rightly adopted by *Lachmann* and *Tisch.* after *Rec.* Though an emendation is not improbable, the preponderance of external evidence seems too distinct to be

ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· ⁷ ἐν οἷς
καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις· ⁸ νῦν δὲ

safely reversed.

ἔρχεται]

'*dolt*' come;'] emphatic, both position and tense. The present hints at the enduring principles of the moral government of God; see notes on *Eph.* v. 5.

ἡ ὀργὴ τοῦ Θεοῦ] Not only here, but hereafter; καὶ ἡ μέλλουσα ὀργὴ καὶ ἡ ἐν τῷ νῦν αἰῶνι πολλάκις καταλαμβάνουσι τοὺς τοιοῦτους Theoph. Meyer rejects this, but without sufficient reason; see notes on *Eph.* v. 6.

τοὺς υἱοὺς τῆς ἀπειθείας.] 'the sons of disobedience;'⁷ those who reject and disobey the principles and practice of the Gospel; see notes on *Eph.* v. 6, where the same expression occurs in the same combination, and on the force of the Hebraistic circumlocution, notes on *ib.* ii. 2.

7. ἐν οἷς] 'among whom,' scil. υἱοῖς τῆς ἀπειθείας, — not neuter 'in which,' in reference to the foregoing vices: see *Eph.* ii. 3, ἐν οἷς καὶ ἡμεῖς ἀνεστράφημεν, which, with the present (longer) reading, seems to leave no room for doubt. The objection of Olsh. that the Colossians were still walking among the υἱοῖς τῆς ἀπειθείας as converts, seems easily answered by observing that περιπατεῖν, St. Paul's favorite verb of moral motion (only here and 2 Thess. iii. 11 with persons), seems always used by him to denote an actual participation in a course or manner of life; contrast John xi. 54.

ἐζήτε ἐν τούτοις] 'ye were living in these sins,' 'these things were the sphere of your existence and activities;' the verb ἐζήτε referring to the preceding ἀπειθεία. (ver. 3), and its tense portraying the then continuing state; compare Jelf, *Gr.* § 401. 3. Huther and others regard τούτοις as masc.: this does not seem satisfactory, as ὅτε ἐξ. would be but a weak and tautologous explanation of the preceding ἐν οἷς περιεπ. ποτε, and as ζῆν ἐν (except in its deeper meanings, *e. g.*

ζῆν ἐν Χρ. κ. τ. λ., *Rom.* vi. 11, *Gal.* ii. 20) is always used by St. Paul with things; compare *Rom.* vi. 2, *Gal.* ii. 20, *Phil.* i. 22, *Col.* ii. 20. See the examples collected by Kyprke (*Obs.* Vol. II. p. 327), ζῆν ἐν Ὀδυσσεείᾳ, ἐν φροντισίῳ, ἐν λόγοις, ἐν ἀρετῇ, ἐν φιλοσοφίᾳ κ. τ. λ., in all of which the non-personal substantives similarly define the sphere to which the activities of life were confined; see also examples in Wetst. *in loc.* The reading of *Rec. αὐτοῖς* [D³E²FGKL] has insufficient critical support.

8. νῦν δὲ ἀπόθεσθε] 'but now lay aside;' emphatic exhortation suggested by their present state, the forcible νῦν (*Hartung, Partik.* Vol. II. 24) standing in sharp opposition to the preceding τότε, ὅτε. On the figurative ἀπόθεσθε, opp. to ἐνδύσασθε, compare notes on *Eph.* iv. 22. The translation of Eadie, 'ye too have put off,' perhaps suggested by a misunderstanding of Auth., can only be regarded as an oversight; such mistakes, however, seriously weaken our confidence in this otherwise useful writer as a sound grammatical expositor.

καὶ ὑμεῖς] 'ye also,' ye as well as other Christians; the καὶ putting them here in contrast with their fellow-converts, as in ver. 7 with their fellow-heathens; comp. notes on *Phil.* iv. 12.

τὰ πάντα] 'the whole of them:' all previously (τούτοις, ver. 7), and hereafter to be mentioned. Winer (*Gr.* § 18. 1, p. 98) refers τὰ πάντα, with an intensive force, only to what had been already adduced: the enumeration which follows seems to require a more comprehensive and prospective reference; see Meyer *in loc.* So similarly Syr., Goth. (*Æth.* omits), 'hæc omnia' (compare Theod.), except that this is perhaps too exclusively prospective. There is no full stop after this word in *Tisch.*, as is

ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν, ⁹ μὴ ψεύδεσθε εἰς ἀλλήλους,

asserted by Alf., nor apparently in any edition.

κακίαν] ‘malice,’ ‘badness of heart,’ the evil habit of the mind as contrasted with *πονηρία*, the more definite manifestation of it; comp. Eph. iv. 31, and Trench, *Synon.* § 11. On the distinction between the preceding ὀργή (the more settled state) and θυμός (the more eruptive and temporary), see notes on Eph. iv. 31, and Trench, *Synon.* § 37; add also Œcum., who correctly remarks, ἔστι γὰρ θυμὸς . . . ἕξαψίς τις καὶ ἀναθυμίασις ὀξεῖα τοῦ πάθους, ὀργὴ δὲ ἕμμοςος λύπη.

βλασφημίαν may be either against God or against men, according to the context (see notes on 1 Tim. i. 13); here the associated vices seem to limit the reference to the latter; τὰς λοιδορίας οὕτω λέγει, Theoph.; see notes on the very similar passage, Eph. iv. 31. αἰσχρολογία] ‘coarse (reproachful) speaking.’ It is somewhat doubtful whether we are to adopt (a) the more limited meaning ‘turpiloquium,’ Claroman., sim. Vulg., Syr., ‘aglaitivaardein,’ Goth., turpitudō, Æthiop.; or (b) the more general, ‘foul-mouthed abusiveness,’ Trench (comp. Copt., where, however, it seems confounded with *μαρολογία*), ‘schandbares Reden,’ Meyer. As αἰσchr. is an ἄπ. λεγόμε. in N. T., and does not occur in LXX., and as both interpretations have good lexical authority, — the former, Xenoph. *Laced.* v. 6, Poll. *Onomast.* iv. 106, Clem.-Alex. *Pæd.* ii. 6, comp. Suicer, *Thesaur.* s. v. Vol. i. p. 136; Raphel, *Annot.* Vol. ii. p. 535; the latter, Polyb. *Hist.* viii. 13. 8, and xxxi. 10. 4, where it is associated with *λοιδορία*, — the context alone must decide. As this appy. refers mainly to sins against a neighbor (compare ver. 9), the balance seems in favor of (b), according to which αἰσchr. will be an extension of βλασφ.,

and will imply all coarse and foul-mouthed language, whether in abuse or otherwise.

ἐκ τοῦ στόματος is not to be referred solely to αἰσχρολ. (Æth.), but to the two preceding substantives, ἀπόθεσθε being mentally supplied. It seems doubtful whether the addition marks specially the *pollution* (ῥυποῖ γὰρ τὸ εἰς δοξολογίαν Θεοῦ πεποιημένον στόμα, Œcum., comp. Chrys.), or the *unsuitableness* (Mey.) of the actions which are here described: the latter is perhaps slightly the most probable; comp. James iii. 10.

9. μὴ ψεύδεσθε] ‘do not lie;’ pres., do not indulge in the practice. The addition εἰς ἀλλήλους specifies the objects toward which the practice was forbidden (compare Winer, *Gram.* § 49. a, p. 353), and stamps it as a social wrong. On the frightful character of untruthfulness, and its evolution from selfishness and lust, see especially Müller, *Doctr. of Sin*, i. 1. 3. 2, Vol. i. p. 171 sq. (Clark). It seems best with *Lachm., Tisch.*, and apparently most modern editors, to place only a comma between ver. 8 and 9.

ἀπεκδυσάμενοι] ‘seeing that ye have put off;’ Auth.; causal participle, giving the reason for the precept, and in point of time being prior to (Meyer), not contemporaneous with (‘exspoliantes,’ Vulg., Clarom.), the preceding aor. infin. ἀπόθεσθε. Such a reference is not superfluous or inappropriate (De W.); the part. serves suitably to remind them that the condition into which they had now entered rendered a selfish and untruthful life a self-contradiction. To consider ἀπεκδ. as beginning a new period, interrupted and resumed in ver. 12, as Hofmann, *Schriftb.* Vol. ii. 2, p. 268, seems very harsh and improbable. On the double compound ἀπεκδ. see notes on ch. ii. 11. τὸν παλαῖον

ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,
 10 καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’

ἄνδρ.] ‘the old man;’ not merely τὴν προτέραν πολιτείαν, Theod., but, with a more individualizing reference, our former unconverted self, our state before regeneration; see notes on Eph. iv. 22. Davenant (comp. Calv.) refers the term to the ‘insita naturæ nostræ corruptio,’ — a special and polemical reference, to which the context, which seems to point simply to their ante-Christian, as contrasted with their present, state (τότε, νυνί), seems to yield no support.

σὺν ταῖς πρ.] ‘with his deeds;’ slightly explanatory, marking the practical character of the developments of the παλαιὸς ἄνθρωπος; comp. Gal. v. 24.

10. καὶ ἐνδ. τὸν νέον] ‘and have put on the new man;’ closely connected with the preceding clause, and presenting, on the positive side, the act succeeding to the ἀπεκδ. on the negative. The νέος ἄνδρ. stands in contrast with the παλαιὸς as specifying the newly-entered and fresh state of spiritual conditions after conversion and regeneration. In Eph. iv. 23 the term is καινός, as marking rather the new state in respect of quality; compare Tittmann, *Synon.* i. p. 59, notes on Eph. iii. 16, iv. 24.

It is not improbable that the reference in the two passages is slightly different, there, (Eph.) as the hortatory tone suggests, the reference is primarily to renovation; here, as the argumentative allusion seems to imply, primarily to regeneration, yet in neither, as the noticeable combinations (ἀνανεοῦσθαι — καινὸν ἄνδρ., νέον ἄνδρ. — τὸν ἀνακαιν.) further suggest, is the reference exclusive. On the distinction, see Waterland, *Regen.* Vol. iv. p. 433 sq., compare Trench, *Synon.* § 18.

τὸν ἀνακαιν.] ‘who is being renewed;’ characteristic, not merely of ἄνθρωπον (De W.), but of the νέον ἄνθρωπον, as the prominence of the epithet clearly

requires. This process of ἀνακαινώσις, of which the *causa instrumentalis* and agent (Tit. iii. 5; compare Eph. iv. 23) is the Holy Spirit, is represented as continually going on; compare 2 Cor. iv. 16, ὁ ἔσωθεν (ἄνδρ.) ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. The prep. ἀνὰ appears to mark restoration to a former, not necessarily a primal, state; see Winer, *de Verb. Comp.* III. p. 10, compare notes on Eph. iv. 23.

εἰς ἐπίγνωσιν] ‘unto complete knowledge,’ apparently of God, and the mystery of redemption (τοῦ Θεοῦ καὶ τῶν θείων, Theoph.); compare ch. i. 9, ii. 2, Ephes. i. 17; ‘in eo quod ait qui renou. in agnitionem, demonstrabat quoniam ipse ille qui ignorantiae erat homo, id est, ignorans Deum, per (?) eam quæ in eum est agnitionem renouatur,’ *Iren. Hær.* v. 12. On the full meaning of ἐπίγνω. (‘accurata cognitio’), see notes on Eph. i. c., and compare on Col. ii. 2. This was the object towards which the ἀνακαιν. tended (not the sphere in which, Auth., Copt.), — the result which it was designed to attain; comp. Eph. iv. 13.

κατ’ εἰκόνα κ. τ. λ.] ‘after the image of Him that created him.’ By a comparison with the similar and suggestive passage, Eph. iv. 23, there can scarcely be a doubt that this clause is to be connected with ἀνακαιν., not with ἐπίγνωσιν (Meyer, comp. Hofm, *Schriftb.* Vol. i. p. 252), — a construction grammat. admissible (see Win. *Gr.* § 20. 4, p. 126), but not exegetically satisfactory. Κατὰ will thus point to the ‘norma’ or model (notes on Gal. iv. 28), and the εἰκὼν τοῦ κτίσ. to the image of God (Theod.), not of Christ (Chrysost.; compare Müller, *Doctr. of Sin*, Vol. II. p. 392, Clark), in which the first man was created, which was lost by sin, but ‘is to be restored again by a real though not substantial change,’ Pearson, *Creed*,

εἰκόνα τοῦ κτίσαντος αὐτόν ¹¹ ὅπου οὐκ ἐν Ἑλλην καὶ Ἰουδαίος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

Put on mercy, be forgiving and loving, and let the peace of God rule in you.

¹² Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ
Sing aloud, and in your hearts, to God, and give thanks.

Art. II. Vol. I. p. 149 (ed. Burt.); 'in, eo quod dicit secundum imag. conditoris recapitulationem manifestavit ejus hominis qui in initio secundum imaginem factus est Dei,' Iren. *Hær.* v. 12, comp. Delitzsch, *Bibl. Psychol.* II. 2, p. 51, who conceives that with the spiritual, a physical depravation of the image was also included. To assert that a reference to a restoration of the image of God in the first creation involves 'an idea foreign to Scripture' (Alf., comp. Müller, *Doctr. of Sin*, Vol. II. p. 393, Clark), seems somewhat sweeping; see notes on *Eph.* iv. 24, and the passages collected from the early eccl. writers in Bull, *Engl. Works*, Disc. v. p. 478 sq., and especially p. 492. On the meaning of εἰκῶν, see Trench, *Synon.* 15. α ὑ τ ὅ ν Scil. νέον ἄνδρ.; not merely ἄνδρ. (*De W.*), which seems opposed to the logical and grammatical connection, and is not required by the preceding interpretation. Whether God be defined as ὁ κτίσας in reference to the first, or to the second creation (ἀνάκτισις, Pearson, *Creed*, Vol. II. p. 80, Burt.), does not alter the doctrinal truth involved in the words—'quod perdidimus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu recipimus,' Irenæus, *Hær.* III. 18.

11. ὅπου] 'where;' 'quâ in re' ('apud quem,' Æth.), scil. in which condition of ἀπέκδυσις of the old, and ἐνδύσις of the new man; compare Xenophon, *Mem.* III. 5. 1, and Kühner, *in loc.*, cited (but incorrectly) by Meyer. οὐκ ἐν] 'there is not;' see notes on *Gal.* iii. 28, where the grammatical character of this contraction is briefly dis-

cussed.

Ἑλλην καὶ Ἰουδ.] 'Greek and Jew;' antithesis involving national distinctions, followed by a second (περιτ. καὶ ἀκρ.) involving ritual characteristics, and by a climax (βάρβ., Σκύθ.) in reference to habits and civilization ('Scythæ barbaris barbariores,' Beng., *βραχὺ τῶν θηρίων διαφέροντες*, Joseph. *contr. Ap.* II. 37; see examples in Wetst. *in loc.*), and lastly, by a third unconnected antithesis (δούλος, ἐλεύθ.) involving social relations. Between the last two *Lachm.* inserts καὶ, with AD¹E FG; 3 mss.; Vulg., Clarom., al.: the external authority is fair, but the probability of a conformation to the preceding very great. The addition of καὶ by D¹E¹FG after βάρβ. seems a clear interpolation, thus rendering the testimony of the same MSS. of doubtful value in the next pair. To insert 'and' in translation (Scholef. *Hints*, p. 113) seems quite unnecessary.

ἀλλὰ τὰ πάντα κ. τ. λ.] 'but CHRIST is all and in all;' similar in meaning to πάντες ὑμεῖς εἰς ἐστὲν ἐν Χρ. Ἰησ., *Galat.* iii. 28, but with a somewhat more comprehensive enunciation: 'Christ' (placed with emphasis at the end, Jelf, *Gram.* § 902, 2) is the aggregation of all things, distinctions, 'prerogatives, blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself; πάντα ὑμῖν ὁ Χριστὸς ἔσται, καὶ ἀξίωμα καὶ γένος, καὶ ἐν πᾶσιν ὑμῖν αὐτός, Chrys. For examples of εἶναι τὰ πάντα or πάντα [as AC, and many mss. in this place] in ref. to an individual, see the very large collection in Wetstein on 1 *Cor.* xv. 28.

12. ἐνδύσασθε οὖν] 'Put on then;'

ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραῦτητα, μακροθυμίαν, ¹³ ἀνεχόμενοι ἀλλήλων καὶ

exhortation naturally following from the fact that the νέος ἄνθρωπος which involved all the above blessings had been put on; 'as you have put on the new man, put on all its characteristic qualities.' The οὖν has thus appy. more of its reflexive force; 'it takes up what has been said and continues it,' Donalds. *Cratyf.* § 192; compare notes on *Phil.* ii. 1.

ὡς ἐκλ. τοῦ Θεοῦ] 'as chosen ones of God; ' as being men who enjoy and value so great and so singular a blessing as to have been called out of heathen darkness to the knowledge of Christ; compare Tit. i. 1. Meyer acutely calls attention to the fact that ὡς ἐκλεκτοὶ echoes the preceding argumentative ἀπεκδυσ., and thus stands in logical and exegetical connection with what precedes. It is doubtful whether ἅγιοι καὶ ἡγαπημ. are to be regarded as used substantively ('ut sancti et dilecti,' Æth., — Pol., but not Platt), and as co-ordinate to, or as simple predicates to, the preceding ἐκλεκτοὶ τοῦ Θεοῦ. The pure substantival use of the latter expression in St. Paul's Epistles (Rom. viii. 33, Tit. i. 1, compare 2 Tim. ii. 10), coupled with the fact that the force of the exhortation rests on their character as ἐκλεκτοί, not as being ἅγιοι καὶ ἡγαπ., renders the latter connection most plausible; so Beng., and after him Mey., and the majority of modern editors and expositors. Chrysost. and Theoph. appear to have regarded them as three attributes; so Daven., Huther, al.

σπλάγχνα οἰκτιρμοῦ] 'bowels of mercy; ' bowels which are characterized by, are the seat of mercy, the gen. being that of the 'predominating quality,' and probably falling under the general head of the genitive possessivus; see Scheuerl. *Synt.* § 16. 3, p. 115, and compare Luke i. 78, σπλάγχνα ἐλέους. The expression

is probably a little more emphatic than the simple οἰκτιμοῦς (Heb. x. 28), or the more common ἔλεος: οὐκ εἶπεν ἔλεον, ἀλλ' ἐμφαντικώτερον διὰ τῶν δύο, Chrys. For exx. of the tropical use of σπλάγχνα, which, however, is here not necessarily required (compare Meyer), see Philip. i. 18, ii. 1, and notes in *loc.* The plur. οἰκτιμῶν (*Rec.*) has only the support of K; mss.; Theod., al., and is rightly rejected by *Lachm.* and *Tisch.* χρηστότητα] 'kindness: ' 'benevolence and sweetness of disposition as shown in intercourse with one another; ' joined in Tit. iii. 4 with φιλανθρωπία, and in Rom. xi. 22 opp. to ἀποτομία; see notes on *Gal.* v. 22.

ταπεινοφροσ.] 'lowliness (of mind); ' the thinking lowly of ourselves because we are so; ἂν ταπεινὸς ᾦς, καὶ ἐννοήσῃς τίς ὢν πῶς ἐσώθῃς, ἀφορμὴν πρὸς ἀρετὴν λαμβάνεις τὴν μνήμην, Chrys. on *Eph.* iv. 2, here more exact than in his definitions collected in Suicer, *Thesaur.* s. v. On the true meaning of this word see the valuable remarks of Neander, *Planting*, Vol. i. 483, Trench, *Synon.* § 42, and notes on *Eph.* iv. 2.

πραῦτητα] 'meekness; ' in respect of God, and toward one another; see notes on *Galat.* v. 23, and on *Eph.* iv. 2, in which latter passage it occurs in exactly the same position with respect to ταπειν. and μακροθυμία. Eadie objects to the primary reference to God, but apparently without sufficient reason: that πραῦτης is frequently used in purely human relations is quite true (compare Titus iii. 2, πραῦτ. πρὸς πάντας ἀνθρώπους), but that its basis is a meek acceptance of God's dealings with us seems clearly shown in Matth. xi. 29, where it is an attribute of the Saviour, and in Gal. vi. 1, and perhaps 1 Cor. iv. 21 and 2 Tim. ii. 25; where a sense of dependence on God forms the very

χαριζόμενοι ἑαυτοῖς, εἴαν τις πρὸς τινα ἔχη μομφήν, καθὼς καὶ ὁ Χριστὸς ἔχαρισάτο ὑμῖν οὕτως καὶ ὑμεῖς·¹⁴ ἐπὶ πᾶσιν δὲ τούτοις

groundwork of the exhortation. In such passages mere gentleness seems quite insufficient.

Οὐ μακροθυμία opp. to *θευθυμία* (James i. 19), see notes on *Eph.* iv. 2.

13. ἀνεχόμενοι ἀλλ.] ‘forbearing one another;’ exhibition of the last two, and perhaps more particularly of the last, of the above-mentioned virtues; compare *Eph.* iv. 2, μετὰ μακροθ., ἀνεχόμενοι ἀλλ. ἐν ἀγάπῃ. There does not seem any necessity for enclosing the whole verse (*Griesb., Lachm., Buttm.*), nor even καθὼς καλ...ὑμεῖς (*Winer, Gr.* § 64, ed. 5), in a parenthesis. The structure and sequence of thought seem uninterrupted; while the first participial clause expands the preceding substantives, the second is enhanced by an adverbial clause which in its second member carries with it the preceding participle χαριζόμενοι; see *Winer, Gr.* § 62. 4, p. 499, ed. 6.

χαριζόμενοι ἑαυτοῖς] ‘forgiving each other;’ compare *Eph.* iv. 32. The change to the reflexive pronoun in two members so perfectly similar (*Eph. l. c.* is a little different) is perhaps not accidental; while ἀλλήλων marks an act to be done by one Christian to his fellow Christian, ἑαυτοῖς may suggest the performance of an act faintly resembling that of Christ’s, namely, of each one toward all,—yea even to themselves included (‘vobismet ipsis,’ *Vulg.*), Christians being members of one another; ὅσα ἂν ἐν τῷ ἐνεργετῆϊ ποιῶμεν ἑτέροις, καθὼς ταῦτα, καὶ διὰ τὸ τέλος καὶ διὰ τὸ οὐσώμους ἡμᾶς εἶναι, μᾶλλον εἰς ἡμᾶς ἀναφέρεται, *Origen on Eph. l. c.* (*Cramer, Cat.* Vol. I. p. 311), here perhaps more appropriate.

μομφήν]

‘(ground of) blame.’ This form is an ἅπαξ λεγόμεν in the N. T., but, especially in combination with ἔχω, sufficiently common in classical Greek; see exam-

ples in *Wetstein in loc.*, and in *Rost u. Palm, Lex.* s. v. The glosses μέψιν [D¹E?] and δργήν [FG] are obviously suggested by the non-appearance of the word elsewhere in the N. T. or in the LXX.

καθὼς καὶ ὁ Χρ.] ‘even as Christ also forgave you;’ comp. ch. ii. 13, where the same divine act is, as it would there seem, similarly attributed to Christ; contrast *Eph.* iv. 32, where it is referred to θεὸς ἐν Χρ. καθὼς (comp. on *Gal.* iii. 6), associated with the καὶ of comparison (*Klotz, Devar.* Vol. II. p. 635) and balanced by the following οὕτως καὶ, here simply introduces an example (μυμείσθη τὸν Δεσπότην, *Theod.*): in *Eph. l. c.*; as the imperatival structure suggests, it has more of an argumentative tinge; see notes *in loc.* The reading is slightly doubtful: Κύριος is adopted by *Lachm.* with ABD¹FG; 1 mss.; *Vulg., Clarom., al.*; *Aug. al.*, but is not improbably due to some attempts at conformation to *Eph.* iv. 32.

καὶ ὑμεῖς] Scil. χαριζόμενοι, the structure remaining participial: see *Winer, Gr.* § 62. 4, p. 499. The principal Vv.

Syr. (𐩪𐩣𐩬𐩪 [condonate]), *Clarom.* (‘ita et vos facite’), *Goth.* (‘taujaip’), *Æth.* (‘facite’), and *Theod.* supply the imperative, which in some MSS. [D¹E¹ FG: al., ποιείτε] is actually expressed: this, however, certainly seems at variance with the structure, and interrupts the otherwise easy sequence of clauses; so rightly *De Wette* and *Meyer*. On the double καὶ in sentences composed of correlative members, see *Klotz, Devar.* Vol. II. p. 635, and notes on *Ephes.* v. 23, where the usage is briefly investigated.

14. ἐπὶ πᾶσιν δὲ τούτοις] ‘but over all these things;’ not, as in *Eph.* vi. 14 (see notes *in loc.*), with a simple

τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. ¹⁵ καὶ ἡ εἰρήνη

force of accession or superaddition, Syr.

ⲙⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ [cum his omnibus], Æth., but, as the more distinct expression and especially the foregoing image seem to require, with a *semi-local* force ('super,' Vulg., 'ufar,' Goth.), the dative with ἐπι as usual conveying the idea of closer and less separable connections; see notes on *Eph.* ii. 20, but transpose (ed. 1) the accidentally misplaced 'latter' and 'former.' Love toward all (comp. on *Phil.* i. 9) was thus to be the garb that was to be put on over all the other elements in the spiritual ἐνδυσίς.

δ] 'which (element);' neuter, the antecedent being viewed under an abstract and generalized aspect; see Jelf, *Gram.* § 820. 1, Krüger, *Sprachl.* § 61. 7. 9. The reading is not perfectly certain; ἡπισ (*Rec.*) is fairly supported [D²D³E KL; many Ff.], and is certainly in accordance with St. Paul's (explanatory) use of the indef. relative in similar passages; still the probability of a grammatical gloss seems here so great, that the reading of *Luchm.* and *Tisch.* is to be distinctly preferred.

σύνδεσμος τῆς τελειότητος] 'the bond of perfectness,' Auth.; not 'of completeness,' Alf., which would be a more suitable translation of ὀλοκληρία; comp. Trench, *Synon.* § 22. The genitival relation has been somewhat differently explained; the abstract gen. may be (a) the gen. of *quality*, in which case τελειότη. would be little more than an epithet, 'the most perfect bond,' Hamm., Grot., and even Green, *Gram.* p. 247; (b) the gen. of *content*, 'amor complectitur virtutum universitatem,' Bengel, compare Bull, *Exam. Cens.* II. 5, — τῆς τελειότη. marking that which the σύνδ. enclosed within it, De W., Olsh., compare Usteri, *Lehrb.* II. 1. 4, p. 242; or (c) the genit. objecti; τῆς τελειότη. being that which

is held together by it, and on which it exercises its conjunctive power; πάντα ἐκεῖνα αὐτῆ συσφιγγεῖ, Theophyl.: so

Chrys., Theod., apparently Syr. ⲙⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ [cinctorium], and more recently Steig. and Meyer. Of these (c) has clearly the advantage, as not involving either a doubtful genitive or an unsatisfactory, if not indemonstrable meaning of σύνδεσμος (comp. Meyer); as, however, it assigns a questionable collective force to τελειότης, scil. τὰ τὴν τελειότητα ποιούντα, Chrys., Theoph., it seems more exact to regard the genitive as, (d) a gen. *subjecti* belonging to the general category of the gen. *possess.*; love is the bond which belongs to, is the distinctive feature of perfection: *contrast Eph.* iv. 2, and compare notes *in loc.*

The omission of the article may be due to the verb substantive; see Middleton, *Gr. Art.* III. 3. 2, p. 43. (ed. Rose).

15. εἰρήνη τοῦ Χρ.] 'the peace of Christ;' gen. *auctoris*, or perhaps rather *originis* (Hartung, *Casus*, p. 17, see on ch. i. 23), 'the peace which comes from Him who is our peace (*Eph.* ii. 14), and who solemnly left His peace to His church' (*John* xiv. 27); ἐκείνην (εἰρήνην) ἣν ὁ Χριστὸς ἀφῆκεν αὐτός, Chrys. The peace of Christ must not be restricted merely to δμόνοια, though this is apparently the more immediate reference in the present passage, but includes that deep peace and tranquillity which is His blessed gift, and emanates from His Cross; compare εἰρήνη Θεοῦ, *Phil.* iv. 7, in which the idea is substantially the same, except that perhaps peace is there contemplated as in its antithesis to anxious worldliness (see notes *in loc.*), while here it is rather to the hard, unloving, and unquiet spirit that mars the union of the ἐν σῶμα. The reading τοῦ Θεοῦ (*Rec.*) is fairly supported [C²D³EJK;

τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλή-
θητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε. ¹⁶ Ὁ λόγος τοῦ

16. ἐν ταῖς καρδίαις] So *Griesb., Scholz, Lachm.*, with ABCD¹FG; 10 mss.; apparently all Vv.; Chrysost., Theod. (comm.); Lat. Ff. The reading ἐν τῇ καρδίᾳ (*Rec., Tisch.* ed. 2, 7) is (a) so feebly supported, — only by D²EKL (MSS. here of doubtful authority from showing other traces of conformation to Eph. v. 19); great mass of mss.; Clem., Theod. (text), al., and (b) so very probably an assimilation to Eph. l. c. (E, however, there reads ἐν ταῖς καρδ.), that it is difficult to conceive what principle, except that of opposition to *Lachm.*, induced *Tisch.* to retain so very questionable a reading, and to reverse the judgment of his first edition.

nearly all mss.; Goth., al.], but in all probability is a correction.

βραβεύετω] ‘rule,’ ^{ⲃⲣⲁⲃⲉⲩⲧⲱ} [ducat, regat] Syriac, ‘sit gubernatrix,’ Beza. The verb βραβεύειν [βρα = προ, see notes on Phil. iii. 14] has here received different explanations, ‘exultet,’ Vulg., Goth., ‘stabilatur,’ Copt., Æthiop., ‘abundet,’ Clarom., all perhaps endeavoring to retain some shade of the original meaning (ἀγωνοδοτοῦσάν τε καὶ βραβεύουσαν, Theod.), but obscuring rather than elucidating. The later and secondary meaning ‘administrare,’ ‘gubernare,’ Hesychius ἰδυνέσθω (*Raph., Annot.* Vol. II p. 533 sq. and Schweigh. *Lex. Polyb.* s. v.), seems here the most simple and natural; ‘let the peace which comes from Christ order all things in your hearts.’ For confirmation of this later meaning, see also the exx. collected by Krebs (*Obs.* p. 343), and Loesn. (*Obs.* p. 373), one of the most pertinent of which is Jos. *Antiq.* IV. 3. 2, πάντα σῆ προνοία διοικεῖται καὶ . . . κατὰ βούλησιν βραβεύομενον τὴν σὴν εἰς τέλος ἔρχεται where the association with διοικεῖσθαι renders the meaning very distinct. On the use of καρδία to denote the subject in its inner relations, see Beck, *Seelenl.* III. 23, p. 80, compare p. 107.

εἰς ἣν καὶ ἐκλήθη.]

‘unto which [almost, for unto it (see notes on ch. i. 25, 27)] ye were also called;’ unto the enjoyment and participation of

which, the εἰς marking the immediate (not ultimate) object of the καλεῖν (1 Cor. i. 9, 1 Tim. vi. 12, compare notes), and thus differing but little from ἐπὶ with dat., by which Chrysost. here explains it. The latter perhaps involves more the idea of approximation (*Donalds. Cratyl.* § 172), the former of direction. The ascensive καὶ marks the κλήσις as also having the same object as the apostle’s admonition.

ἐν ἐνὶ σώματι] ‘in one body,’ i. e. so as to abide in one body; not marking the object contemplated, ‘ut unum essetis corpus’ (comp. Grotius), nor the manner of the calling (*Steig., compare* 1 Cor. vii. 15), but, as the more concrete term seems to require, simply the result to which it tended; ἀκονόμησεν ὁ Χρ. τοὺς πάντας ἐν σώμα ποιῆσαι, *Æcum.*; compare Eph. ii. 16, and Winer, *Gr.* § 50. 5, p. 370.

καὶ εὐχάαρ. γίν] ‘and be (become) thankful,’ scil. to God (Chrysost., Theophyl.) as ὁ καλῶν (see notes on Gal. i. 6), less probably to Christ, as Theod. and expressly Syr. and Æth. The meaning ‘amabiles,’ εὐχάριστοι (*Olshaus.*), though lexically defensible (comp. Xen. *Æcon.* v. 10), seems here wholly inappropriate. Εὐχαριστία was a duty ever foremost in the thoughts of the great apostle, 1 Thess. v. 18; observe his frequent use of εὐχαριστεῖν (25 times) and εὐχαριστία (12 times), the latter of which only occurs thrice elsewhere (*Acts* xxiv. 3, *Rev.*

Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς, ἐν τῇ χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ, ¹⁷ καὶ πάν ὅτι

17. Ἰησοῦ Χριστοῦ] So *Lachm.*, with ACD¹FG; mss.; very many Vv.; some Ff. *Rec.*, followed by *Tisch.* and *Alf.*, reads Κυρίου Ἰησοῦ with BD²EK; great mass of mss.; Amit., Goth., Syr. (Philox.), al.; Clem. (?), Theod., al., but appy. with less probability. By a comparison of the variations of this and the preceding verse with those of Eph. v. 19, 20 (*Alf.*'s remark that there are 'hardly any,' is scantily correct) we may form some interesting *local* comparisons. It will be seen that KL present distinct traces of conformation, E less so, ADFG perhaps still less, and B scarcely any at all; C has a lacuna at Eph. *l. c.*

iv. 9, vii. 12) in the whole N. T. For a good sermon on the whole of the verse, see Frank, *Serm.* LI. Vol. II. p. 394 (A.-C. Libr.).

16. ὁ λόγος τοῦ Χρ.] 'the word of Christ,' as delivered in the Gospel, Χριστοῦ being the genitive *subjecti*, the word spoken and proclaimed by Him, 1 Thessalon. i. 8, iv. 15, 2 Thessalon. iii. 1; compare Winer, *Gr.* § 30. 1, p. 158. It is perfectly unnecessary, with *Lachm.* (ed. stereot.), to enclose this clause in brackets. The previous more general exhortations to love and peace which conclude with εὐχάρ. γίνεσθε are suitably accompanied by a more special one which shows the efficacy of the Gospel in such respects, and more fully expands the last precept; παραινέσας εὐχαρίστους εἶναι καὶ τὴν ὁδὸν δείκνυσι, Chrys.

ἐνοικεῖτω ἐν ὑμῖν πλ.] 'dwell within you richly,' surely not 'among you,' De W., which would tend to obliterate the force of the compound, nor 'in you as a Church,' Meyer, *Alf.*, which really comes to the same thing,—but, as usual, 'within you' (τὴν τοῦ Χρ. διδασκαλίαν ἐν τῇ ψυχῇ περιφέρειν αἰέ, Theod.), 'in your hearts,' the outcoming and manifestation of which was to be seen in the acts described by the participles. Comp. Rom. viii. 11, 2 Tim. i. 5, 14, the only other passages in St. Paul's Epistles (2 Cor. vi. 16, is a quotation) in which ἐνοικεῖν

ἐν ὑμῖν occurs, and which, though the τὸ ἐνοικεῖν is different, go far to fix the meaning in the present case. The

indwelling was to be πλουσίως, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie.

ἐν πάσῃ σοφίᾳ is not to be connected with what precedes (Syr.,—but apparently *not* Chrys., as asserted by Meyer, *Alf.*), but with what follows, as in ch. i. 28. The construction is then perfectly harmonious; ἐνοικεῖτω has its single adverb πλουσίως, and is supported and expanded by two *co-ordinate* participial clauses, each of which has its spiritual manner or element of action (ἐν πάσῃ σοφίᾳ, ἐν χάριτι) more exactly defined; see notes on ch. i. 28.

διδάσκ. καὶ νοουθετ. ἑαυτ.] 'teaching and admonishing one another,' on the meaning and force of νοουθετεῖν, see notes on ch. i. 28. On the possible force of ἑαυτοῦς, see notes on ver. 13: here it is more probably simply for ἀλλήλους; see Winer, *Gr.* § 22. 5, p. 136. On the very intelligible participial anacoluthon, see Green, *Gr.* p. 313, notes on Eph. iii. 18, and on Phil. i. 30.

ψαλμοῖς, ὕμνοις, κ. τ. λ.] 'with psalms, hymns, spiritual songs;' instrument by which, or vehicle in which (Mey.), the διδασχὴ and νοουθέτησις were to be communicated. *Mill* and *Tisch.* connect these datives with the following words, but not with propriety, as ἄδοντες,

ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ εὐχαριστοῦντες τῷ Θεῷ πατρὶ δι' αὐτοῦ.

has already two defining members associated with it. On the distinction between the terms, and the force of πνευματ. ('such as the Holy Spirit inspires'), see notes on the parallel passage, Eph. v. 19. Meyer remarks that the singing, etc., here alluded to, was not necessarily at divine service, but at the ordinary social meetings; see Clem.-Alex. *Pæd.* II. 4. 43, Vol. I. p. 194 (ed. Pott.), where this passage is referred to; compare Suicer, *Thesaur.* Vol. II. p. 1568. On the hymns used by the ancient church in her services, see Bingham, *Antiq.* XIV. 2. 1. The copula καὶ after ψαλμοῖς [C²D²D³E KL] and after ὑμνοῖς [ΔC³D³EKL] seems to have come from the sister passage, and is rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.

ἐν τῇ χάριτι ᾗ δέ.] 'in Grace singing;' participial clause co-ordinate to the foregoing, specifying another form of singing, viz., that of the inward heart; see Eph. v. 19, and notes *in loc.* Ἐν τῇ χάρι. [Rec. omits τῇ with AD³E²KL; al.] is obviously parallel to ἐν πάσῃ σοφίᾳ, and serves to define the characteristic element to which the ᾄδειν was to be circumscribed (see notes on ch. i. 28); it was to be in the element, and with the accompaniment of Divine grace: so Chrys. 2, ἀπὸ τῆς χάριτος τοῦ Πνεύματος, *Œcum.*, διὰ τῆς παρὰ τοῦ ἁγίου Πνεύματος δωδελέσης χάριτος, both of which, however, are rather coarse paraphrases of the preposition. The interpretations 'quod se utilitate commendat,' Beza, 'with becoming thankfulness,' De Wette, etc., are unsatisfactory; and χαριέντως, Grot., 'in dexteritate quâdam gratiosâ,' Davenant 2, untenable, as the singing was not aloud, but in the silence of the heart (Mey.).

ἐν ταῖς καρδίαις ὑμῶν] 'in your hearts;' locality of the ᾄδειν. This ᾄδειν ἐν ταῖς καρδ. is not an

expansion of the preceding, defining its proper characteristics or accompaniments (μὴ μόνον τῷ στόματι, Theod.)—in which case the clause would be subordinate,—but specifies another kind of singing, viz., that of the inward heart to God, the former being ἑαυτοῖς: see notes on Eph. v. 19. The reading Κυρίῳ [Rec. with C²D²EKL] seems clearly to have arisen from the parallel passage.

17. πᾶν ὃ τι... ἔργῳ] An absolute nom. standing out of regimen and placed at the beginning of the sentence with a slight emphatic force; see Jelf, *Gr.* § 477. 1. This seems slightly more correct than to regard it as an accusative reflected from the following πάντα, as apparently Steiger and De Wette.

πάντα is certainly not adverbial (Storr, compare Kypke, *Obs.* Vol. II. p. 329), nor even a resumption of the preceding πᾶν, but an accus. governed by ποιεῖτε, supplied from the preceding ποιῆτε; compare notes on Ephes. v. 22. What had been stated individually in πᾶν ὃ τι κ. τ. λ. is now expressed more fully and collectively by πάντα. It is difficult to understand how the reverse can be the case (Eadie), and the plural 'individualizing.'

ἐν ὀνόματι Ἰ. Χρ.] 'in the name of Jesus Christ;' not 'invocato illius adjutorio,' Daven. (καλεῖ τὸν Ἰόν, Chrys.), but, as in Eph. v. 20, 'in the name, in that holy and spiritual element which His name betokens;' see notes on Ephes. l. c., on *Phil.* ii. 10, and compare Barrow, *Serm.* XXXIII. 6, Vol. II. p. 323, where every possible meaning is stated and exhausted; see also Whichcote, *Disc.* XLIII. Vol. II. p. 288 sq. (Aberd. 1751),—one of a course of three valuable sermons on this text, and comp. Beveridge, *Serm.* CIX. Vol. V. p. 116 sq. (A.-C. Libr.).

εὐχαρ. τῷ Θεῷ κ. τ. λ.] 'giving thanks

τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ²⁰ Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν Κυρίῳ. ²¹ Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀδυ-

20. εὐάρεστόν ἐστιν] So Tisch. (ed. 1), Lachm., Alf., al., with ABCDE; 3 mss. (Vv. in such cases are hardly to be relied on). Tisch. (ed. 2, 7) adopts the reversed order with FGKL; and great majority of mss.,—apparently very insufficient authority.

6. 1, where a large list of such verbs is given, with examples. On the derivation of πικρός [from a root ΠΙΚ- ‘pierced’], see Buttmann, *Lexil.* § 56, comp. Donalds. *Cratyl.* § 266.

20. ὑπακ. τοῖς γον. κ. τ. λ.] ‘be obedient to your parents in all things;’ comp. Eph. vi. 1. There the exhortation is accompanied with a special ref. to the fifth commandment; here that reference is applied only, and involved in the argumentative clause. The comprehensive τὰ πάντα is obviously to be regarded as the general rule; exceptional cases (τοῖς γε ἀσέβεσι πατέρασιν οὐ κατὰ πάντα δεῖ ὑπακοῦειν, Theophylact) would be easily recognized; the great apostle was ever more occupied with the rule than with the exceptions to it. On the exceptions in the present case, see Bp. Taylor, *Duct. Dub.* III. 5, Rule 1. and 4 sq. The form ὑπακοῦειν, if not stronger than ὑποτασσ. (De W.), has a more inclusive aspect as implying ‘dicto obtemperare,’—not merely submission to authority, but obedience to a command; see Tittmann, *Synon.* I. p. 193. τοῦτο γὰρ κ. τ. λ.] ‘for this is well-pleasing in the Lord;’ obviously not ‘to the Lord’ (Copt., perhaps following a different reading), ἐν not being a ‘nota dat.’ nor even ‘coram’ ܕܘܢܝܢ Syriac, ‘apud,’ Æth. (Pol.), but, as in ver. 18 and elsewhere, ‘in Domino,’ Vulg., Claron., Goth., the prep. defining the sphere in which the τὸ εὐάρεστον was especially felt and evinced to be so. The reading

of *Rec.*, τῷ Κυρίῳ, has not the support of any uncial MS., and is rejected by all modern editors.

21. μὴ ἐρεθίζετε] ‘do not irritate;’ duty of fathers, expressed on the negative side; compare Eph. vi. 4. The command there is μὴ παροργίζετε, between which and the present the difference is perhaps scarcely appreciable. The former verb perhaps points to provocation to a deeper feeling, the latter (‘irritare’) to one more partial and transitory. The derivation of ἐρεθίζω and ἐρέδω is not perfectly certain, it is commonly referred to ξρις [Lobeck, *Pathol.* p. 438, Benfey, *Wurzellex.* Vol. I. p. 102], μὴ φιλονεικότερους αὐτοὺς ποιεῖτε, Chrysost.,—but comp. Poit, *Et. Forsch.* Vol. II. p. 162, and Benfey, *Wurzellex.* Vol. II. p. 340. Lachmann here, according to his principles, reads παροργίζετε with ACD¹E¹F¹GL; al. Though well supported, it can scarcely be doubted that it is a conformation to Ephes. I. c.

ἵνα μὴ ἀδυμ.] ‘in order that they may not be disheartened;’ that they may not have a broken spirit and pass into apathy and desperation, by seeing their parents so harsh and difficult to please; compare Corn. a Lap. *in loc.* The verb ἀδυμεῖν is an ἄπ. λεγόμεν. in the N. T., but sufficiently common both in the LXX. (1 Sam. i. 7, xv. 11), and elsewhere; see examples in Wetst., who cites a pertinent passage from Æneas Tact. [ap. Fabric. III. 30. 10], *Poliorcet.* 38, ὀργῇ δὲ μηδένα μετιέναι τῶν τυχόντων ἀνδρῶπων· ἀδυμότεροι γὰρ εἶεν ἄν.

μῶσι. ²² Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρώπωρεςκοι, ἀλλ' ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν Κύριον. ²³ ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς

. 22. οἱ δοῦλοι] Duties of slaves, more fully detailed, yet closely sim., both in arguments and language, in the parallel passage in Eph. vi. 5 sq., where see notes. On the general drift and object of these frequently recurring exhortations to slaves, see note on 1 Tim. vi. 1 sq.

τ οῖς κατὰ σάρκα κ υ ρ .] ' your masters according to the flesh ; ' your bodily, earthly masters ; you have another Master in heaven : ' οἱ κατὰ σάρκα κύρ . tacite distinguuntur a Christo , ' Fritz. Rom. Vol. II. p. 270. There is apparently no consolatory force in the addition (πρὸς καιροῦ ἢ δουλεία Chrysost., Theoph. ; sim. Theod., Œcum.) ; see notes on Eph. l. c. On the neglected distinction between κύριος and δεσπότης, see Trench, Synon. § 28, comp. Ammon. Diff. Voc. p. 39 (ed. Valck.).

ἐν ὀφθαλμοδουλείαις] ' in acts of eye-service ; ' κατ' ὀφθαλμοδουλείαν, Eph. vi. 6 ; the primary reference to the master's eye (Sanders. Sermon. VII. 67, ad Pop.), passes into the secondary ref. to falsehearted and hypocritical service generally. For examples of this use of the plural, compare James ii. 1, ἐν προσωποληψίαις, and the long list in Gal. v. 20, where see notes and grammatical references. Lachm. here reads ὀφθαλμοδουλεία with ABDEFG ; 6 mss. ; Dam., Theoph., Chrysost. (varies) : in spite of this preponderance of uncial authority we seem justified on critical principles in retaining with CKL ; great mass of mss. ; Clem., Theod., Œcumen. (Rec., Tisch.), — the plural, which, even independently of the parallel passage, was so likely to be changed to a reading supposed to be more in harmony with the ἐν ἀπλότῃ καρδίας in the correlative member which follows.

ἐν ἀπλότῃ καρδίας] ' in singleness of heart , ' in freedom

from all dishonesty, duplicity, and false show of industry ; see Eph. vi. 5, where the meaning is slightly more limited by the preceding clause μετὰ φόβου καὶ τρόμου. On the scriptural meaning and application of ' doubleness of heart , ' see Beck, Seelenl. III. 26, p. 106. Here, as Meyer observes, ἐν ἀπλότῃ in the negative clause answers to ἐν ὀφθαλμοδουλείαις in the positive, and the following φοβούμενοι τὸν Κύριον. ὡς ἀνθρώπωρεςκοι. The reading is again slightly doubtful. Rec. has Θεόν, with D²E²K ; mss. ; Lachm. and Tisch. adopt Κύριον, with ABCD¹E¹F GL, — which is certainly to be preferred, as there seems nothing in Eph. l. c. to which it could be a conformation.

23. ὃ ἐὰν ποιῆτε] More specific explanation and expansion of the preceding positive exhortations. Again, there is a difference of reading ; that of the text is found in ABCD¹FG, and adopted by Lachm. and Tisch. The Rec. καὶ πᾶν ὃ τι ἐὰν is feebly supported [D²D³E²E³KL], and possibly a reminiscence of ver. 17. Alford prefixes καὶ, apparently by an oversight.

ἐκ ψυχῆς] ' from the heart (soul) ; ' stronger than ἐν ἀπλότῃ καρδ. above, scil. ἐξ εὐνοίας καὶ ὕψης δυνάμεις, Œcum., and as opposed to any outward constraint, Delitzsch, Psychol. IV. 7, p. 162 : comp. on Eph. vi. 7.

ὡς τῷ Κυρίου κ. τ. λ.] ' as to the Lord and not to men ; ' dat. of ' interest , ' Krüger, Sprachl. § 48.

4. The ὡς serves to mark the mode in which, or the aspects under which, the service was to be viewed ; see Bernhardt, Synt. VII. 1, p. 333, Fritz. Rom. Vol. II. p. 360, and notes on Eph. v. 22, where this interpretation of ὡς is more fully investigated. It is objected to by Eadie (on Col. p. 258), but apparently without full reason, being grammatically

ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ²⁴ εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ Κυρίῳ Χριστῷ δουλεύετε. ²⁵ ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία.

exact and apparently exegetically satisfactory. The negative οὐκ, as usually in such opposite members, is absolute and objective; they were to work as workers to the Lord and non-workers to men; they were not to serve two masters (Mey.); comp. Winer, *Gr.* § 55. 1, p. 422, Green, *Gr.* p. 121 sq.

24. εἰδότες] ‘seeing ye know:’ causal participle, giving the reason for the preceding command; compare ch. iv. 1, and the parallel passage, Eph. vi. 8.

ἀπὸ Κυρίου] ‘from the Lord,’ not perfectly identical with παρὰ Κυρίου Eph. vi. 8, but, with the proper force of the prep., expressive of procedure from, as from the more remote object: see Winer, *Gr.* 47. b, p. 326, and notes on *Gal.* i. 11. The remark of Eadie that ἀπὸ marks that the gift ‘comes immediately from Christ,’ is thus wholly untenable. In παρὰ (more usual in personal relations) the primary idea of simple motion from the subject passes into the more usual one of motion from the immediate neighborhood of the object; see Donalds. *Crat.* § 177, Winer, *l. c.*, p. 327.

τῆς ἀνταπ. τῆς κληρ.] ‘the recompense of the inheritance,’ *i. e.* the recompense which is the inheritance, τῆς κληρον. being the gen. of identity or apposition, Scheuerl. *Synt.* § 12. 1, pp. 82, 83, *Wi. Gr.* § 59. 8. a, p. 470. This κληρονομία is obviously the κληρον. (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, Eph. v. 5), which was reserved for them hereafter; compare 1 Pet. i. 4, and on the meaning of the term, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 249. The double compound ἀνταπόδοσις in an ἄπ. λεγόμεν. in the N. T., but not uncommon elsewhere (*Isa.* lxi. 2, *Hosea* ix. 7, *Polýb. Hist.* vi. 5. 3, and with a local reference, *iv.* 43. 5, al.): the verb is found several times in the

N. T., and the pass. compound, ἀνταπόδομα, twice, *Luke* xiv. 12, *Rom.* xi. 9 (quotation). The gloss μισθαποδοσίαν only occurs in cursive mss.

τῷ Κυρ. Χρ. δουλ.] ‘serve ye the Lord Christ:’ brief yet comprehensive statement of the duty of δοῦλοι, regarded in its true light, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ver. 23. So distinctly, imperative, *Vulg.*, *Copt.* (*ari-bōk*), *Æth.* (*Pol.*; mistranslated); *Claromanus* less probably adopts the present. The reading is scarcely doubtful: *Rec.* inserts γὰρ with D²D³(E?)KL; *Syriac* (both), *Æthiopic* (*Platt*), *Goth.*, al., but with very little probability, being weaker than the text in uncial authority [*ABC²D¹E*], and suspicious as helping out the seeming want of connection.

25. ὁ γὰρ ἀδικῶν] ‘for the wrongdoer.’ It is slightly doubtful whether ὁ ἀδικῶν refers to the master (*Theod.*), to the slaves (*Theoph.*), or, more comprehensively, to both (*Huther*). The prevailing meaning of ἀδικεῖν in the N. T. (‘injuriam facere,’ *Vulg.*; except *Rev.* xxii. 11, but surely not *Philem.* 18, as *Eadie*), and still more the succeeding clause, οὐκ ἔστιν προσωπ., seem decidedly in favor of the former; so that the verse must be regarded as supplying encouragement and consolation to slaves when suffering oppression or injustice at the hands of their masters; ὥστε φησί, κἂν μὴ τύχητε ἀγαθῶν ἀντιδόσεων παρὰ τῶν δεσπότην, ἐστὶ δικαιοκρίτης ὃς οὐκ οἶδε δούλου καὶ δεσπότην διαφορὰν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψῆφον, *Theod.*

κομίσεταί.] ‘shall receive back,’ as it were a deposit: not so much a brachylogy as a pregnant statement, ‘he shall receive back ὃ ἠδίκησε in the form of just retribution,’ *Winer, Gram.* § 66. 1. b, p.

IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

Pray for us and for our successors in the Gospel. Walk wisely, speak to the point, and be ready to answer them that ask.

² Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, ³ προσευχόμενοι ἅμα

547. The future refers to the day of final retribution; see on *Eph.* vi. 8.

προσωποληψία] 'respect of persons;' see notes on *Gal.* ii. 6, and on the (Alexandrian) insertion of μ , Tisch. *Prolegom.* p. xlv. sq. (ed. 7). In the parallel passage, *Eph.* vi. 9, παρὰ αὐτῷ (*Rom.* ii. 11. ix. 14) is added [FG παρὰ τῷ Θεῷ], in which case the prep. has its prevailing idea of closeness to (comp. on ver. 24), and marks the ethical presence with the object (Latin *in*) of the quality alluded to; comp. *Matt. Gr.* § 588. b.

CHAPTER IV. 1. Οἱ κύριοι] The duties of masters are enunciated on the positive side; in the parallel passage, *Ephes.* vi. 9, the addition, ἀνιέντες τὴν ἀπειλήν, defines also the negative side. τὴν ἰσότητα] 'equity.' The association of this word with τὸ δίκαιον and the undoubted occurrence of it in a similar sense elsewhere (see Philo, *de Just.* § 4, Vol. II. p. 363 (ed. Mang.), and esp. § 14, *ib.* p. 374, where it is termed the μήτηρ δικαιοσύνης) seem fully to justify the more derivative meaning adopted above: so Syr., Vulg., Æth. (Pol.), apparently Copt., and distinctly Chrysost., and the Greek commentators; ἰσότητα ἐκάλεισε τὴν προσήκουσαν ἐπιμέλειαν, Theod.: so De W., Neander (*Planting*, Vol. I. p. 488), Alf., and the majority of modern expositors. Meyer, and after him Eadie (with modifications), contend for the more literal meaning 'equality' (2 *Cor.* viii. 13, 14, compare *Job* xxxvi. 29), *i. e.* the equality of condition in spiritual matters which Christianity brought with it; compare *Philem.* 16: so perhaps Goth. *ibnassu* [similitudinem;

cognate with 'even']. This is ingenious and plausible, but, on account of the association with τὸ δίκαιον, not satisfactory. In such a case we may with some profit refer to the ancient Vv. and Greek commentators.

παρέχεσθε] 'supply on your side;' middle, *Acts* xix. 24, *Tit.* ii. 7; active elsewhere in the N. T. In this form of the middle voice, called the 'dynamic' (Krüger, *Sprachl.* § 52. 8), or 'intensive' middle, the reference to the powers put forth by the subject is more distinct than in the active, which simply states the action; compare Donalds. *Gram.* § 432. 2. *bb*₄. Such delicate shades of meaning can scarcely be expressed in translation, but no less exist; see especially Krüger, *l. c.*, where this verb is particularly noticed, and Kuster, *de Verb. Med.* § 49. The difference appears to have been partially appreciated by Ammonius, in his too narrow distinction, παρέχειν μὲν λέγεται τὰ διὰ χειρὸς διδόμενα, παρέχασθαι δὲ ἐπὶ τῶν τῆς ψυχῆς διαδόσεων, οἷον προδυνμίαν, εἵνοϊαν [but see *Acts* xxviii. 2, al.], *de Diff. Voc.* p. 108 (ed. Valck.)

εἰδότες κ. τ. λ.] 'seeing ye know that ye also;' causal participle, as in chapter iii. 24. The ascensive καὶ hints that masters and slaves stand really in like conditions of dependence; ὥσπερ ἐκείνοι ὑμᾶς, οὕτω καὶ ὑμεῖς ἔχετε Κύριον, Theoph. The reading in the last word of the verse is not quite certain: *Rec.* with good uncial authority [DEFGKL] reads οὐρανοῖς, but not without suspicion, on account of the parallel passage, *Eph.* vi. 9. The singular is found in ABC; al. (*Lachm.*, Tisch.).

2. τῇ προσευχῇ προσκ.] 'con-

καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι

tinue instant in your prayer; Rom. xii. 12, Acts i. 14. The verb προσκατερεῖν occurs several times in the N. T., and in the majority of cases, as here, with a dat., in which combination it appears to denote an earnest adherence and attention whether to a person (Acts viii. 13) or to a thing; προσκαρ. τῇ προσευχῇ, ὡς περὶ τινος ἐπιπόνου, Chrys. It is found in the LXX. (Num. xiii. 20, absolutely), and in Polyb. (*Hist.* i. 55. 4, I. 59. 12, al.) both absolutely and with a dative *rei* or *personæ*.

γρηγοροῦντες ἐν αὐτῇ] ‘being watchful in it;’ modal clause to προσκατερεῖν: they were not to be dull and heavy in this great duty, but wakeful and active; compare Eph. vi. 18, 1 Pet. iv. 7. Ἐν is here not instrumental (De Wette), but, as usual, denotes the *sphere* in which the wakefulness and alacrity was to be evinced.

ἐν εὐχαριστίᾳ] ‘with thanksgiving.’ This clause is not to be connected with the finite verb, but with the participle, and, as in Eph. vi. 18 (see notes), specifies the peculiar *accompaniment*, or concomitant act with which ἡ προσ. was to be associated; *τουτέστι μετὰ εὐχαριστίας ταύτην ποιῶντες*, Theophil. This not uncommon use of ἐν in the N. T. (*ἐν* *ad-junctive*) to denote an attendant act, element, or circumstance, has scarcely received from Winer (*Gr.* § 48. a, p. 344) the notice it deserves; see notes on ch. ii. 7, on Eph. v. 26, and Green, *Gr.* p. 289. On the duty of εὐχαριστία see notes on ch. iii. 15, and on Phil. iv. 6.

3. καὶ περὶ ἡμῶν] ‘for us also;’ scil. for the apostle and Timothy, not for the apostle alone (Chrys., Theophil.): the change to the singular in the last clause of the verse (δέδεμαι) would otherwise seem pointless; see notes on ch. i. 3. On the almost interchangeable meanings of *περὶ* and *ὑπὲρ* in this and similar

formulae, see notes on Phil. i. 7, and on Eph. vi. 19. ἵνα κ. τ. λ.]

Subject of the prayer blended with the purpose of making it: use of ἵνα in reference to secondary purpose; see notes on Phil. i. 9, and on Eph. i. 17.

ἀνοίξῃ ἡμῖν κ. τ. λ.] ‘may open to us a door of the word;’ i. e. may remove any obstacle to the preaching of the gospel. The θύρα is thus not exactly εἴσοδος καὶ παρρησία (Chrys., Œcum.), but involves a figurative representation of obstructions and impediments that barred the way to preaching the Gospel, which were removed when the θύρα was opened; compare Acts xiv. 27, 1 Cor. xvi. 9, 2 Cor. ii. 12, Suicer, *Thesaur.* Vol. i. p. 1415, and examples in Westein on 1 Cor. i. c. λαλήσαι]

Infin. of purpose and intention; see notes on ch. i. 23, where this construction is discussed. On the meaning and derivation of λαλεῖν ‘*voce[m] ore emittere,*’ see notes on Tit. ii. 1, and on the distinction between λαλεῖν (τὸ τεταγμένως προφέρειν τὸν λόγον) and λέγειν (τὸ ἀτάκτως ἐκφέρειν τὰ εὐποπίπτοντα ῥήματα), — a distinction, however, which cannot always be maintained in the N. Test., see Ammonius, *Diff. Voc.* p. 87 (ed. Valck.). μυστήριον τοῦ Χρ.] ‘the mystery of Christ;’ not ‘the mystery relating to Christ,’ gen. *objecti* (De W., comp. Eph. i. 9), but gen. *subjecti*, ‘the mystery of which He is the sum and substance;’ see notes on Eph. iii. 4, and compare on Col. ii. 2. On the meaning of μυστήριον, see on Ephes. v. 32, and Reuss, *Theol. Chrét.* iv. 9, Vol. ii. p. 89.

δὲ δ καὶ δέδεμαι] ‘for which I have also been bound;’ ‘which I have preached even μέχρι δεσμῶν’ (2 Tim. ii. 9), the ascensive καὶ marking the extreme to which he had proceeded in his evangelical labors: he had endured privations and sufferings, and now beside

τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ⁴ ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι. ⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω, τὸν

that, bonds. The perf. δέδεμαι ('I have been and am bound') seems clearly to evince that the apostle was now in captivity: that this was at Rome, not at Cæsarea (Mey., *Einkl.* p. 5), is satisfactorily shown by Alford, *Prolegom.* p. 20 sq. compared with p. 39. The reading δι' ὃν, adopted by *Lachm.* with BFG; Boern., has not sufficient external support.

4. ἵνα φανερώσω] 'in order that I may make it manifest.' It is somewhat doubtful whether this clause depends (a) on δέδεμαι, Chrys., Beng., al.; compare Phil. i. 12, 2 Tim. ii. 9; (b) on προσευχόμενοι, De W., Baumg.-Crus., al.; (c) on the preceding infinitival clause of purpose, λαλῆσαι τὸ μυστήριον, ver. 3, Mey., al., or more generally, on the whole purpose involved in the verse, viz. unobstructed, unhindered speaking. Of these (a) involves a paradoxical assertion, which here, without any further explanation or expansion, seems somewhat ἀπροσδόκητον and out of place: (b) impairs the continuity of the sentence, and puts a prayer which thus taken *per se* would naturally be referred to subjunctive capabilities in somewhat awkward parallelism with one which refers to the removal of objective hinderances: (c) on the contrary, keeps up the continuity, and carries out with proper modal additions (ὡς δεῖ με λαλῆσαι) the λαλῆσαι which was the object involved in the prayer; οὐχ ὅπως ἀπαλλαγῶ τῶν δεσμῶν, ἀλλ' ὅπως λαλήσω τὰ μυστήριον τοῦ Χριστοῦ, Theoph. ὡς δεῖ με λαλῆσαι] 'as I ought to speak;' so, but with a slightly different reference, Eph. vi. 20. This was not to be μετὰ πολλῆς τῆς παρήσας καὶ μηδὲν ὑποστέλλόμενον (Chrys.) while in prison (which is apparently the sentiment mainly conveyed in Eph. l. c.), nor with any sub-

jective reference to his inward duty (Davenant, Hammond), but, as the previous ἀνοίξῃ θύραν seems to suggest, simply and objectively, 'as I ought to do it (scil. freely and unrestrainedly), so as best to advance and further the gospel.' While δεδεμένος he could not λαλῆσαι ὡς ἔδει αὐτὸν λαλῆσαι; see Meyer *in loc.* Eadie unites both the subjective and objective reference: the phrase is confessedly general, still the context seems to point, mainly and principally, if not exclusively, to the latter. In Eph. l. c., on the contrary, though the language is so very similar, the reference in both members seems to have more of a subjective character, and the construction in consequence to be slightly different.

5. ἐν σοφίᾳ] 'in wisdom;' element and sphere in which they were to walk, Winer, *Gr.* § 48. a, p. 346: μηδεμίαν αὐτοῖς πρόφασιν δίδοτε βλάβης, πάντα ὑπὲρ τῆς αὐτῶν μηχανᾶσθε σωτηρίας, Theod. On the meaning of σοφία, — not merely 'prudence,' but practical Christian wisdom, — compare notes on ch. i. 9, and on Eph. i. 8.

πρὸς τοὺς ἕξω] 'toward them that are without,' τοὺς μηδέπω πεπιστευκότας. Theod.; the regular designation of all who were not Christians, 1 Cor. v. 12, 13, 1 Thessal. iv. 12; see Kypke, *Ols.* Vol. II. p. 198, and notes on 1 Tim. iii. 7. The prep. πρὸς, both here and 1 Thess. l. c., marks the social relation (Mey.) in which they were to stand with οἱ ἕξω, the proper meaning of 'ethical direction toward' (Winer, *Gr.* § 49. h, p. 360) being still distinctly apparent. For examples of this use of πρὸς, see Bernhardt, *Synt.* v. 31, p. 265, Rost u. Palm, *Lex.* s. v. 1. 2, Vol. II. p. 1157, where this prep. is extremely well discussed.

τὸν καιρὸν ἕξω.] 'buying up for yourselves the (fitting) season:' see on Eph.

καιρὸν ἐξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

You will learn my state and all matters here from Tychicus and Onesimus.

⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχιος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ

v. 16, where this formula is investigated at length. The exhortation in this verse is extremely similar to that in Ephes. v. 15, 16, except only that the precepts expressed there in a *negative*, are here expressed in a *positive* form. The reason for the present clause is there specifically noticed, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν: here nothing more is stated than a general precept (ἐν σοφίᾳ περιπατεῖτε) with an adjoined notice of the *manner* in which it was to be carried out: they were to make their own every season for walking in wisdom, and to avail themselves of every opportunity of obeying the command.

6. ὁ λόγος ὑμῶν] ‘your speech,’ not only generally, but, as the close of the verse shows, more especially πρὸς τοὺς ἕξω. ἐν χάριτι] ‘with grace;’ scil. ἔστω: χάρις was to be the element *in* which, or perhaps the garb *with* which, the λόγος was to be invested; χάρις was to be the ‘habitus orationis;’ compare notes on 1 Tim. i. 18. ἅλατι ἡρτυμ.] ‘seasoned with salt;’ further specification. Their discourse was not to be profitless and insipid, but, as food is seasoned with salt to make it agreeable to the palate, so was it to have a wholesome point and pertinency which might commend itself to, and tend to the edification of the hearers; see Suicer, *Thesaur.* s. v. Vol. II. p. 181. An indirect caution and antithetical reference to λόγος σαπρὸς (‘ne quid putridi subsit,’ Bengel, compare Chrys.) is plausible (compare Eph. iv. 29 sq.), but not in accordance with πῶς δεῖ ἀποκρίνεσθαι, which points to λόγος under forms in which σαπρότης could scarcely have been intruded. The

later classical use of ἅλας, ‘sal, sales, salinæ,’ seems here out of place. On the later form ἅλας, see Buttm. *Gr.* Vol. I. p. 227. εἰδέναι] ‘to know;’

i. e. ‘so that you may know;’ loosely appended infinitive expressive of *consequence*; compare Madvig, *Gram.* § 143, rem. For examples of this ‘infin. epexegeticus,’ which is more usually found in clauses expressive of *purpose* or *intention* (see on ch. i. 22), but is also found in laxer combinations (Acts xv. 10, Heb. v. 5), see Winer, *Gr.* § 44. 1, p. 284.

πῶς δεῖ ἀποκρ.] ‘how you ought to return answer;’ the πῶς embracing all the various forms of answer which the occasion might require. The apostle further adds, not without significance, ἐνὶ ἐκάστῳ; each individual, whether putting his questions from malice or ignorance, sincerity or insincerity, was separately to receive the appropriate answer to his inquiry; compare 1 Peter iii. 15. The context, as Meyer observes, seems to limit the present reference to the intercourse of Christians with non-Christians, though the command has obviously an universal application: Chrysost. notices the case of the apostle at Athens; Mey. adds to this his answer before Felix, Festus, and the Jews at Rome.

7. τὰ κατ' ἐμὲ] ‘my condition,’ ‘my circumstances,’ ‘res meas,’ Beza: on this formula see reff. on Eph. vi. 21, and on the force of κατὰ in this collocation, notes on Phil. i. 12.

Τύχιος] not Τυχικός, Mill, Griesb.; an Ἀσιανός, mentioned Acts xx. 4, Eph. vi. 21, 2 Tim. iv. 12, Tit. iii. 12; see on Eph. i. c. His name is here associated with three titles of esteem and affection; he is an ἀγαπητὸς ἀδελφὸς in reference to

σύνδουλος ἐν Κυρίῳ, ⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ⁹ σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωριοῖσιν τὰ ὧδε.

the Christian community, a πιστὸς διάκονος in reference to his missionary services to St. Paul (not in the ministry generally, Alford), and farther, with a graceful allusion to similarity of duties, a σύνδουλος ἐν Κυρίῳ, a co-operator with, and co-adjutor of, the apostle in the service of the same Master; compare notes on Eph. vi. 21. ἐν Κυρίῳ may be associated with all three designations (De W., compare Eph. l. c.), or with the last two (Meyer), or with σύνδουλος Æth.-Pol., and perhaps Syr.). As the two former have defining epithets, perhaps the last connection is slightly the most probable.

8. εἰς αὐτὸ τοῦτο] ‘for this very purpose,’ viz. as further defined and expanded in the following clause, ‘that he should gain a knowledge of your state, and comfort you.’ On the reference of αὐτὸ τοῦτο to what follows, comp. Eph. vi. 22, Phil. i. 8, and notes *in loc.* The reading is doubtful. Griesb. and Lachm. read γνῶτε and ἡμῶν, with ABD¹FG; 10 mss.; Clarom., Æth. (both Pol. and Platt); Theod. (text), al., to which Mey. adds the argument derived from probable erroneous transcription (comp. Pref. to Galat. p. xvii.); viz. the accidental omission of the τθ before τΑ. The text (Rec., Tisch.) is found in CD²D³EKL; great majority of mss., and (what is very important) Vulg., Syr. (both), Coptic, Goth.; Chrysost., Theod. (comm.), al. The weight of uncial authority is clearly in favor of γνῶτε, still the distinct preponderance of Vv., and the probability of a conformation to Eph. vi. 22, induce us to retain the reading of Tisch.; so De Wette and Alf. παρακαλέσῃ] ‘comfort;’ in reference to their own

state; δείκνυσι δὲ αὐτοὺς ἐν πειρασμοῖς ὄντας, καὶ παρακλήσεως δεομένους, Theophyl.: according to the other reading the reference would be to St. Paul; compare on Eph. vi. 22.

9. σὺν Ὀνησίμῳ] ‘with Onesimus,’ scil. ἐπεμψα. There seems no reason to doubt (Calvin) that the Onesimus here mentioned was the runaway slave of Philemon, whose flight from his master (Philem. 15), and subsequent conversion (at Rome by the apostle, gave rise to the exquisite Epistle to Philemon. Whether he was identical with Onesimus, Bishop of Ephesus, mentioned by Ignatius, Eph. § 1, as affirmed by Ado (ap. Usuard. Martyrology, p. 272, ed. Soll.), is very doubtful; see Pearson, *Vind. Ign.* II. 8, p. 463 (A.-C. Libr.). The name was not uncommon, added to which the tradition of the Greek Church (Const. Apost. VII. 46) represents the ‘Onesimus Philemonis’ to have been Bishop of Berea in Macedonia; compare Winer, *RWB.* Vol. II. p. 175. There appear to have been two at least of this name in the early martyrologies, the legendary notices of those lives have been mixed up together; see *Acta Sanct.* Feb. 16, Vol. II. p. 855 sq.

ὅς ἐστιν ἐξ ὑμῶν] ‘who is of you,’ ‘who belongs to your city.’ This addition seems to have been made, not to give indirect honor and praise to the Colossians (ἵνα καὶ ἐγκαλλωπίζωνται ὡς τοιοῦτον προενέγκοντες, Theoph.), but to commend the tidings and the joint-bearer of them still more to their attention.

τὰ ὧδε] ‘the things here,’ the matters here at Rome, of which τὰ κατ’ ἐμέ, ver. 7, would form the principal portion. The addition πραττόμενα [FG; Vulg.

Aristarchus, and others, and your faithful Epaphras, salute you. Interchange epistles with the church of Laodicea. Tell Archippus to be diligent.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχ.

Clároman.; Lat. Ff.] is a self-evident gloss.

10. Ἀρίσταρχος] A native of Thessalonica (Acts xx. 4), who accompanied St. Paul on his third missionary journey; he was with the apostle in the tumult at Ephesus (Acts xix. 29), and is again noticed as being with him in the voyage to Rome (Acts xxvii. 2). There he shared the apostle's captivity, either as an attendant on him (see below) or a fellow-sufferer. According to some traditions of the Greek Church he is said to have been Bishop of Apamea in Phrygia: according to the Roman martyrologies, Bishop of Thessalonica; see *Martyrol. Rom.* p. 343 (Antwerp, 1589), *Acta Sanct.* Aug. 4, Vol. I. p. 313. In the *Menol. Græc.* (April 15, Vol. III. p. 57) he is said to have been one of the 70 disciples.

ὁ συναιχμάλωτος μου] 'my fellow-prisoner.' It is certainly singular that in the Epistle to Philemon, written so closely at the same time with the present Epistle, Aristarchus should be mentioned not as a συναιχμάλ. but as a συνεργός, while Epaphras, who here indirectly, and still more clearly ch. i. 7, appears in the latter capacity, is there a συναιχμάλωτος. There seem only two probable solutions; either that their positions had become interchanged by the results of some actual trial, or that their captivity was voluntary, and that they took their turns in sharing the apostle's captivity, and in ministering to him in his bonds. The latter solution, which is that of Fritz. (*Rom.* Vol. I. p. xxi, followed by Meyer), seems the most natural; compare also Wieseler, *Chronol.* p. 417 note. To regard the term as semititular, and as referring to a bygone captivity (Steiger, compare Rom. xvi. 7), does not seem satisfactory. The term is slightly noticeable ('designat hastâ

superatum et captum,' Daven.), as carrying out the metaphor of the soldier of Christ; compare Meyer *in loc.*

Μάρκος] Almost certainly the same with John Mark the son of Mary (Acts xii. 12), whom St. Paul and St. Barnabas took with them on their first missionary journey, who left them when in Pamphylia, and who was afterwards the cause of the contention between the apostle and St. Barnabas (Acts xv. 39); compare Blunt, *Veracity of Evang.* § 24, where the connection between John Mark and St. Barnabas, and especially the history of the latter, is ably elucidated. There seems no reason for doubting (Grot., Kienlen, *Stud. u. Krit.* 1843, p. 423 sq.) that he was identical with St. Mark the Evangelist; see Meyer, *Einl. z. Evang. d. Markus*, p. 2, Fritz. *Proleg. in Marc.* p. 24. According to ecclesiastical tradition, St. Mark was first Bishop of Alexandria, and suffered martyrdom there; see *Acta Sanct.*, April 25, Vol. III. p. 344.

ἀνεψιός] 'cousin,' נֶחֱמִיָּהוּ, Numb. xxxvi. 11; ἀνεψιοί τῶν ἀδελφῶν παίδες, Ammon. *Voc. Diff.* p. 54 (ed. Valck.); the proper term for what was sometimes designated as ἐξάδελφος by later and non-classical writers; see Lobeck, *Phrygn.* p. 306, where the proper meaning of ἀνεψιός is well discussed. St. Mark was thus not the 'nephew' (Auth., but? See remarks in *Transl.*), but the 'consobrinus' Vulg.

Claroman.), the ܐܘܨܝܘܬܐ (Syr.) of St. Barnabas; see exx. in Weist. *in loc.*

ἐλάβετε ἐντολάς] 'ye received commands;' what these were cannot be determined. The conjectural explanations, — messages from Barnabas (Chrysost.), letters of commendation ('literæ formatæ'), either from St. Paul (Daven.) or the Church of Rome (Est.), etc. are very

μάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν), ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰουῆστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ

numerous, but do not any of them seem to deserve particular attention. To find in ἐὰν κ. τ. λ. the 'summa illorum mandatorum,' Beng., is grammatically untenable; the person of the aor. precludes the assumption of its use as an epistolary present. The parenthetical clause, however, so immediately following the ἐλάβετε ἐντολὰς does certainly seem to suggest that these ἐντολὰ were of a commendatory nature; compare Wieseler, *Chronolog.* p. 452, note. A few MSS. [D₁FG; Syr., Arr.] read δέξασθαι, probably on the same hypothesis as that of Bengel.

δέξασθε αὐτόν] 'receive him,' i. e. with hospitality (comp. Matth. x. 14) and friendly feelings (Luke ix. 48, John iv. 45). The historical deduction, founded on the use of the simple δέξασθε (contrast Acts xxi. 17), that St. Mark had not been in the neighborhood of Colossæ, and would not have been recognized as an assistant of St. Paul (Wieseler, *Chronol.* p. 567), seems not only precarious but improbable.

11. Ἰησοῦς ὁ λεγ. Ἰουῆστος] Mentioned only in this place; probably not identical with Justus of Corinth (Acts xviii. 7). Tradition represents him as afterwards bishop of Eleutheropolis.

οἱ ὄντες ἐκ περιτ.] 'who are of the circumcision;' participial predication in reference to the three preceding nouns. Meyer, *Lachmann*, and *Buttm.* (ed. 1856) remove the stop after περιτομῆς, and regard the clause as in the nom. ('per anacoluthon'), instead of being in the more intelligible partitive genitive. Such an anacoluthon is not uncommon (see Jelf, *Gr.* § 708. 2), but does not seem here necessary as the μόνοι naturally refers the thought to the category last mentioned; 'these only of that class are my helpers:' compare

Philem. 24, where, though Luke and Demas are grouped together with them as συνεργοί, the same general order is still preserved. On the formula εἶναι ἐκ, with abstract substantives, in which ἐκ retains its primary meaning of *origin*, compare notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. I. p. 105.

εἰς τὴν βασιλ.] 'unto, towards, the kingdom of God:' 'adjuverunt Paulum ad regnum Messianum qui ei, quum homines idoneos redderet qui in illud regnum aliquando reciperentur, opitulati sunt,' Fritz. *Rom.* xiv. 17, Vol. III. p. 201. On the term βασιλεία Θεοῦ, see an elaborate paper by Bauer (C. G.) in *Comment. Theol.* Part II. p. 107-172, and Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 244.

οἷτινες ἐγεν.] 'men who proved;' the indefinite ὅστις being here used in what has been termed its *classific* sense, and pointing to the category to which the antecedents belong; see notes on Gal. ii. 4, iv. 24. The passive form ἐγενήθη, condemned by Thom. M. p. 189 (ed. Bern.), and rejected by Phrynicius, p. 108 (ed. Lobeck), as a Doric inflexion, occurs not uncommonly in the N. T. (noticeably in 1 Thess.), but, as a careful comparison of parallel passages seems to show, without any clearly pronounced passive meaning, or any justly appreciable difference from ἐγένετο; comp. *Buttm. Irreg. Verbs*, p. 50.

παρηγορία] 'a comfort;' an ἅπαξ λεγόμεν. in the N. T. but not uncommon elsewhere, see the examples in Kypke, *Obs.* Vol. II. p. 330; add also Æsch. *Agam.* 95, where the term seems to involve a slightly medical allusion. The distinction of Beng. 'παρὰ μὲν θάλασσαν ἐν κρηρὸν domestico, παρηγορία in forensi periculo,' does not seem substantiated by lexical usage. Perhaps

εἰς τὴν βασιλείαν τοῦ Θεοῦ, οὔτινες ἐγενήθησάν μοι παρηγορία.
 12 ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ,
 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε
 τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. 13 μαρ-

the only real distinction is that παρηγορεῖν and its derivatives admit of physical and quasi-physical references which are not found with the more purely ethical παραμυθεῖσθαι; see the good lists of examples in Rost u. Palm, *Lex.* s. vv.

12. Ἐπαφρᾶς] See notes on ch. i. 7; he is specified in the same way as Onesimus, as a native of Colossæ. For the probable reason of the addition, see notes on ver. 9.

δοῦλος χρ.

Ἰησ.] Meyer, and after him Alford, following *Griesb.* (who, however, reads only Χριστοῦ), join these words with ὁ ἐξ ὑμῶν: this certainly seems unnecessary, the title δοῦλος Χρ. Ἰησ. is of quite sufficient weight and importance to stand alone as a title of honor and distinction; so apparently Copt., as it inserts the def. art. before δοῦλος. In Æth. (Polygl.) the position of the pronoun of the 3d pers. [appy. here for the verb subst., Ludolph, *Gr.* p. 135] might seem in favor of the other mode of punctuation; Syr. seems in favor of the text. The insertion of Ἰησοῦ after Χριστοῦ (*Lachmann, Tisch.*) has good critical support [ABCJ; 10 mss.; Vulg., Copt., Arm.] and is rightly adopted by most modern editors. ἀγωνιζόμενος] 'striving earnestly;' compare Rom. xv. 30, where the compound συναγων. occurs in a similar context; compare ch. ii. 1, and notes *in loc.* ἵνα στήτε] 'that ye may stand fast;' purpose of the ἀγωνιζόμενος, the more emphatic ἀγωνιζόμενος. ἐν προσευχ. (not merely προσευχόμενος) not requiring any dilution of the telic force of ἵνα; comp. notes on *Eph.* i. 17. Στήναι has here, as in *Eph.* vi. 11, 13, al., the meaning of standing firm and unshaken amidst trials and dangers (see notes on *Ephes.* ll. cc.), and is more nearly defined by the follow-

ing adjectives and their associated semilocal predication ἐν παντὶ θελήματι.

τέλειοι καὶ πεπληροφο.] 'perfect and fully assured;' secondary predicates of manner (*Donalds. Cratyl.* § 303), the first referring to their maturity and perfectness (ch. i. 28, *Eph.* iv. 13), the second to their firm persuasion, and the absence of all doubtfulness or scrupulosity. On the distinction between τέλειος and δόλοκληρος ('omnibus numeris absolutus') see *Trench, Synon.* § 22, and between τέλ. and ἄρτιος, notes on 2 *Tim.* iii. 17. The reading πεπληροφ. is adopted by *Lachmann* and *Tisch.* [with ABC D1FG; 6 mss.], and both on external and on internal grounds is to be preferred to πεπληρωμένοι (*Rec.*).

ἐν παντὶ θελήματι] 'in every (manifestation of the) will of God,' i. e. 'in everything which God willeth' (*Winer, Gr.* § 18. 4, p. 101), which, though not grammatically, yet in common usage becomes equivalent to 'in all the will of God,' *Luth.* It is doubtful whether these words are to be joined with the finite verb (*Meyer, Alf.*; compare Rom. v. 2, 1 *Corinth.* xv. 1), or with the secondary predicates τέλειοι καὶ πεπληροφ. (*De W.*). The latter is most simple, as defining the sphere in which the τελειότης and πληροφωρία was to be evinced and find its realization; so *Chrys.*, *Theoph.*, and perhaps *Coptic, Gothic*, who even with πεπληρωμένοι (comp. on *Eph.* v. 18) connect ἐν παντὶ θελ. with the secondary predicates. The Vv., however, in such cases cannot be appealed to with confidence, as they commonly preserve the ambiguous order of the original.

13. μαρτυρῶ γάρ] Confirmatory (γάρ) testimony to the earnestness and activity of *Epaphras.* π ο λ ὺ ν

τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολλὴν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. ¹⁵ ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς

πόνον] ‘much labor;’ not such as that which attends a combat (Eadic), but, as the etymological affinities of πόνος [connected with πένομαι, and probably derived from ΣΠΑ-, see Benfey, *Wurzellex.* Vol. II. p. 360] seem to suggest, such as implies a putting forth all one’s strength (*intentio*); compare Suidas πόνος σπουδή, ἐπίτασις. The word is rare in the N. T., only here and Rev. xvi. 10, 11, xxi. 4. This may account for the variety of reading; κόπον, D¹FG; ζῆλον D²D³EKL (*Rec.*). The text is supported by ABC; 80; Coptic (*emkah*), and indirectly by D¹FG: so *Lachm.*, *Tisch.* Λαοδικείᾳ] For a brief notice of this city, see notes on ch. ii. 1.

Ἱεραπόλει] An important city of Phrygia, about twenty English miles NNW. (surely not ‘östlich,’ Winer) of Colossæ, celebrated for its mineral springs, and a mephitic cavern called Plutonium, which was apparently connected with the worship of the ‘Magna Mater;’ see Strabo, *Geogr.* XIII. 4. 14 (ed. Kramer), Pliny, *Hist. Nat.* II. 93 (ed. Sillig). The site of Hierapolis appears to have been close to the modern Pambuk-Kulasi, round which extensive ruins are still to be traced; see Forbiger, *Alt. Geograph.* Vol. II. p. 348, 349, Arundell, *Seven Churches*, p. 79 sq., ib. *Asia Minor*, Vol. II. p. 200 sq., and a good article in Kitto’s *Bibl. Cyclop.* Vol. II. p. 848. It is curious that this city should apparently have been unnoticed in Pauly, *Real. Encycl.*

14. Λουκᾶς] The Evangelist, who according to ancient tradition (Irenæus, *Hæc.* III. 14. 1, ‘creditus est referre nobis evangelium’) has been regarded as identical with the ἰατρὸς ἀγαπητὸς here mentioned. The tradition that he was a painter (Nicephor. *Hist. Eccl.* II. 13)

is late and untrustworthy. There seems no etymological grounds whatever for identifying him further with the Lucius mentioned in Rom. xvi. 21 (Origen): Lucas may have been a contraction of Lucanus, or possibly even of Lucilius, but not of Lucius. For further notices see notes on 2 *Tim.* iv. 11. The addition ὁ ἰατρὸς ὁ ἀγαπητὸς may possibly have been intended to distinguish the Evangelist from others of the same name (Chrys.), but more probably is only a further designation similar to those given to Tychicus (ver. 7), Onesimus (ver. 9), Aristarchus, Mark (ver. 10), Justus (ver. 11), and Epaphras (ver. 12).

Δημᾶς] Mentioned as one of the apostle’s *συνεργοί* (Philem. 24), but too well remembered as having deserted him in the hour of need; see notes on 2 *Tim.* iv. 10. Whether the omission of a title of honor or affection is accidental, or owing to his having already shown symptoms of the defection of which he was afterwards guilty (Meyer), cannot be determined. The latter does not seem improbable, especially as he here occupies the last place in the enumeration; contrast Philem. 24.

15. καὶ Νυμφᾶν] ‘and (among them) *Nymphas*,’ καὶ being here used to add the special to the general (see notes on *Eph.* v. 18, vi. 19), and to particularize *Nymphas*, who apparently belonged to Laodicea and, as the following words seem to show, was a person of some importance: ἕνα γοῦν πῶς δέικνυσι μέγαν τὸν ἄνδρα, Chrys., — who, however, adds too restrictively, εἴ γε ἡ οἰκία αὐτοῦ ἐκκλησία; compare notes on *Philem.* 2. The repetition of the more generic τῇ Λαοδ. ἐκκλ. in ver. 16 would seem to show that the church in the house of *Nymphas* did not comprehend all the

καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. ¹⁶ καὶ ὅταν ἀνα-
 γνωσθῆ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων
 ἐκκλησίᾳ ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.

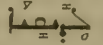
Christians of Laodicea. The form Νύμφας (*Lachm.*, *Buttm.*, with B²) is not correct; the last syllable is circumflexed, and marks a probable contraction from Nymphodorus (Pliny, *Hist. Nat.* vii. 2), as Ὀλυμπᾶς (Rom. xvi. 15) from Olympiodorus, Ζηνᾶς (Tit. iii. 13) from Zenodorus; compare Fritz. *Rom.* Vol. III. p. 309.

κατ' οἶκον αὐτοῦ] So Rom. xvi. 5, in reference to Prisca and Aquila, who had also at Corinth (1 Cor. xvi. 19) devoted their house to a similar righteous use; compare on *Philem.* 2, and see especially Neand., *Planting*, Vol. I. p. 151, note (Bohn). The reading is somewhat doubtful. The text is supported by DEFGKL; great majority of mss.; Chrys., Theod., al. (*Rec.*, *Tisch.*), and appy. rightly, for though αὐτῶν [AC; 7 mss.; Slav. (ms.)] is not improbable as at first sight a more difficult reading, it may still have easily arisen from the preceding plural, and the desire, even at the expense of the sense, to identify the whole church of Laodicea with that in the house of Nymphas. If αὐτῶν be adopted (Mey., Alf.), then the plural must be referred to 'Nymphas and his family,' involved κατὰ σύνεσιν in the preceding substantive; see Jelf, *Gr.* § 379. b, compare Winer, *Gr.* § 22. 3, p. 132. *Lachm.* reads αὐτῆς. but on authority [B; 67**] manifestly insufficient.

16. ἡ ἐπιστολή] 'the present letter;' compare Rom. xvi. 22, 1 Thess. v. 27. Several cursive mss. add αὐτῆ, but quite unnecessarily; see Winer, *Gram.* § 18. 1, p. 97.

ποιήσατε ἵνα] 'cause that;' a formula of later Greek (John xi. 37, compare Rev. iii. 9), though not without parallel in the ποιεῖν ὅπως (Jelf, *Gr.* § 666, obs.) of the classical writers. The proper force

of ἵνα, though weakened and somewhat approximating to the lax use of τοῦ with the infinitive after ποιεῖν (Acts iii. 12, Josh. xxii. 26, al.), is not wholly lost; see Winer, *Gr.* § 44. 8, p. 301.

τὴν ἐκ Λαοδ.]. 'that from Laodicea,' not  [quæ scripta est ex Laodicensibus] Syr.,— but corrected in Philox., or 'quam scripsi ex Laod.' Æth. (compare Theod.), but, with the usual and proper force of the preposition, 'that out of Laodicea,' 'hœc ist us Laud.,' Goth., 'ebölchen Laod.,' Copt.,—two prepositions being really involved in the clause 'the Epistle sent to and to be received from or out of Laod.,' but the latter, by a very intelligible and not uncommon attraction, alone expressed; compare Luke ix. 61, xi. 13, and see Winer, *Gr.* § 66. 6, p. 553, Jelf, *Gr.* § 647. a. The real difficulty is to determine what letter is here referred to. Setting aside attempts to identify it with the 1st Epistle to Tim. (Theophylact); the 1st Ep. of St. John (Lightf.), the Ep. to Philemon—an essentially private letter (Wieseler, *Chronol.* p. 452), two opinions deserve consideration;—(a) that it is the Epistle to the Ephesians; (b) that it is a lost Epistle. For (a) we have the similarity of contents, and the probability, from the absence of greetings and local allusions, that the Ep. to the Ephesians was designed for other readers than those to whom it was primarily addressed. Against it, the great improbability that the apostle should know that his Epist. to the Ephesians would have reached Laodicea at or near the time of the delivery of his Ep. to the Colossians. For (b) we may urge the highly probable circumstance that Tychicus might have been the bearer of the two letters

17 καὶ εἶπατε Ἐρχίππῳ Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

to the two neighboring cities, leaving that to Laodicea first, with orders for the interchange, and then continuing his journey. Against it there is the *à priori* improbability that a letter which, from the present direction given by the apostle, stood apparently in some degree of parallelism to that to the Colossians (we have no right to assume that it was 'of a merely temporary or local nature,' Eadie; see contra Meyer), should have been lost to the Church of Christ. The fact that the *orthodox* early Church (compare Jones on *Canon*, Part III. 6) does not seem to have ever acquiesced in (b) makes the decision very difficult; as, however, the Ep. to the Colossians does appear to have been written first, — as the title τοῖς ἐν Ἐφέσῳ (Eph. i. 1) does seem to preclude our assigning to that Epistle a further destination than to the churches dependent on Ephesus (see crit. note on Eph. i. 1), — as there does seem a trace of another lost Ep. (1 Cor. v. 9), — as the close neighborhood of Colossæ and Laodicea might prepare us to admit a great similarity in contents, and consequently a very partial loss to the Church, — and lastly, as *à priori* arguments on such subjects are always to be viewed with some suspicion, we decide in favor of (b), and believe that an actual Epistle to the Laodiceans is here alluded to, which, possibly from its similarity to its sister-Epistle, it has not pleased God to preserve to us: see Meyer, *Einkl. z. Eph.* p. 9 sq., where the question is fairly argued. It may be added in conclusion that the above reasoning rests on the assumption that the Epistle to the Ephesians was written to that Church, and that the words ἐν Ἐφέσῳ are genuine. It is right, however, to add that the newly-discovered *N* rejects them, and that thus an important authority has been added

to the side of those who deem that a blank was left for the name of the Church, and that the Epistle was purely encyclical. If this view (which still seems very doubtful) be adopted, the balance will probably lean more to (a); at present, however, no more need be said than this, that the title of the Epistle to the Ephesians and the present question may justly be considered as in somewhat close connection. The forged Epistle to the Laodiceans deserves no notice, being a mere cento out of St. Paul's Epistles; see Jones, on *Canon*, Part III. 6.

17. Ἐρχίππῳ] A church-officer of Colossæ, — not of Laodicea (Wieseler, *Chronol.* p. 452, compare *Const. Apost.* VII. 46); possibly an instructor (Theod. *Philem.* 2), but more probably a friend (Chrys., *Theophyl. ib.*) of the household of Philemon, — if, indeed, on account of the position of Arch. in the salutation (Philemon 2), not more nearly related (compare Olsh.). What the *διακονία* of Archippus was, cannot be determined; that he was a *διάκονος* in the literal meaning (compare Wordsw.), does not seem improbable. Tradition represents him to have suffered martyrdom at Chonæ; see *Menolog. Græcum*, Nov. 23, Vol. I. p. 206. A brief notice will also be found in the *Acta Sanctorum*, March 20, Vol. III. p. 82. On the somewhat unusual (Ionic) form εἶπατε (Matth. x. 27, xxi. 5), see Winer, *Gr.* § 15, p. 78.

βλέπε τὴν διακονίαν] 'see to, take heed to, the ministry;' somewhat too strongly Syriac, ܕܝܠܝܓܝܢܝܘܢ [diligens esto], though rightly preserving the construction: for examples of this meaning of βλέπειν see Elsner, *Obs.* Vol. II. p. 272, and comp. on Eph. v. 15. Grotius and others assume here a Hebraistic inversion

Autograph salutation and benediction.

18 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

for βλέπε ἵνα πληρ., — a needless violation of the order of the words and of the more usual meaning of ἵνα; the object of the βλέπειν τὴν διακονίαν on the part of Archippus was to be ἵνα αὐτὴν πληροῖ; compare 2 John 8, and notes on Gal. iv. 11. The expression πληροῦν διακονίαν occurs again Acts xii. 25; see examples in Raphael, *Annot.* Vol. II. p. 538, Kypke, *Obs.* Vol. II. p. 331, and Wetst. *in loc.* παρ ἐλαβες ἐν Κυρίῳ] ‘didst receive in the Lord;’ not ‘per Dominum,’ Daven., nor ‘secundum Domini præcepta,’ Grot., but as always, ‘in Domino,’ Vulg., Clarom., al. The Lord was, as it were, the sphere in which he had received his διακονία, and out of which it found no place; see notes on Eph. iv. 16, vi. 1, Phil. ii. 19, and elsewhere. The addition, as Meyer well observes, still more enhances the obligation of Archippus to fulfil a διακονία so received.

18. ὁ ἀσπασμὸς κ. τ. λ.] Auto-graph salutation of the apostle, to attest the authenticity of the document (2 Thess. iii. 17, contrasted with ib. ch. ii.

2); compare 1 Cor. xvi. 21, and notes on Gal. vi. 11. The gen. Παύλου is in apposition to the personal pronoun involved in ἐμῆ; see examples in Jelf, *Gr.* § 467. 4.

μνημονεύετε μου τῶν δεσμῶν] ‘REMEMBER MY BONDS.’ A touching exhortation, speaking vividly to the hearts of his readers, and breathing patience, love, and encouragement; μερίστη δὲ παράκλησις αὐτοῖς εἰς πᾶσαν θλίψιν τὸ μνημονεύειν Παύλου δεδεμένου, Theoph., compare Chrysost. The remark of Eadie is just, that as the apostle used his hand to write he felt his bonds yet more keenly, but he should have remembered, that it was (in all probability) not the left but the right hand that was bound to the soldier that guarded him; see Smith, *Dict. Antiq.* s. v. ‘Catena,’ p. 207.

ἡ χάρις] ‘Grace,’ κατ’ ἐξοχήν; see notes on Eph. vi. 24, and on the various meanings of χάρις, Waterl. *Euchar.* x Vol. IV. p. 666. The ἀμὴν of Rec. is found in DEKL; Vv. and Ff., but is rightly rejected by modern editors on preponderant uncial authority.

THE EPISTLE TO PHILEMON.

INTRODUCTION.

THIS exquisite and interesting Epistle, alike a master-piece of persuasive tact and delicacy, and an enduring model of truest Christian courtesy, was written by St. Paul to Philemon closely about the same time as the Epistle to the Church of Colossæ, and not improbably stands first in the group of Epistles written during the first captivity at Rome; comp. Davidson, *Introd.* Vol. III. p. 158. It would thus have been written about A.D. 61 or 62: see *Introd. to Colossians.*

It was addressed to Philemon, most probably a member of the Church of Colossæ (ver. 2, compared with Col. iv. 9, 17), who had originally been converted to Christianity by the apostle (ver. 19), and who, from the honorable title of 'fellow-laborer' (ver. 2; compare ver. 24 and Col. iv. 11), coupled with the notice of 'the church in his house' (ver. 2) and the general tone of the Epistle, appears to have been a person of distinction, worth, and Christian zeal and earnestness (ver. 7). The bearer of the Epistle was Onesimus, a slave who had run away from, and as it would seem robbed Philemon (ver. 18), but who now, after having had the blessing of meeting with St. Paul at Rome, and of being converted to Christianity by him (ver. 10), was returning to the master he had wronged, changed and repentant, especially commended to his love and forgiveness (ver. 17), and mentioned, not without honor (Col. iv. 9), to the Church of which both were now alike to be members. His fellow traveller was Tychicus, the bearer of the Epistles to the Churches of Colossæ and Ephesus (Col. iv. 7, Eph. vi. 21), to whose care and good offices he was not improbably further committed, and who might have been instructed by the apostle to induce the Colossian Christians generally to receive the hitherto unprofitable servant (comp. ver. 11) with forbearance and favor.

The *object* of the Epistle is very clearly set before us, — an affectionate desire on the part of the apostle to restore Onesimus to the confidence and love of his master, and to insure for him a reception which he might justly have been considered wholly to have forfeited. The exquisite tact with which his fraudulent conduct towards Philemon is alluded to (ver. 18), — the ab-

sence of everything tending to excuse or palliate the misdeed, yet the use of every expression and sentiment calculated to win the fullest measures of Philemon's forgiveness, — has never failed to call forth the reverential admiration of every expositor of this Epistle from the earliest times down to our own day.

The originality with which the Epistle is thus stamped, and the strong external testimonies of antiquity which, short as this Epistle is, are by no means wanting (Tertull. *adv. Marc.* v. 42, Origen, *Hom. xix. in Jerem.*; in *Matth. Tract. xxxiii. xxxiv.*, Eusebius, *Hist. Eccl.* iii. 25), may justly be said to place its *genuineness* and *authenticity* beyond all doubt. It appears, however, to have been carped at in early times (see Jerome, *Proem. in Philem.*), and has recently been considered by a modern critic (Baur, *Apostel Paulus*, p. 475 sq.) as of doubtful authorship, but on grounds so utterly untenable that we may with justice refuse to notice what the very author of the criticism seems to feel (p. 476) is open to the charge of an undue and unreasonable scepticism.

THE EPISTLE TO PHILEMON.

Apostolic address and salutation.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ
Τιμόθεος ὁ ἀδελφὸς Φιλίμονι τῷ ἀγα-
πητῷ καὶ συνεργῷ ἡμῶν ² καὶ Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ

2. ἀδελφῇ] So *Laehm.* and *Tisch.* ed. 1, with AD¹E¹FG; 3 mss.; Claroman., Amit., Tol., Copt., Æth. (Platt); Hes., Hier. (*Meyer*). In his later edd. *Tisch.* reverts to the reading of *Rec.* with D²E²KL; nearly all mss.; Syr. (both, — but Philox. with asterisk); Theod.-Mops. (expressly), Chrys., Theod., al. The external authorities are thus very nearly balanced; it does not, however, seem improbable that the supposed connection between Philemon and Apphia might have led to the same title being applied to each.

1. δέσμιος Χρ. Ἰησ.] ‘a prisoner of Christ Jesus,’ ‘whom Christ Jesus and His cause have made a prisoner;’ gen. of the author of the captivity; see *Winer*, *Gram.* § 30. 2, p. 170 (ed. 6), and notes on *Eph.* iii. 1, 2 *Tim.* i. 8. Considering the subject of the Epistle, no title could be more appropriate, or more feelingly prepare Philemon for the request which the apostle is about to make to him. On the titles adopted by St. Paul in his salutations, see notes on *Phil.* i. 1, and especially on *Col.* i. 1.

καὶ Τιμόθεος] Associated with the apostle in the same way as in 2 *Cor.* i. 1, *Col.* i. 1, each having a separate, and not, as in *Phil.* i. 1 (compare 1 and 2 *Thess.* i. 1), a common title; see notes on *Phil.* i., and on *Col.* i. 1. The association of Timothy in a letter which has the character of a private communication was perhaps, as Chrys. suggests, ὥστε κἀκεῖνον ὑπὸ πολλῶν ἀξιούμενον μᾶλλον εἶσαι καὶ δοῦναι τὴν χάριν.

Φιλίμονι] Philemon was a member of the Church of Colossæ (compare *Col.* iv. 9), who owed his conversion to St. Paul (verse 19), and who by his zeal in the Christian cause (verse 5), showed himself worthy of the consideration and regard which the apostle evinces for him in this Epistle. There does not seem any good ground for the opinion of *Wieseler* (*Chronol.* p. 452) that Philemon belonged to Laodicea; his house at Colossæ was shown in the time of Theodoret (*Argum. ad Philem.*), and tradition (*Const. Apost.* vii. 46) represents him as having been bishop of that city, — not of Laodicea, as *Alford*, *Prolegom.* p. 114. In the *Menol. Græcum*, Nov. 23, Vol. i. p. 206, he is said to have suffered martyrdom with Archippus at Chonæ.

συνεργῷ ἡμῶν] ‘our fellow-helper;’ more special designation suggested by the zeal of Philemon for the Gospel. The genitive ἡμῶν, as the single article hints, belongs to *συνεργῷ* and the verbal

συνστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ. ³ χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank God for thy progress in faith, and pray that

it may prove beneficial to others : the proofs of thy love to the saints gladdens me.

⁴ Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνεῖαν


ἀγαπητῷ, compare Rom. i. 7. Both titles are dwelt upon by Chrys. and Theophyl.; the latter says, εἰ ἀγαπητός, δώσει τὴν χάριν· εἰ συνεργός, οὐ καθέξει τὸν δούλον ἀλλὰ πάλιν ἀποστελεῖ πρὸς ὑπηρεσίαν τοῦ κηρύγματος.

2. Ἀφίλα] Most probably, as suggested by Chrysos. and the Greek commentators, the wife of Philemon. If this be so, it is not improbable that Archippus may have been their son; see notes on Col. iv. 17. The name Ἀφίλα, which in some mss. appears in the form Ἀππία (see Acts xxviii. 15), is the softened form of the Latin 'Appia' (Grot.).

Ἀρχίππῳ] Supposed by Wieseler (*Chronol.* p. 452), but without sufficient reason, to have been of the Church of Laodicea; see notes on Col. iv. 17. He is here distinguished by the honorable title of *συνστρατιώτης* with the apostle; compare 2 Tim. ii. 3. On the Alexandrian form *συναστρ.* see Winer, *Gr.* § 5. 4, p. 46.

τῇ κατ' οἶκόν σου ἐκκλ.] 'the church in thy house;' not merely the household of Philemon, οὐδὲ δούλους παρήκεν ἐνταῦθα, Chrys., but, as the expression seems regularly to designate, the assembly of Christians that were accustomed to meet at the house of Philemon, and join with his household in public prayer; compare on Col. iv. 15, and Pearson, *Creed*, Art. ix. Vol. i. p. 397.

3. χάρις ὑμῖν κ.τ.λ.] Scil. εἴη, not ἔστω (Koch); see notes on Eph. i. 2: the regular form of salutation in St. Paul's Epp. On the spiritual meaning of the blended form of address, see notes on Gal. i. 2, Eph. i. 2; add also on Phil. i. 1. καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ.τ.λ.

as expressly in Syr.  [et a

Dom. nostro] : the Socinian interpretation καὶ (πατρὸς) Κυρίου seems very improbable; see notes on Phil. i. 2.

4. εὐχαριστῶ] Usual eucharistic commencement in reference to the spiritual state of his convert; 'a gratulation more suo incipit,' Calv.: see Rom. i. 9, 1 Cor. i. 4, and notes on Phil. i. 1, where this mode of address is briefly alluded to. For the meaning and uses of εὐχαριστεῖν ('gratias agere') in earlier and later Greek, see notes on Col. i. 12. As in Rom. i. 8, 1 Corinth. i. 4, Phil. i. 3, the thanks are returned τῷ Θεῷ μου, to Him 'whose he was and whom he served' (Acts xxvii. 23), a particularizing mode of address called forth from the warm heart of the apostle, by a remembrance of the great mercies vouchsafed to him in having thus been blessed in his labors; comp. on Phil. i. 3.

πάντοτε κ.τ.λ.] Participial sentence, defining more closely both when the εὐχαριστία took place, and the circumstances under which it was offered to God; 'nunquam oro quin tui meminerim,' Est. The adverb is here, as also in Phil. i. 4, Col. i. 3, more naturally joined with the participle (Chrysostom, Theod.) than with the preceding εὐχαριστῶ (Syr., Æthiop.), see notes on Phil. i. 4, where the reasons for a connection with the participle are more distinct than in the present case.

μνεῖαν σου] 'mention of thee,' μνεῖαν receiving this meaning when in association with ποιῆσαι; see notes on Phil. i. 3. The formula is not uncommon in classical Greek (comp. Plato, *Protag.* p. 317 B, and a little more strongly ib. *Phædr.* p. 254 A), and, as Koch remarks, is an expansion of ἔχειν μνεῖαν τινος (1 Thess. iii. 6, 2 Tim. i. 3), the 'dynamic'

σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ⁵ ἀκούων σου τὴν ἀγάπην
καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας

middle ποιῆσαι not being without its force and significance; comp. Krüger, *Sprachl.* § 52. 8. 1 sq., and notes on *Col.* iv. i.

ἐπὶ τῶν προσευχῶν] 'in my prayers,' not merely 'at the time of making them,' but, with a tinge of local force, 'in orationibus,' Vulg., Syr., Copt., scil. when engaged in offering them; see Bernhardt, *Synt.* v. 23. a, p. 246, and notes on *Eph.* i. 16.

5. ἀκούων] 'as I am hearing;' causal participle (Donalds. *Gr.* § 616), giving the reason for the εὐχαριστῶ, or, perhaps more exactly, for the circumstances which especially led to its being offered; τὸν τῶν ὅλων Θεὸν ἐπὶ τοῖς σοῖς καταρθώμασιν ἀνυμῶ, Theod.: contrast Rom. i. 8, where εὐχαρ. is followed by the more definite ὅτι, and the causal sentence is expressed in a passive form.

ἣν ἔχεις] 'which (faith) thou hast toward the Lord Jesus, and dost evince toward all the saints.' There is some difficulty in these words. In the first place the reading is doubtful; *Lachm.*, with ACD¹E; 17. 137, reads εἰς τὸν Κύριον, and with DE; 10 mss.; Syr., al. inverts the order of ἀγάπην and πίστιν. Both, however, seem corrections suggested by the somewhat unusual πίστις πρὸς Κύριον, and the apparently anomalous connection of πίστιν with εἰς πάντας τοὺς ἁγίους. Adopting the present text, we have two explanations; (a) that of Meyer, recently adopted by Winer in the last edition of his grammar (§ 50. 2, p. 365), according to which πίστις is taken as equivalent to 'fidelity,' and justified by Rom. iii. 3, Gal. v. 22, and Tit. ii. 10, in the first of which passages the meaning occurs in a very different combination, while in the second it is more than doubtful (see notes in *loc.*), and in the third is associated with an adjective; (b) that of Grot., al., derived from Theodoret and

followed by De Wette, Alf., and most commentators, according to which τὴν ἀγάπην is to be referred by a kind of χι-ασμὸς, (Jelf, *Gr.* § 904. 3) to εἰς πάντας τοὺς ἁγίους, and τὴν πίστιν alone to τὸν Κύριον. Of these (a) does not seem tenable, as it is surely very improbable that, in combination with ἀγάπην, πίστις should revert to a meaning so very unusual, and in St. Paul's Epistles so very feebly supported, as that of 'fidelitas.' The second (b), grammatically considered, is admissible (see Winer, *Gr.* § 50. 2, p. 365), but the distinctive ἣν ἔχεις (see Meyer) and the repetition of the article with both substantives make it very unplausible.

In this difficulty a third view seems to deserve consideration, according to which πίστις πρὸς τὸν Κύρ. = 'a faith directed towards the Lord' (comp. 1 Thess. i. 8), in a purely spiritual reference, while πίστις εἰς πάντας κ. τ. λ. = 'a faith evinced towards (erga) the saints,' with a more practical reference, scil. as shown in contributions to their necessities, — a meaning suggested to the reader by the preceding ἀγάπην, and conveyed by the studied prepositional interchange. The prepositions then substantially preserve the distinction alluded to in notes on *Ephes.* iv. 12, *Tit.* i. 1; πρὸς refers to a more remote, εἰς to a more immediate, application of the specified action, whether erga (2 Corinth. viii. 24, 1 Pet. iv. 9), contra (Rom. viii. 7), or with a more neutral ref. (2 Cor. x. 1, Col. iii. 9); compare Winer, *Gr.* § 49. a, p. 353. This seems also confirmed by etymology, for while εἰς (ἐνς) incorporates the idea of locality, of having reached the place (compare Donaldson *Cratyl.* § 170), πρὸς primarily presents little more than the idea of simple motion forwards; see Donalds. *ib.* § 169, 171. On the various construc-

τοὺς ἁγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν.

tions of *πίστις* and *πιστεύω*, see Reuss, *Théol. Chrét.* iv. 13, Vol. II. p. 129.

6. ὅπως] ‘in order that;’ dependent on *εὐχαριστῶ*, or perhaps more immediately on *μείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν*, and conveying the object of the prayer (2 Thessalon. i. 12), perhaps slightly blended with the subject of it; *εὐχομαι*, φησίν, *ἵνα, ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται*, Chrysost., and more distinctly Theod., *δέομαι καὶ ἀντιβολῶ τὸν κοινὸν εὐεργέτην, τελείαν σοι δοῦναι τὴν κτῆσιν τῶν ἀγαθῶν*. To give the participle an exclusive reference to result or consequence (*Estius*; compare *Tittmann, Synon.* II. p. 55, 58), or to refer it to ver. 5 as giving the ‘tendency’ of *ἣν ἔχεις* (Beng., Meyer), is very unsatisfactory. It is singular that two such good commentators as Beng. and Mey. should agree in an interpretation so utterly pointless; see *Winer, Gr.* § 53. 6, p. 410. On the essential meaning of *ὅπως*, and its distinction from *ἵνα*, see notes on 2 *Thess.* i. 12.

κοινωνία τῆς πίστεώς σου] ‘communication of thy faith;’ scil. ‘participation in thy faith enjoyed by others,’ *πίστεως* being not a gen. *subjecti*, but, as more commonly (except with a personal pron.), a gen. *objecti*; comp. *Phil.* ii. 1, iii. 10, al. The clause thus serves to clear up, and indeed indirectly confirm the interpretation of the preceding *πίστιν εἰς πάντας τοὺς ἁγίους*. The meaning assigned to *κοινωνία* by *Œcum.*, *ἡ κοινὴ πίστις, ἡ κοινοποιός*, ‘fides tua, quam communem nobiscum habes’ (Bengel), or the more concrete, ‘beneficentia ex fide profecta’ (*Estius*, compare *Beza*), does not seem accordant with the use of *κοινωνία* in St. Paul’s Epistles when associated with a gen. *rei*; compare notes on *Phil.* ii. 1.

ἐνεργῆς γένηται] ‘might become operative,’ scil.

رَدَّدَ صَاحِبًا [reddens fructus in operibus] Syr.; *γίνεται ἐνεργῆς ὅταν ἔργα ἔχη*, Chrys. The translation

‘evidens,’ *Vulg.*, ‘manifesta,’ *Clarom.*, appears to have arisen from a mistaken reading *ἐναργῆς*.

ἐν ἐπιγνώσει παντὸς ἀγ.] ‘in the (complete) knowledge of every good thing;’ sphere and element in which the *ἐνέργεια* was to be displayed (see notes on *Phil.* i. 9), serving also indirectly to define the ‘modus operandi;’ *πῶς δὲ ἔσται ἐνεργῆς; διὰ τοῦ ἐπιγνώναί σε καὶ πράττειν πᾶν ἀγαθόν*, *Œcum.*, who however unnecessarily introduces *καὶ πράττειν*, and incorrectly limits it to *Philemon*, whereas the previous interpretation of *κοινωνία* shows that the reference is to others, to the *κοινωνοὶ τῆς πίστεώς σου*; see *Meyer in loc.* On the meaning of *ἐπίγνωσις* (‘accurata cognitio’), see notes on *Eph.* i. 17, *Phil.* i. 9, but observe that this force of *ἐπὶ* cannot always be conveyed in translation; compare on *Col.* i. 9.

τοῦ ἐν ἡμῖν] ‘which is in us;’ with special reference to them as Christians, and as recipients of the good gifts and graces of God. The reading is slightly doubtful. *Lachmann* omits *τοῦ* with AC; 17, but on authority manifestly insufficient. Again *Rec.* reads *ὑμῶν* with FG; *Vulg.* (ed.), Syriac (both), Coptic, al.; but on weak external, and still weaker internal evidence, as *ὑμῶν* might have been easily suggested by a desire to conform to the *ὑμῶν* in ver. 3.

εἰς Χρ. Ἰησ.] ‘unto Christ Jesus,’ not merely ‘in reference to Him,’ but with a closer adherence to the primary force of the preposition, ‘for the work of,’ ‘to the honor of,’ ‘erga Christum,’ *Erasm.* (compare notes on ver. 5); ‘bonum nobis exhibitum redundare debet in Christum,’ *Bengel*. The words obviously belong to

7 χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ ἀδελφέ.

7. χαράν] So *Lachm.* and *Tisch.* ed. 1, with ACDEFG; 10 mss.; apparently all Vv.; Lat. Ff. (*Griesb., Scholz., Mey.*). In edd. 2 and 7 *Tisch.* reads χάριν with KL; great majority of mss.; Chrys. (ms.), Theod., Dam., Theoph., al. (approved by *Griesb.*, and adopted by *Alf.*). This latter reading has some little claim on our attention, on the principle 'proclivi lectioni præstat ardua,' still as χάριν might have been suggested by the εὐχαριστῶ which precedes, it does not appear safe to reverse so great a preponderance of uncial authority.

ἔσχον] So *Lachm.* and *Tisch.* ed. 1, with ACFG; 5 mss.; Vulg., Copt. (*ai-shi*), Æth. (Pol. and Platt), al.; Theod.; Lat. Ff. The plur. ἔσχομεν is found in D¹E; Clarom., Sang.; Hier., al. (*Meg., Alf.*); the pres. ἔχομεν (before πολλήν) is found in D²JK; great maj. of mss.; Syr. (both); Chrys., Dam., Theoph., al., and adopted by *Tisch.* ed. 2, 7. At first sight the plural (St. Paul and Tim., ver. 1) would seem to be the true reading, of which the text was an alteration. As, however, the change might have been due to the preceding ἡμῶν, we retain the best attested reading.

ἐνεργῆς γένηται, not to what immediately precedes (Syr., Vulg., and more distinctly Æth. (Platt), εἰς being assumed = ἐν), still less to the more remote τῆς πίστεώς σου, as Grotius.

Lachm. omits Ἰησοῦν with AC; 2 mss.; Copt., Æth. (Polyb., but not Platt); Hier., al., but without sufficient external authority.

7. γάρ] It is somewhat doubtful whether this gives the (subjective) reason for the εὐχαριστία, ver. 4 (Jerome, *Mey.*), or for the prayer immediately preceding (De W., *Alf.*). The latter is perhaps the most natural, as the subject of thanksgiving seems insensibly to have passed into that of prayer. The apostle prays that the κοινονία κ. τ. λ. may prove ἐνεργῆς, for ('sane rebus ita comparatis,' Klotz) it is at present so great as to cause joy both to himself and to Timothy; σύ μοι παῖρησιαν ἔδωκας ἐκ τῶν εἰς ἐτέρους γενομένων, Chrys.

ἔσχον] 'I had;' scil. when I first heard of your ἀγάπην and πίστιν, ver. 5. The πολλήν, as Meyer observes, appears to belong to both substantives; compare Jelf, *Gr.* § 39. 1. obs.

ἐπὶ τῇ ἀγάπῃ σου] 'in thy love;' literally, 'based on thy love,' ἐπὶ with the dat., as usual, marking the basis and

foundation upon which the χαρὰ and παράκλ. rested; see notes on *Phil.* i. 3.

ὅτι τὰ σπλάγχχνα] 'because the hearts;' explanation of the preceding ἐπὶ τῇ ἀγ.; πολλῆς γὰρ ἐμπύπλαμαι θυμηδίας ὅτι παντοδαπῇ τοῖς ἁγίοις θεραπείαν προσφέρει, Theod. On the semi-Hebraistic σπλάγχχνα (ver. 20, 2 Cor. vi. 12, al.), see notes on *Phil.* i. 8: there, however, the idea of 'affection' (πνευματικὴ φιλοστοργία, Theod. *in loc.*) is more predominant; here the term only serves to specify the imaginary seat of it; comp. Lücke on 1 *John* iii. 17. As σπλάγχχνα is a somewhat comprehensive term ('proprie sunt viscera illa, nobiliora vocata, cor, pulmones, hepar et lien,' Tittmann, *Synon.* i. p. 68) the ethical applications may obviously be somewhat varied; see Suicer, *Thesaur.* s. v. Vol. II. p. 997. ἀναπέπνυται] 'have been refreshed;' so 1 Cor. xvi. 18, 2 Cor. vii. 13. On the distinction between ἀνάπαυσις, 'pause or cessation from labor,' and ἀνεσις, 'relaxation of what had been tightly strained,' see Trench, *Synon.* § 41.

ἀδελφέ] Not 'Bruder in Wahrheit,' De W., Koch, but as Æth., 'frater mi,' — in tones of earnest affection: 'hoc in


I beseech thee for Onesimus, thy once unprofitable servant, who left thee a servant, to return a brother: receive him as myself. If he be a defaulter, I will repay thee.

8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνήκον, 9 διὰ τὴν ἀγάπην

fine positum multum habet πάθος; conf. Virg. *Æn.* vi. 836, 'Scip. Gent. ap. Poli *Syn.*

8. διὸ] 'On which account,' as I have so much joy and consolation in thee; not in connection with παρρ. ἔχων (δυναμένος, φησί, δαρρῆν ὡς θερμοῦς πεπιστευκότι, Theod.), as Syr. and the Greek commentators, but in ref. to the preceding χαρὰν ἔσχον — ἐπὶ τῇ ἀγάπῃ, expressing more fully the motive of the διὰ τὴν ἀγ. μᾶλλον παρακ. which follows; so De Wette, Meyer, Alf. On the use of διὸ, see notes on *Gal.* iv. 31, and for its distinction from οὖν and ἔρα, see Klotz, *Devar.* Vol. II. p. 173, but on the two latter particles contrast the more correct remarks of Donalds. *Gram.* § 604, *Cratyl.* § 192. παρρ. ἔχων] 'though I have boldness;' concessive use of the simple participle, see Donaldson, *Gram.* § 621, and compare the remarks of Winer on the translation of participles, *Gr.* § 46. 12, p. 413, — ed. 5, apparently omitted in ed. 6. On the meaning of παρρ., — here in its derivative sense of ἐξουσία, ἄδεια, Hesych., — see notes on 1 *Tim.* iii. 13. This παρρησία was ἐν Χρ.; He was the element in which (not διὰ τὴν πίστιν τὴν εἰς Χρ., Chrys.) it was entertained, and out of which it did not exist: compare on *Eph.* iv. 1.

ἐπιτάσσειν σοι τὸ ἀνήκον] 'to enjoin upon thee that which is fitting;' explanatory infin. following a phrase expressive of ability or capability; compare Madvig, *Synt.* § 145. 1. The verb ἐπιτάσσειν, though not uncommon elsewhere in the N. T. is only found here in St. Paul's Epistles: ἐπιταγή, on the contrary, occurs seven times in these Epistles, but not elsewhere in the N. T. The neuter τὸ ἀνήκον (comp. *Eph.* v. 4, *Col.* iii. 18), not exactly τὸ εἰς χρεῖαν μου

ἐλθόν, Theoph., but more generically 'quod decet facere,' Coptic  [illa quæ justa] Syr., τὸ πρέπον, Suid., marks the category (Meyer) to which the receiving back of Onesimus is to be referred.

9. διὰ τὴν ἀγ.] 'on account of love,' 'for love's sake,' Auth.; partially explanatory of the preceding διὸ, but with a more general reference, the ἀγάπη here not being ἦν κατ'ὼ ἔχω πρὸς σε, Theoph., or ἦν ἀγαπῶ τέ σε καὶ ἀγαπῶμαι, Œcum., nor even 'charitas tua in Christum,' Just., but, as the omission of all defining genitives seems to suggest, 'Christian love' in its widest sense (De W., Mey.). The article gives the abstract noun its most generic meaning and application, Middleton, *Gr. Art.* v. 5. 1, p. 89 sq. τοιοῦτος ὢν] 'Being such an one,' 'As I am such an one,' scil. who would rather beseech for love's sake, than avail myself of my παρρησίαν ἐπιτάσσειν. There is some little difficulty as to the connection of this participial clause. It is usually regarded as preparatory to the ὡς Παῦλος which follows, and is conceived to more nearly explain it. Meyer, however (whose note on this clause is very persuasive), shows that the undefined τοιοῦτος, though often more nearly explained and defined by οἶος, ὥστε, neither is, nor scarcely can be, associated with ὡς, which naturally presumes a more defined antecedent, and always 'aptius conjungitur cum sequentibus,' Klotz, *Devar.* Vol. II. p. 757. This being apparently the case, τοιοῦτος ὢν must be referred to ver. 8, while ὡς Παῦλος πρεσβύτης, enhanced by οὐκ καὶ δέσμιος 'I. X., belongs to the second παρακαλῶ (so Lachm., De Wette, and recently Buttm., Alf.), and states the capacity in

μᾶλλον παρακαλῶ. τοιοῦτος ὢν, ὡς Παῦλος πρεσβύτης, ἢνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ, ¹⁰ παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου,

9. Ἰησοῦ Χριστοῦ] So *Rec.* with D²D³EFGKL; apparently great majority of mss.; *Vulg.*, *Clarom.*, *Syr.*, *Æth.* (*Platt.*), *al.*; *Chrys.*, *Theod.* *Lachm.* and *Tisch.* reverse the order with AC; a few mss.; *Copt.*, *Æth.* (*Pol.*), *Iber.*, *al.* The evidence does not seem sufficient to justify the reversed order, especially as the best authorities give Χρ. Ἰησ. in ver. 1, which might easily have suggested the correction.

which the apostle makes his affectionate request. *Lachm.* it may be observed encloses ὡς Παῦλος in a parenthesis; *Buttm.* isolates it by commas (so *Chrys.*, ἀπὸ τῆς ποιότητος τοῦ προσώπου· ἀπὸ τῆς ἡλικίας· ἀπὸ τοῦ δικαιοτέρου πάντων ὅτι καὶ δέσμιος κ. τ. λ., compare *Æth.* [*Platt.*]); both however unsatisfactorily: Παῦλος seems more naturally to stand in immediate union with πρεσβύτης (*Syr.*, *Copt.*) and to hint at the title he might have assumed, 'Paul the Apostle.'

πρεσβύτης] 'an aged man,' *Auth.*, 'senex,' *Vulg.* ^ὁ ^ὁ *Syriac* and *appy.* *all Vv.* It is quite unnecessary to attempt to explain away the simple meaning of this word ('non ætatem sed officium significat,' *Calvin*, 'ein Senior der Christenheit,' *Koch*), or to evade the almost obvious reference to age; see *Wolf in loc.* If with *Wieseler* we assume as late a year as A. D. 39 for the martyrdom of *Stephen*, and consider the *νεανίας* at that time as no more than 25 or 26, the apostle would now (probably A. D. 62) be nearly 50, which, broken as he was with labor, suffering, and anxieties (2 *Cor.* xii. 24-28), might well entitle him to the appellation of πρεσβύτης. If we follow the tradition in *Pseud.-Chrys. Orat. de Petr. et Paulo* (Vol. VIII. spur. p. 10, ed. *Bened.*), that *St. Paul's* age was 68 when he suffered martyrdom, there will remain no doubt as to the appropriateness of the term. All attempts, however, to fix the year in which *St. Paul* was born seem hopeless; compare

Winer, RWB. Vol. II. p. 217.

δέσμιος Ἰ. X.] Not διὰ Χριστὸν δεδεμένος, *Chrys.*, but, as in ver. 1, 'one whom Christ and his cause have bound;' see notes above, and *Winer, Gr.* § 30. 2, p. 170.

10. τοῦ ἐμοῦ τέκνου] 'my own child;' with tender reference to *Philemon* as being converted by the apostle, and owing to him his Christian existence; compare 1 *Cor.* iv. 14, *Gal.* iv. 19, and *Loesner, Obs.* p. 431, who cites the partially parallel μᾶλλον αὐτὸν ἢ οὐχ ἤττον τῶν γονέων γεγέννηκα, *Philo, Cai.* § 8, Vol. II. p. 554 (ed. *Mang.*). The pronoun ἐμοῦ seems here emphatic. *Lachm.* and *Meyer* introduce ἐγὼ before ἐγέννησα, but though on internal grounds not improbable, the external authority [A; 2 mss.; *Slav. (ms.)*, *Chrys.* (1)] does not seem nearly sufficient to warrant the insertion. ἐν τοῖς

δεσμοῖς] With feeling allusion to the circumstances in which he was when *Philemon* was converted, and in which he now is again while urging his request; πάλιν οἱ δεσμοὶ δυσωπητικοί [*exorandi vim habent*], *Chrys.* The addition μοῦ after δεσμοῖς [*Rec., Scholz,* with CD³KL; *al.*] seems rightly rejected by *Lachm.* and *Tisch.*

Ὁνήσιμον] Accusative, owing to an inverted form of attraction; the relative which would more usually (compare *Winer, Gr.* § 24. 1, p. 147) have been in the same gender and case as τέκνου here follows the common regimen, passing into the gender of the latter substantive,

ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὁνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψά σοι. ¹² σὺ δὲ

11. ἀνέπεμψά σοι] So *Lachmann* and *Tischen.* 1, with ACD¹D; 17; Syr., Copt. (*ha-pok*), Æth. (both); Chrys. (*πρὸς σέ*); Lat. Ff. (*Meyer*). In his second edition *Tisch.* omits σοι with D¹FGKL; nearly all mss.; Amit., Fuld., Goth., Syr. (Philo-x.); many Ff. (*Rec. Alf.*). Independently of external authority which seems to preponderate against the omission, it does not seem improbable that σοι should have been omitted on account of the two preceding repetitions in the same verse, and the σὺ δὲ which immediately follows.

and attracting it into its own case; see Winer, *Gram.* § 24. 2, p. 149, § 66. 5, p. 552.

11. τὸν ποτέ σοι ἄχρ.] 'who was once unprofitable,' 'unserviceable,' scil. who once did not answer to his name (ὀνήσιμον), but by running away, and apparently also by theft (Chrys. on ver. 18), proved himself ἄχρηστος. The word ἄχρηστ. is an ἄπ. λεγόμεν. in the N. Test. (εὐχρηστος, 2 Tim. ii. 21, iv 11), and is defined by Tittm. (*Synon.* II. p. 12) as 'quo uti recte non possumus,' 'qui nullum usum præbeat.' The distinction between this and ἐχρεῖος (Matth. xxv. 30, Luke xvii. 10) is not very palpable: perhaps the latter rather implies οὐ οὐκ ἔστι χρεῖα, 'quo non opus est' (Tittm.), 'one who could be dispensed with,' and hence, inferentially, 'worthless,' ἀχρεῖον καὶ ἀνωφελές, Xen. *Mem.* I. 2. 54, while ἄχρηστος has less of a negative sense (οὐ χρήσιμον) and more approximates to that of πονηρός. It would seem, however, that ἀχρεῖος belongs mainly to earlier, ἄχρηστος mainly to later Greek.

The play on the name, Ὁνήσιμον, τὸν ποτέ ἄχρηστον (not noticed by the Greek commentators), has been recognized by the majority of expositors; see Winer, *Gr.* § 68. 2, p. 561. Any further allusion, χρηστὸς as compared with Χριστιανός (Koch), seems improbable and even untenable, compare Mey. *in loc.*

σοὶ καὶ ἐμοὶ εὐχρ.] 'profitable, serviceable, to thee and to me.' The εὐχρηστία here alluded to has obviously a

higher reference than to merely earthly service (comp. Chrys.): Philemon had now gained in his servant a brother in the faith; St. Paul, one who owed him his hope of future salvation, and was a living proof that he had not run in vain. In the delicately added ἐμοὶ (Philemonem civilitate præponit sibi, Beng.) it is somewhat coarse (Theoph., Corn. a Lap.) to find a hint that Philemon was to send him back to the apostle. On the various beauties and persuasive touches in this exquisite Epistle, see Marshall (Nath.), *Serm.* XIII. Vol. II. p. 327. sq. (Lond. 1731).


ὃν ἀνέπεμψά σοι] 'I have sent back to thee,' or even 'I send back, etc.,—epistolary aor.; present to the writer, but aoristic to the receiver of the letter; compare ἔπεμψα, Phil. ii. 28, and see examples in Winer, *Gr.* § 40. 5. 2, p. 249.

12. σὺ δὲ αὐτόν] 'But do thou (receive) him.' The sentence involves an anacoluthon, which, however, affords but little difficulty, as ver. 17, in which the construction is resumed, suggests the natural supplement. The addition προσλαβοῦ [*Rec.* with CDEKL; al.] is well attested, but considering the tendency of St. Paul, esp. in relational sentences, to pass into anacolutha (see examples in Winer, *Gr.* § 63. 1, p. 500), rightly rejected by *Lachm.*, *Tisch.*, and most modern expositors as an ancient gloss. *Lachmann* also omits σὺ δὲ [with AC; 17], but with little probability, as the omission was apparently the result of an at-

αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, ¹³ ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ

tempt to evade the anacoluthon by joining ἀνεπεμψία and αὐτόν; comp. Meyer (crit. note), p. 173.

τὰ ἐμὰ σπλάγχνα] 'mine own heart,' 'meinos brusts,' Goth.; οὕτω γὰρ αὐτὸν ἀγαπᾷ καὶ ἐν τῇ ψυχῇ περιφέρω, Theoph.

The meaning adopted by Syriac  [sic ut natum meum], Æthiopic (Platt; Polygl. paraphrases), Theod., ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων, al., though perfectly defensible (see Suicer, *Thesaur.* s. v., and the pertinent examples in Wetstein), does not here seem requisite or indeed satisfactory, as the paternal relation of St. Paul to Onesimus was a purely spiritual one, and as σπλάγχνα appears nearly always in St. Paul to involve some special idea of affection, or, as here, of the seat of it: Meyer (after Grot.) quotes 'meum corculum,' Plaut. *Cas.* iv. 4. 14 (16): compare notes on ver. 7.

13. ἐγὼ ἐβουλόμην] 'I (on my part) was purposing;' contrast ἠθέλησα, ver. 14, where not only the general distinction (between the verbs βούλομαι and θέλω (see notes on 1 *Tim.* v. 14), but, as Meyer remarks, between the *tenses*, is accurately preserved. The imperfect points to the time when the design was formed, and to its non-fulfilment; compare Bernhardt, *Synt.* x. 3, p. 373. The use of ἠθέλησα Rom. ix. 3 (Alf.) though analogous, is not exactly similar, as this belongs to a use of the imperfect where there is a more distinct reference to a suppressed conditional clause; see notes on *Gal.* v. 20.

πρὸς ἐμαυτόν] 'with myself;' the proper and primary meaning of the preposition ('motion toward,' compare Donaldson, *Cratyl.* § 169) is often obscured in con-

nection with persons; see notes on *Gal.* i. 18, and Winer, *Gr.* § 49. h, p. 360.

ὑπὲρ σοῦ] 'in thy stead;' not simply for ἀντί, but with a tinge of the more usual meaning of the preposition 'in the place of, and thereby beneficially to thee;' compare Eurip. *Alcest.* 700, καταδανεῖν ὑπὲρ σοῦ, and see Green, *Gram.* p. 301. This more derivative meaning of the prep. cannot be denied (see Winer, *Gr.* § 47. l, p. 342), but has been unduly pressed in doctrinal passages; compare notes on *Gal.* iii. 13, and Usteri, *Lehrb.* ii. 1. 1, p. 115. The exquisite turn that St. Paul gives to his intention of retaining Onesimus, viz. as a representative of his master (ἵνα τῆς σῆς μοι διακονίας ἐκτίσῃ τὸ χρέος, Theod.), should not be left unnoticed.

διακονῇ] 'might minister;' present, idiomatically referring to the time when the ἐβουλόμην took place, and giving a vividness to the past by representing it as present; see Winer, *Gr.* § 41. b. 1, p. 258, and Klotz, *Devar.* Vol. ii. p. 618: compare also *Gal.* i. 16, but observe that the use of the present is somewhat different; there an event is referred to which was still going on, here the διακονία, in its more direct sense, had now ceased, as Onesimus was all but on his way home to his master.

δεσμοῖς τοῦ εὐαγγ.] 'bonds of the gospel;' scil. 'bonds which the gospel brought with it,—which preaching the gospel entailed on me,' εὐαγγ. being a gen. auctoris; see Winer, *Gr.* § 30. 2. β. note, p. 170, Hartung, *Casus*, p. 17. Again a delicate allusion to his sufferings (comp. v. 9), and to a state which could not fail to touch the heart of Philemon.

14. χωρὶς δὲ κ. τ. λ.] 'but without thy own approval:' comp. Raphel, *Annot.* Vol. ii. p. 642, who very appropriately cites Polybius, *Hist.* p. 933 (xv. 18. 4),

εὐανγελλίου.¹⁴ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον.
¹⁵ τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν

χωρὶς τῆς Ῥωμαίων γνώμης; compare *ib.* III. 21. 7, *χωρὶς τῆς αὐτοῦ γνώμης*, *ib.* XXXI. 8. 7, *ἄνευ τῆς ἐκείνου γνώμης* (cited in Schweigh. *Lex. Polyb.* p. 89). *Γνώμη* occurs a few times in the N. T., and in slightly varied senses; comp. Acts xx. 3, where it has apparently the stronger sense of 'design,' and 1 Cor. i. 10, vii. 25, 40, 2 Cor. viii. 20, where it has its more regular meaning of 'sententia' or 'judicium'; compare Meyer *on 1 Cor.* i. 10, and Kypke, *Obs.* Vol. II. p. 205.

ἠθελήσα] 'was willing'; aor., see notes on ver. 13. ὡς κατὰ ἀνάγκην] 'as if by necessity,' 'compulsion-wise;' the κατὰ marking primarily the *norma* or manner according to which the action was done (see notes on *Titus* iii. 5), and thence the prevailing principle to which it was to be referred (comp. examples in Winer, *Gr.* § 49. d, p. 358), while ὡς marks the *aspect* which the action would have worn; see Bernhardt, *Synt.* VII. 2, p. 333, and notes on *Eph.* v. 22, *Col.* iii. 23. Chrysost., and more fully Theophyl. and Eucem., rightly call attention to this insertion of the participle. τὸ ἀγαθὸν σου] 'thy good,' 'thy beneficence,' 'the good emanating from or performed by thee,'—the gen. perhaps being not so much a mere possessive gen. as a gen. *auctoris* or *causæ efficientis*; see notes on *Col.* i. 23. The exact meaning of the words is slightly doubtful; there seems certainly no reference to any manumission of Onesimus (Eustius, Koch; contrast Maurice, *Unity of N. T.* p. 659), nor merely to the kind reception which Philemon was to give him on his arrival (Hofmann, *Schriftb.* Vol. II. p. 387), nor even to the 'beneficium' which in this particular instance Philemon was to confer on the apostle, but, as the more abstract term suggests,

'beneficentia tua' (Calv.); whether as shown in this or in other good and merciful acts generally. If the apostle had retained Onesimus, Philemon would have doubtless consented, but the τὸ ἀγαθὸν in the particular case would have worn the appearance (ὡς) of a kind of constraint; St. Paul, however, wished, as in this so in all other matters, that Philemon's τὸ ἀγαθὸν should be μὴ ὡς κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον.

On the doubtful distinction in the N. T. between τὸ ἀγαθὸν and τὸ καλόν, see notes on *Gal.* vi. 10. κατὰ ἐκούσιον] 'voluntarily.' The more usual periphrasis for the adverb appears in the earlier Greek to have been καθ' ἐκούσιαν, *Thucydides* VIII. 27, or ἐξ ἐκούσιας, *Soph. Trach.* 724, by an ellipse of γνώμη. In the present case there may have been originally an ellipse of τρόπον (*Porphyr. de Abs.* I. 9, καθ' ἐκούσιον τρόπον); the expression, however, would soon become purely adverbial: comp. Lobeck, *Phryg.* p. 4.

15. τάχα γάρ] 'For perhaps;' reason that influenced the apostle in sending back Onesimus. The insertion of τάχα (*Rom.* v. 7; more usually τάχ' ἔν, in classical Greek) gives a softening and suasive turn to the admission of his convert's fault, no less sound in principle ('occulta sunt iudicia Dei, et temerarium est quasi de certo pronunciare quod dubium est,' Hieron.) than judicious in its present use; καλῶς τό, τάχα, ἵνα εἰῆ ὁ δεσπότης, Chrys.; τάχα γὰρ κατὰ θεῶν οἰκονομίαν ἐφυγεν, Theoph. Both Chrys. and Jerome admirably illustrate from the history of Joseph the great feature of the providential government of God which these verses disclose,—'præstabilis ducere Deum de malis bona facere, quam mala nulla facere,' Justin. *in loc.*,

ἀπέχης, ¹⁶ οὐκέτι ὡς δούλου, ἀλλ' ὑπὲρ δούλου, ἀδελφὸν ἀγαπητόν,

see August. *Enchir.* § 3, Vol. vi. p. 349 (cō. Ben. 1836).

ἐχωρῖσθη] 'he departed;' he does not say *ἔφυγεν* lest he should rouse up any angry remembrances in the mind of Philem.: so Chrys., Œcum., and Theophyl. all of whom have admirably illustrated the delicate touches in this beautiful Ep. For examples of this sort of 'medial-passive,' in which, however, not only the passive form, but passive meaning, is clearly to be recognized, see Krüger, *Sprachl.* § 52. 6. 1.

πρὸς ὥραν] 'for a season;' 2 Corin. vii. 8, Gal. ii. 5, and more definitely 1 Thess. ii. 17, πρὸς καιρὸν ὥρας. In the present expression the duration of the time is not expressly stated, but it may be inferred from the antithesis to have not been very long; compare Theophyl. *in loc.* The proper force of the prep. ('motion towards') may be easily recognized in the formula, especially when compared with its more appreciable force in such expressions as πρὸς ἑσπέραν (Luke xxiv. 29), al.; compare Bernhardt, *Synt.* v. 31, p. 564. The derivation of ὥρα is uncertain; it has been connected with the Sanscr. *vâra*, 'time' (Benfey, *Wurzellex.* Vol. II. p. 328), but, perhaps more probably, with the Zend. *jare*, Germ. 'Jahr,' as apparently evinced in the Lat. 'homo;' compare Pott, *Etym. Forsch.* Vol. I. p. 8, 123.



αἰώνιον αὐτὸν ἀπ.] 'mightest receive him eternally, everlastingly,' not merely 'perpetuum,' Beza (Grot. compares Hor. *Epist.* I. 10. 41, 'serviet æternum'), nor with any allusion to 'perpetua mancipia,' Exodus xxi. 6, Deut. xv. 17 (Beza, Gent.), but 'in æternum,' Clarom., 'aiveinana,' Goth.; οὐκ ἐν τῷ παρόντι μόνον καιρῷ ἀλλὰ καὶ ἐν τῷ μέλλοντι, ἵνα διαπαντὸς ἔχῃς αὐτόν, οὐκέτι δούλου ἀλλὰ τιμιώτερον δούλου, Chrys.: so pertinently Estius, 'servitus omnis

hâc vitâ finitur, at fraternitas Christiana manet in æternum.' The tertiary predicate of time, αἰώνιον, is not an adverb (Mey.), but, as its position suggests, an adverbial adjective involving a *proleptical* statement of the result; comp. Donalds. *Gr.* § 489 sq., and see examples in Winer, *Gr.* § 54. 2, p. 412.

On the compound ἀπέχειν, in which, as in ἀπολαμβάνειν κ. τ. λ., the prep. does not apparently so much mark the 'receiving back,' as the 'having for one's own' ('sibi habere,' Bengel, 'hinweghaben,' Mey.), see notes on *Phil.* iv. 18, comp. Winer, *Verb. Comp.* IV. p. 8.

16. οὐκέτι ὡς δούλου] Changed spiritual relation in which he now would stand to his master; ὥστε καὶ τῷ χρόνῳ κεκέρδακας καὶ τῇ ποιότητι, Chrys. The particle ὡς almost convincingly shows that there is here no reference to manumission (comp. on ver. 14): though actually a slave, he is not to be regarded in the ordinary aspect of one (see verse 14); the inward relation was changed, the outward remained the same; comp. Hofmann, *Schriftb.* Vol. II. 1, p. 318.

ὑπὲρ δούλου]. 'above a slave, more than a slave,' 'ufar skalk,' Gothic,

  [præstantior quam], Syr., sim. Æth. (Platt), Copt.; not 'pro servo,' Vulg., Clarom., which obscures the force of the preposition; compare Matth. x. 24, 37, Acts xxvi. 13, in which the force of ὑπὲρ is somewhat similar, and see Winer, *Gr.* § 49. c, p. 359. The expression is explained by the following ἀδελφὸν ἀγαπητόν; Onesimus was not now to be regarded in the light of a slave, but in a higher light, viz. as a beloved brother; ἀντὶ δούλου ἀχρήστου, χρηστὸν ἀδελφὸν ἀπέληφας, Œcum.

μάλιστα ἐμοί] 'especially, above all others, to me;' not directly dependent on ἀγαπητόν (Meyer), but, as ἀγαπητὸς in

μάλιστα ἐμοί, πὸς ὃν δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ.
 17 εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. 18 εἰ δέ τι

the N. T. has to a great degree lost its verbal character, a dative 'of interest' (Krüger, *Sprachl.* § 48. 4) attached to ἀδελφ. ἀγαπ.; comp. Syr., Bengel. He stood in the light of an ἀδελφ. ἀγαπ. to St. Paul, whom he had now left, but much more so to Philemon, who had formerly known him as a mere δοῦλον, but who was now to have him as his own in a higher and closer relation than before. On the meaning and derivation of μάλιστα, compare notes on 1 Tim. iv. 10.

καὶ ἐν σαρκὶ κ. τ. λ.] 'both in the flesh and in the Lord;' the two spheres in which Onesimus was to be πὸς ὃν μᾶλλον an ἀδελφὸς ἀγαπητὸς to Philemon than to the apostle, — 'in the flesh,' i. e. in earthly and personal relations (Mey.), as having intercourse and communication with him on a necessarily somewhat altered footing; — 'in the Lord,' as enjoying spiritual communion with him which he had never enjoyed before, — nearly καὶ ἐν ταῖς σωματικαῖς ὑπηρεσίαις καὶ ἐν ταῖς πνευματικαῖς, Schol., except that the idea must not be limited to ὑπηρεσία; compare Theod., Œcum. To define ἐν σαρκὶ more nearly (comp. Grot., al.) is neither here necessary nor in harmony with the general use of the word in St. Paul's Epistles; see notes on Galat. v. 16, and the elaborate notes of Koch, p. 99 sq.; 'die Gegensätze, als Mensch und als Christ sind in ihrer ganzen Weite zu belassen,' Mey. On the force of καὶ—καί ('as well as the one as the other'), see notes on 1 Tim. iv. 10.

17. εἰ οὖν] 'If then;' summing up what has been urged, and resuming the request imperfectly expressed in ver. 12. On the 'vis collectiva' of οὖν (Gal. iv. 15, Phil. ii. 29, see notes) and its resumptive force (Galat. iii. 5, see notes), both here united, see Klotz, *Devar.* Vol.

ii. pp. 717, 718.

κοινωνόν] 'a partner,' scil. in faith, and love, and Christian principles generally, — not merely in sentiments (εἰ τὰ αὐτὰ μοι φρονεῖς, ἐπὶ τοῖς αὐτοῖς τρέχεις, εἰ φίλον ἦγγῃ, Chrys., Just.), or, still less likely, in community of property ('ut tua sint mea, et mea tua,' Beng., compare Beza, Pagn.), interpretations which here improperly limit what seems purposely left unrestricted.

προσλαβοῦ ὡς ἐμέ] 'receive him to thee as myself;' 'as you would me;' in my spiritual affection towards him he is a part of my very self, compare ver. 12. The form προσλαβ. occurs in a very similar sense, Rom. xiv. 1, 3, xv. 7, the idea not being so much of a mere kindness of reception (compare Acts xxviii. 2) as of an admission to Christian love and fellowship; see Meyer on Rom. xiv. 1, and Fritz. *in loc.*, who, however, in his translation 'in suum contubernium recipere,' somewhat puts out of sight the Christian character of the reception which the context seems to imply.

18. εἰ δέ] 'But if;' contrasted thought (comp. Alf.), suggested by the remembrance of what might militate against the warmth of the reception. The δέ thus does not seem μεταβατικόν (Mey.), but preserves its usual oppositional force; 'qui loquitur, etiam si nihil positum est in oratione tamen aliquid in mente habet, ad quod respiciens illam oppositionem infert,' Klotz, *Devar.* Vol. ii. p. 365.

ἡ δίκη σέ ἐν] 'wronged thee,' more specifically explained by the 'mitius synonymon' (Beng.) ἡ δφέλειαι. The Greek commentators draw attention to the tender way in which St. Paul notices that misdeed of the repentant Onesimus, which must have tended most to keep up the irritation of Philemon (οὐκ εἶπεν ἔκλεψεν, ἀλλ'

ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα. ¹⁹ ἐγὼ Παῦλος ἔγραψα

ἐφθμότερον, ἠδίκησεν ἢ ὀφείλει, Theoph.), and further, the kind and wise way in which he keeps it to the end of his letter; ὅρα ποῦ τέθεικε καὶ πότε τὸ ἀδίκημα ὕστερον μετὰ τὸ πολλὰ ὑπὲρ τοῦτου προειπεῖν, Chrys.

τὸ οὗτο ἐμοὶ ἐλλόγα] ‘this set down to my account,’ scil. ὅ τι ἠδίκησέν σε ἢ ὀφείλει; ‘id meis rationibus imputa,’ Grot. Though there is no certain lexical authority for ἐλλογάω (it does not appear in the new ed. of Steph. *Thesaur.*), and though its existence has been somewhat peremptorily denied (Fritz. *Rom.* v. 13, Vol. I. p. 311), yet still as the desiderative λογάω (Lucian, *Lexiph.* § 15) is an acknowledged form, and as peculiarities of orthography or errors of transcription cannot be made satisfactorily to account for the assumed permutation of εἰ and α [Bastius ap. Greg. Cor. p. 706 (ed. Schæf.) cited by Fritz. is not in point, as here referring to *cursive* mss.; see examples and plates referred to] we seem bound to follow the preponderant uncial authority, ACD¹FG; 17. 31: so *Lachm.*, *Tisch.*, and also Meyer, Alf.

19. ἐγὼ Παῦλος ἔγρ.] ‘I Paul have written;’ scarcely ‘I write,’ De W., Conyb., Green (*Gr.* p. 17), as this epistolary aorist in the N. Test. does not appear used simply in reference to what follows, but always more or less retrospectively, whether in reference to a former letter (2 Cor. ii. 3), to preceding passages in an all but concluded letter (*Rom.* xv. 15, see Meyer *in loc.*), or to an immediately foregoing portion of one in progress (1 Cor. ix. 15): when the reference is to what is definitely present, the simple γράφω is used in preference to the idiomatic aorist; see Winer, *Gram.* § 40. 5. 2, p. 249, and notes on *Gal.* vi. 11. This would lead us to conclude that St. Paul wrote with his own hand certainly the preceding verse, and not

improbably (Theod., Hieron.) the whole Epistle. It does not thus seem desirable with *Lachm.* and *Buttm.* to make this verse the commencement of a new paragraph.

ἐγὼ ἀποτίσω] ‘I will repay,’ obviously not with any serious meaning, as if the apostle expected that Philemon would demand it, but, as the Greek commentators all observe, *χαριέντως* (Theoph.), yet, perhaps, as the next words convey, with a gracefully implied exhortation, καὶ ἐπιτρεπτικῶς ἅμα καὶ *χαριέντως* (Chrys.); comp. Theod., ἀντὶ γραμματίου τήνδε κάτεχε τὴν ἐπιστολήν πᾶσαν αὐτὴν ἐγὼ γέγραφα. The addition ἐν Κυρίῳ [D¹E¹; Claromanus, Sang.] is an improbable repetition of ἐν Κυρίῳ below.

ἴνα μὴ λέγω σοί] ‘that I may not say to thee;’ a rhetorical turn, — *σχῆμα παρασιωπήσεως*, Grot., or *παραλείψεως*, Gent., ‘rhetorica præteritio,’ Est., — in which what might be said is partially suppressed, or only delicately brought to the remembrance of the person addressed. The ἴνα does not seem strictly dependent on ἔγραψα, on ἀποτίσω (Mey.), nor yet on a suppressed imper. ‘yield me this request’ (Alford), — which would impair the graceful flow of thought, but rather, as Chrys., Theoph., and Œcum. seem to suggest, on a thought called up by the ἀποτίσω, — ‘repay; yes I say this, not doubting thee, but not wishing to press on thee the claim I might justly urge:’ all was to be οὐ κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον, verse 14.

προσοφείλεις] ‘thou owest unto me besides:’ Philemon was not only an actual debtor to the apostle of any trifle that he thus (μετὰ χάριτος τῆς πνευματικῆς, Chrysost.) offers to make good, but in addition to it (προσ-), even (καὶ ascensive) his own self, his own Christian existence. Raphael adduces somewhat similar uses of προσοφείλειν in Xen. *Cyr.* III. p. 59 (III. 2. 16), Œcon.

τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. ²⁰ Ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαιυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

I am confident that thou wilt fully comply with my request. Prepare me a lodging.

²¹ Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

p. 684 (20. 1); the meaning, however, is sufficiently obvious. A curious metaphorical use of προσοφ. ('longe inferiorum esse') will be found in Polyb. *Hist.* xxxix. 2. 6.

20. ναί, ἀδελφέ] 'yes, brother;' certainly not 'precantis' (Grot.), nor 'vehementer obsecantis' (Gent.), but with the usual force of the particle in the N. Test., 'serio affirmantis' (compare Erasm.), in reference to the request embodied in ver. 12 sq.; ἀφείλς τὸν χαριεντισμὸν πάλιν ἔχεται τῶν προτέρων τῶν σπουδαίων, Chrys., compare Theoph. and Œcum. On the use of ναί in the N. T., see notes on *Phil.* iv. 3.

ἐγὼ σου ὀναίμην] 'may I reap profit from thee;'—I, not without emphasis; the apostle again (comp. ver. 12, 17) makes it a matter between himself and Philemon, putting for the time Onesimus almost out of sight; it was a favor to himself. The somewhat unusual ὀναίμην [2 aor. opt., see Buttm. *Irreg. Verbs*, p. 189 Transl.], coupled with the significant ἐγὼ (I, not merely Ones.), seems to confirm the view of most modern comment., except De W., that there is again a play on the name of Onesimus; see Wiener, *Gr.* § 68. 2, p. 561. The form ὀναίμην is similarly used by Ignatius (*Polye.* i. 6, *Magn.* 12, al.),—once (*Ephes.* 2) curiously enough, but apparently by mere accident, after a mention of an Onesimus.

ἐν Κυρίῳ denotes, as usual, the sphere of the ὄνησις, (see on *Ephes.* iv. 17, *Phil.* ii. 19, al.), just as ἐν Χριστῷ, which follows, specifies that of the ἀνάπαυσις; both were to be characterized by being in Him, they were to be such as implied His hallowing

influences. It may be here observed that ἐν Χρ. has distinctly preponderating authority [ACD₁FGL; al.; Claroman., Syr. (both), Æth. (both), Copt., Goth.], and is adopted by nearly all modern eds. τὰ σπλάγχνα] 'my heart;' not Onesimus, as in v. 12 (Hieron.), which would here be wholly out of place, nor τὴν περὶ σε ἀγάπην (Theoph., Œcum.), but simply the σπλάγχνα of the apostle,—the seat of his love and affections; see notes on ver. 7.

21. πεποιθὼς τῇ ὑπακ.] Concluding allusion to his apostolic authority, but how delicately introduced, how tenderly deferred, and how encouragingly echoing the commendations with which he commenced; ὅπερ καὶ ἀρχόμενος εἶπε, παρῆρσιαν ἔχων τοῦτο καὶ ἐνταῦθα λέγει εἰς τὸ ἐπισφραγίσαι τὴν ἐπιστολήν, Chrys. ἔγραψά] 'I have written,' not 'I write,' De W.; see above on ver. 19, and contrast the following present.

ὑπὲρ ὃ λέγω] 'beyond what I am saying;' compare Eph. iii. 20. It is very doubtful whether this alludes, however faintly, to the manumission of Onesimus (Alf.). The tenor of the Epistle would seem to imply nothing more than encouraging confidence on the part of the apostle (ἅμα καὶ διήγειρεν εἰπὼν τοῦτο, Chrys.), that Philemon would show to the fugitive even greater kindness and a more affectionate reception than he had pleaded for; compare notes on ver. 14 and 16. *Lachm.* here reads ὑπὲρ & with AC; 3 mss.; Coptic, Syr. (Phlox.),—not without some reason, as the single request might have suggested the correction (compare Alford); still it is perhaps more safe to retain the text

²² ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

Salutations.

²³ Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μάρκος, Ἀρίσταρχος, Δημάς, Λουκάς, οἱ συνεργοί μου.

Benediction.

²⁵ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

as best supported by external authority.

²² ἄμα δὲ καὶ κ. τ. λ.] *'Moreover at the same time also provide me a lodging;'* a commission appended to his request: in addition to complying with the subject of the letter, Philemon was also to make this provision for the expected apostle. Chrys. and Theod. (compare Alf.) find in this message a last thought of Onesimus, and a direction tending to secure him a kind reception; ἵνα προσδοκῶν αὐτοῦ τὴν παρουσίαν αἰδεσθῆ [Φιλ.] καὶ τὰ γράμματα, Theod. It may be doubted, however, whether the *first* view of Theoph. and Œcumen. is not more probable, and more worthy both of Philemon and of the apostle, — viz., that Philemon was not to consider the Epistle a mere petition for Onesimus (εἰ μὴ διὰ Ὀνήσιμον οὐδὲ λόγου με ἤξιου, Theoph.), but as containing special messages on other matters to himself. The word ξενία (Hesych. ὑποδοχή, κατάλυμα) only occurs here and, also in reference to St. Paul, Acts xxviii. 23.

διὰ τῶν προσευχῶν ὑμῶν] *through your prayers;* in reference to Philemon, Apphia, Archippus, and those mentioned in ver. 2. The same expectation of recovering his liberty appears in Phil. i. 25, ii. 24; there, however, the journey contemplated is to the Philippians, and the date when it is formed, according to the general view, a year or two later; comp. Wieseler, *Chronol.* p. 456.

²³ ἀσπά(ζε)ται] Greetings from the same persons as those mentioned in the Ep. to the Coloss. (ch. iv. 10 sq.), with the exception of Justus. The order observed is substantially the same, Mark and Aristarchus (οἱ ὄντες ἐκ περιτομῆς, Coloss. iv. 11) preceding Luke and Demas, except that Epaphras is here placed first. The reading ἀσπάζονται [*Rec.* with D²D³KL] is rightly rejected by most modern editors as a grammatical correction.

ὁ συναιχμάλ. μου] *'my fellow-prisoner;'* more specifically defined as ἐν Χριστῷ Ἰησοῦ; see on Eph. iv. 1. The title here given to Epaphras is, in Col. iv. 10, given to Ἀρίσταρχος, while the latter is afterwards named as a συνεργός: for the probable reasons, see notes on Col. i. c.

²⁴ Μάρκος] Probably John Mark, and the Evangelist. For a brief notice of him, and those mentioned in this verse, see notes on Col. iv. 10 and 14.

²⁵ ἡ χάρις κ. τ. λ.] Precisely the same form of salutation as in Gal. vi. 18, with the exception of the significant conclusion ἀδελφοί. As there, so here (compare also 2 Timothy iv. 22), the apostle prays that the grace of the Lord may be μετὰ τοῦ πνεύματος, *'with the spirit'* of those whom he is addressing, with the third and highest portion of our composite nature; see notes on Gal. i. c., *Destiny of Creature*, p. 113 sq., and compare Olshaus. *Opusc.* vi. p. 145 sq.

TRANSLATION.

N O T I C E .

THE following translation is based on the same principles as those adopted in the portions of this Commentary that have already appeared. The increased and increasing interest in the subject of revision has, however, induced me to be a little fuller in the citations from the eight Versions, which are here compared with the Authorized, and has also suggested the insertion of a few comments on general principles of translation, and of a few brief reasons for changes, which the notes on the original might not fully supply. My humble endeavor has been to avoid everything that might seem arbitrary and capricious, and to cling with all possible tenacity to fixed principles of correction; still there both are and must be many passages in which the context and general tone of the original render one of two apparently synonymous translations not only more appropriate, but even more faithful and correct, than the other. In the present edition a few alterations have been made, but not any of sufficient importance to require here to be separately specified.

Of the older English Vv., the attention of the student may be especially directed to the version of Coverdale, which, considering the time and circumstances under which it was executed, appears remarkably vigorous and faithful. This venerable Version has now become accessible by the reprint of Coverdale's Bible, published by Messrs. Bagster; but a small and cheap edition of the New Testament alone, with perhaps the Version in the 'Duglott' edition [Cov. (Test.)], would, I am confident, be very acceptable to many students who may be deterred by the size and price of the reprint above alluded to. Some interesting remarks on these Versions, and on the subject of Revision generally, will be found in a tract by 'Philaethes,' entitled *The English Bible*, 8vo. Dublin, 1857.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ² grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

³ I thank my God upon all my remembrance of you, ⁴ always, in every supplication of mine for you all, making my supplication with joy, ⁵ for your fellowship *shown* toward the Gospel from the first day until now; ⁶ being confident of this very thing, that He

CHAPTER I. 1. *Servants*] So *Wicl.*: 'the servants,' *Auth.* and the other *Vv.* On the designation Timothy ('Timotheus,' *Auth.*), see notes on *Coloss.* i. 1 (*Transl.*). *Christ Jesus* (1st)] '*Jesus Christ,' *Auth.*

2. *And the Lord*] So *Cov.* (*Test.*): 'and from the Lord,' *Auth.* and the other *Vv.* except *Wicl.*, 'of.' It is perhaps more exact to omit the preposition in the second member, as in the Greek: here it is unimportant, but in some cases the sense and construction are impaired by the repetition; comp. Blunt, *Lect. on Par. Priest.*, pp. 55, 56.

3. *All my remembrance*] 'Every remembrance,' *Auth.*

4. *Supplication*] 'Prayer,' *Auth.* and all *Vv.*: it is perhaps better to retain

the more special meaning, as evincing the earnest nature of the apostle's prayer; comp. notes on 1 *Tim.* ii. 1, and notice below, *Wicl.*, *Cov.* (*Test.*), in the translation of the second *δέησις*. It is curious that all the *Vv.* except *Auth.* change to the plural, 'all my prayers;,' this certainly preserves the *παράχρησις* (compare on *Eph.* v. 20), but at the expense of accuracy. *My supplication*] 'Request,' *Auth.*; 'bisechyng,' *Wicl.*; 'instaunte prayer,' *Cov.* (*Test.*); 'praier,' *Bish.*; 'petition,' *Rhem.*; the remaining *Vv.* adopt the simple verb 'and praye' (*Tynd.*, *Cov.*, *Cran.*), or 'praying,' (*Gen.*).

5. *Shown toward*] 'In,' *Auth.* and all *Vv.* except *Cran.*, 'of.'

6. *Began*] 'Hath begun,' *Auth.* *In you a good work*] So *Wicl.*, *Cov.* (*Test.*),

which began in you a good work, will perfect it up to the day of Christ Jesus: ⁷ even as it meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in my defence and confirmation of the gospel, ye all are partakers with me of my grace. ⁸ For God is my witness, how I do long after you all in the bowels of Christ Jesus. ⁹ And this I pray, that your love may yet more and more abound in knowledge and in all discernment, ¹⁰ to the intent that ye may prove things that are excellent, that ye may be pure and without offence against the day of Christ; ¹¹ being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God.

Rhem.: 'a good work ('that g. v.,' *Cov.*, 'the,' *Coverd.* Test.) in you,' *Auth.* and the other Vv. *Perfect*] So

Rhem., and sim. *Cov.* (Test.), 'fulende:' 'perform,' *Auth.*, *Wicl.*, *Cranm.*, *Bish.*; 'go forthe with it,' *Tynd.*, *Cov.*, *Gen.*

Up to] Sim. *Rhem.* 'unto:' 'until,' *Auth.* and remaining Vv. except *Wicl.*, 'til in to.' *Christ Jesus*]

'*Jesus Christ,' *Auth.*

7. *My defence*] So *Cov.* (Test.), *Gen.*: 'the,' *Auth.*, *Cranm.*, *Bish.*, *Rhem.*; 'in defendynge,' *Wicl.*, *Cov.*; 'as I defende,' *Tynd.* *Partakers with me*]

So *Cov.* and sim. *Tynd.*, *Cranm.*, 'companions of grace with me;' 'partakers of my grace,' *Auth.*, *Genev.*, *Bish.*, and sim. *Wicl.*, 'felowis of my joie;' 'partakers of my joye,' *Cov.* (Test.), *Rhem.*

8. *Witness*] So *Wicl.*, *Rhem.*: 'record,' *Auth.* and the other Vv. except *Tynd.*, *Gen.*, 'beareth me recorde.'

Do long] So *Cov.* (Test.), and sim. *Cov.*; 'greatly long,' *Auth.* and other Vv. except *Wicl.*, *Rhem.*, 'coueite;' *Bish.*, 'hartely I long.' The insertion of the auxiliary seems to throw a slight emphasis on the action expressed by the verb, which is not inappropriate after the solemn adjuration. *Christ Jesus*]

'*Jesus Christ,' *Auth.*

9. *Yet more and more abound*] Sim. *Rhem.*, 'may more and more abound:'

'abound yet more and more,' *Auth.*, *Bish.*, and, with similar position of the adverbs, the other Vv. The inversion seems a little more closely to preserve the Greek order and the connection of *περισσεύειν* with the particulars in which the increase takes place. *All discernment*]

More literally 'all manner of,' etc., a translation actually adopted by *Coverd.*, but marred by the untenable attraction, 'in all manner of knowledge and in all experience.' *Discernment*]

'Judgment,' *Auth.*, *Gen.*; 'wit,' *Wicl.*; 'fealinge,' *Tynd.*; 'experience,' *Cov.*; 'understandyng,' *Cov.* (Test.), *Cranm.*, *Bish.*, *Rhem.*

10. *To the intent that*] 'That,' *Auth.* and all other Vv. It seems desirable to make some difference in translation between the more immediate *εις το κ. τ. λ.* and the further and final *ἵνα η̄τε κ. τ. λ.* *Prove*] So *Wicl.*, *Cov.*: 'approve,' *Auth.*, *Rhem.*; 'accepte,' *Tyndale*, *Cranmer*; 'alowe,' *Cov.* (Test.); 'diserne,' *Gen.*, *Bish.* *Pure*] So *Tynd.* and all Vv. except *Auth.*, *Rhem.*, 'sincere;' *Wicl.*, 'clene.' *Against*] So

Coverd. (Test.): 'till,' *Auth.*, *Bish.*, and sim. *Tynd.*, *Cran.*, *Gen.*, 'untyll;' 'in,' *Wicl.*; 'unto,' *Cov.*, *Rhem.*

11. *Fruit*] '*Fruits, *Auth.*

Is] 'are,' *Auth.*

12. *Now*] 'But,' *Auth.*, *Cov.* (Test.);

¹² Now I would have you know, brethren, that matters with me have fallen out rather unto the furtherance of the gospel; ¹³ so that my bonds have become manifest in Christ in the whole prætorium, and to all the rest; ¹⁴ and that the greater part of the brethren having in the Lord confidence in my bonds, are more abundantly bold to speak the word without fear. ¹⁵ Some indeed preach Christ even from envy and strife; and some too from good will: ¹⁶ they that are of love *so preach*, because they know that I am set for the defence of the gospel; ¹⁷ but they that are of contentiousness pro-

Bish.; 'for,' *Wicl.*; 'and,' *Rhem.*; the rest omit.

Have you know] So *Rhem.*, and sim. *Cov.* (Test.), 'have you to wite:' 'wole that ye wite,' *Wicl.*; 'ye should understand,' *Auth.*, *Cranm.*, *Bish.*, and sim. *Tynd.*, *Coverd.*, *Genev.*, 'wolde ye understode.'

Matters with me] Somewhat similarly, *Wicl.*, *Cov.* (Test.), 'the thingis that ben aboute me:' 'the things about me,' *Rhem.*; 'the things which happened unto me,' *Author.*, *Cranmer*, *Genev.* ('have hap.')

Bish. ('came'); 'my busynes,' *Tynd.*, *Cov.*

13. *Have become*] Sim. *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'weren made:' 'are,' *Auth.* and remaining Vv.

The perfect is adopted as perhaps better continuing the tense of the preceding member.

Manifest in Christ] 'Bonds in Christ,' *Auth.*

The whole Prætorium] 'All the palace,' *Auth.*; 'eche moot halle,' *Wicl.*; 'all the judgment hall,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'every judgment house,' *Coverd.* (Test.); 'al the court,' *Rhem.*

To all the rest] Sim. *Rhem.*, 'in all the rest:' *Auth.* (Marg.), 'to all others;' 'in all other places,' *Auth.* and remaining Vv.

14. *That the greater part*] 'Many,' *Auth.* and the other Vv. except *Wicl.*, 'mo.' All however except *Auth.* prefix 'that.'

Having in the Lord, etc.] 'Brethren in the Lord, waxing confident by my bonds,' *Auth.*, and, with

some variations, the other Vv. except *Wicl.*, *Coverd.* (Test.), which connect ἐν Κυρίῳ with πεποιθότας.

15. *From*] 'Of,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'for,' *Wicl.*, *Coverd.* (Test.), *Rhem.* *Too*] 'Also,' *Auth.*, *Gen.*, *Rhem.*; the rest omit.

From] 'Of,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'for'

16. *They that are, etc.*] 'But the other of love,' *Auth.*, but with a transposition of ver. 15 and 16.

Because they know] So *Cran.*, and sim. *Tynd.*, *Cov.*, 'because they se:' 'knowing,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'witynge,' *Wicl.*

17. *But they that are, etc.*] 'The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds,' *Auth.*, but with a transposition of ver. 15 and 16. There is some little difficulty in finding a suitable translation for ἐριδία. On the one hand, the older translation, 'strife,' *Wicl.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, is certainly open to the objection of confounding ἐρις and ἐριδία, from which that of *Auth.*, *Cov.* (Test.), *Rhem.*, viz., 'contention,' is scarcely free: on the other hand, the more lexically exact, 'a spirit of intrigue,' here certainly presents an inadequate antithesis to ἀγαπή. In this difficulty perhaps the term chosen in the text sufficiently maintains the antithesis, while in its etymological formation it approaches lexical accuracy by keeping

claim Christ, not sincerely, thinking *thus* to raise up affliction unto my bonds. ¹⁸ What then! notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed, and therein I do rejoice; yea, and I shall rejoice; ¹⁹ for I know that this shall issue to me unto salvation, through your supplication and the supply of the Spirit of Jesus Christ, ²⁰ according to my steadfast expectation and hope, that in nothing I shall be put to shame, but *that* with all boldness, as always, so now also, Christ shall be magnified in my body, whether *it be* by life, or by death. ²¹ For to me to live is Christ, and to die is gain. ²² But if to live in the flesh, — *if* THIS is to me the fruit of *my* labor, then what I should choose I wot not. ²³ Yea I am held in a strait betwixt the two, having the desire to

in view the *spirit*, the spirit of faction and dissension, that actuated the opponents.

Proclaim] ‘Preach,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), ‘schewen.’

Thinking] ‘Supposing,’ *Auth.*

To raise up] ‘*To add,’ *Auth.*

18. *In every way*] ‘Every way,’ *Auth.*; ‘on alle maner,’ *Wicl.*; ‘all maner wayes,’ *Tynd.*, *Cov.* (‘of wayes’), *Gen.*; ‘by every meane,’ *Cov.* (Test.); ‘anye maner of waye,’ *Cran.*, *Bish.*; ‘by al meanes,’ *Rhem.*

Proclaimed] ‘Preached,’ *Auth.* and other Vv. except *Wicl.*, ‘schewid.’

Therein I] ‘I therein,’ *Auth.*: changed to avoid any false emphasis on the pronoun.

Shall] So *Wicl.* and *Coverd.* (Test.): ‘will,’ *Auth.* and the remaining Vv.

19. *Issue to me unto salv.*] Sim. *Rhem.*, ‘shall fall out to me unto salv.’: ‘turn to my salv.’ *Auth.*, *Gen.*, *Bish.*; ‘come to me in to helthe,’ *Wicl.*; ‘shall befall unto me to saluacion,’ *Coverd.* (Test.); ‘shall chauce to my salv.’, *Tynd.*, *Cov.*, *Cran.*

Supplication] ‘Prayer,’ *Auth.* and all the other Vv.

20. *Steadfast expectation*] ‘Earnest expectation,’ *Auth.*, *Bish.*; ‘expectacion,’ *Cranm.*, *Rhem.*; ‘abidyng,’ *Wicl.*; ‘as I hertely loke for,’ *Tynd.*, *Cov.*, *Gen.*; ‘waytyng for,’ *Cov.* (Test.).

Hope] So *Wicl.*, *Cov.* (Test.), *Cranm.*, *Rhem.*: ‘my hope,’ *Auth.*; ‘and hope’ (verb), *Tynd.*, *Cov.*, *Gen.*, *Bish.*

Put to shame] ‘Ashamed,’ *Auth.* and all Vv. except *Rhem.*, ‘confounded’: it seems desirable to preserve and express the passive *αἰσχυνθήσομαι*.

22. *But if to live, etc.*] ‘But if I live in the flesh, this is the fruit of my labor,’ *Auth.*, and somewhat similarly as to construction, *Tynd.*, *Cran.*: the other Vv. are perplexed, except *Cov.*, ‘but in as moch as to live in the flesh is fruteful to me for the worke,’ and better *Coverd.* (Test.), ‘yf to live here in the flesh is frute of my labour, what,’ etc., in which though the *τοῦτο* is overlooked, that division between protasis and apodosis is the preserved which seems, on the whole, most probable: so in this respect similarly *Wicl.*, *Rhem.*

Then what] ‘Yet what,’ *Auth.*; ‘lo what,’ *Wicl.*; ‘and what,’ *Tynd.*, *Cranm.*, *Gen.*, *Bish.*; ‘I wote not what,’ *Cov.*; ‘what,’ *Cov.* (Test.).

Should] ‘Shall,’ *Auth.* and the other Vv. except *Tynd.*, *Gen.*, ‘to chose,’—an idiomatic translation, but tending to obscure the deliberative future.

Wot not] So *Auth.*, *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, *Bish.*: scarcely exact, yet forcible and firm in cadence. The translation of *Cov.* (Test.),

depart, and to be with Christ, for it is very far better: ²⁴ yet to abide in the flesh *is* more needful for your sakes. ²⁵ And being persuaded of this, I know that I shall abide and shall continue here with you all for your furtherance in and joy of Faith, ²⁶ in order that your ground of boasting may abound in Christ Jesus in me through my presence with you again.

²⁷ Only let your conversation be worthy of the gospel of Christ;

'I cannot tel,' is idiomatic, and preferable to 'knowe not,' *Wicl., Rhem.*

23. *Yea*] '*For,' *Auth.* *I am held in a strait*] 'I am in a strait,' *Auth., Bish.*; 'I am constreyned,' *Wicl., Tynd., Cran.*; 'both these thinges lye harde upon me,' *Cov.*; 'I am in distresse with two thinges,' *Cov. (Test.)*; 'I am greatly in doubte,' *Genev.* 'I am straitened,' *Rhem.*

The two] 'Two,' *Auth.* and the other Vv. except *Cov.* and *Rhem.*, which (the former somewhat too strongly) express the article.

The desire] 'A desire,' *Auth., Cov. (Test.), Bish.*; 'desire,' *Rhem.*; 'I have desire,' *Wicl.*; 'I desyre,' *Tynd., Cov., Cranm.*; 'desiring,' *Gen.* *For it is, etc.*] 'Which is far better,' *Author.*; 'it is myche more better,' *Wiclif*; 'which thinge is best of all,' *Tynd., Genev.*; 'which thinge were moch more better,' *Cov.*; 'the whyche is much more better,' *Cov. (Test.)*; 'and to be with Christ is moch better,' *Cran.*; 'which is muche farre better,' *Bish.*; 'a thing much more better,' *Rhem.*

24. *Yet*] 'Nevertheless,' *Auth., Tynd., Cran., Gen., Bish.*; 'but,' *Wicl.* and the remaining Vv.

For your sakes] So *Cov. (Test.)*: 'for you,' *Auth.* and the other Vv.

25. *Being persuaded of this*] 'Having this confidence,' *Author.*; 'trustynge,' *Wicl., Cov. (Test.), Rhem.*; 'am I sure of,' *Tynd., Cov., Cran., Gen., Bish.*

Shall continue here with] 'Continue with,' *Author.*, with a difference of reading, which, however, does not affect the translation. The Vv. are nearly all

identical with *Author.*, except *Wicl.*, 'dwelle and perfightli dwelle,' and *Cov. (Test.)*, 'continue with you all unto the end.'

Furtherance in] 'Your furtherance and joy,' *Author., Cranmer* ('youre faith'), *Bish., Rhemish* ('the faith'); 'youre profight and joie of faith,' *Wicl.*; 'the furth. and joye of youre f.,' *Tynd., Cov.*; 'to youre profite and rejoyceynge of f.,' *Cov. (Test.)*; 'the furtherance and joy of your f.,' *Gen.*

26. *In order that*] 'That,' *Auth.* and all Vv.

Ground of boasting] 'Rejoicing,' *Auth., Cov. (Test.), Cran., Bish.*; 'thanke,' *Wicl.*; 'may moare abundantly rejoyce,' *Tynd., Cov. (om. 'moare'), Genev.*; 'your gratulation,' *Rhem.*

Abound] So *Wicl., Rhem.*, and sim. *Cov. (Test.)*, 'be plenteous:' 'be more abundant,' *Author., Cran.* ('the more'). For *Tynd., Cov., Gen., Bish.*, see above.

In me] So *Wicl., Cranm.* (but 'thorowe J. C.'), *Rhem.*: 'for me,' *Auth., Gen., Bish.*; 'thorowe me,' *Tynd., Cov.*; 'by me,' *Cov. (Test.)*.

Through my presence with you] 'By my coming to you,' *Auth.* and most of the other Vv., —but perhaps less exact than in the text.

27. *Worthy of*] So *Coverd. (Test.), Rhem.*, and sim. *Wicl.*, 'worthili to': 'as it becometh,' *Author.* and remaining Vv.

Remain absent] 'Be absent,' *Auth.* and the other Vv. except *Wicl.*, 'ethir absent;' *Cov. (Test.)*, 'beynge absent.'

Are standing] *Sim. Wicl., Rhem.*, 'ye stonden:.' 'stand fast,' *Author.*, and sim. *Coverd. (Test.)*;

that whether I come and see you, or remain absent, I may hear of your affairs, that ye are standing in one spirit, with one soul striving together for the faith of the gospel, ²⁸ and not being terrified in anything by your adversaries; the which is to them an evidence of perdition, but to you of salvation, and this from God: ²⁹ because unto you was granted, in behalf of Christ, not only to believe in Him, but also in behalf of Him—to suffer; ³⁰ having the same conflict as ye saw in me, and now hear of in me.

CHAPTER II.

If then *there be* any exhortation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and compassions, ² make

'stande stedfaste;' 'contynue,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

Soul] So *Tynd.*, *Coverd.*, *Cranm.*, *Bish.*: 'minde,' *Auth.*, *Gen.*, *Rhem.*, and sim. *Cov.* (Test.), 'one mynded;' 'wille,' *Wicl.*

28. *Not being terrified*] 'In nothing terrified,' *Auth.*; 'in no thing be ye áferd,' *Wicl.*, *Cov.* (Test.), 'afraid;' 'in nothyng fearinge,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'in nothing feare,' *Gen.*; 'in nothing be ye terrified,' *Rhem.*

The which] So *Cov.* (Test.): 'which,' *Auth.* and all remaining Vv.

Evidence] 'Evident token,' *Author.*; 'cause,' *Wicl.*, *Coverd.* (Test.), *Cranm.*, *Rhem.*; 'token,' *Tynd.*, *Coverd.*, *Gen.*, *Bish.*

This from] *Sim.* *Rhem.*, 'this of:' 'that of,' *Auth.* and remaining Vv. except *Wicl.*, 'this thing is of.'

29. *Because*] 'For,' *Auth.* and all Vv. *Was granted*] 'It is given,' *Auth.* and all Vv.

In Him] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'on Him,' *Author.* and remaining Vv. It seems very desirable, on account of the etymological affinity of εἰς (évs) and ἐν (Donalds. *Cratyl.* § 170), to translate πιστεύειν εἰς, 'believe in' (where a more literal translation is not possible), and to reserve 'on' for πιστεύειν ἐπί: for the construc-

tion of this verb in the N. T., see notes on 1 *Tim.* i. 16, Reuss, *Théol. Chrét.* iv. 14, Vol. i. p. 129, and *Rev. Transl. of St. John*, p. x.

In behalf of Him, etc.] 'Suffer for His sake,' *Author.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'for Him.' For the reasons for this change, see notes.

30. *As ye saw*] So *Cov.* (Test.), *Rhem.* ('have seen'), and sim. *Cran.*, 'soch a fyght as ye saw:' 'which ye saw,' *Auth.* and remaining Vv. (*Cov.*, 'have sene'). *Hear of*] 'Hear to be,' *Author.*, *Gen.* ('have heard'); 'han herde of me,' *Wicl.*, *Rhem.*; 'hear of me,' *Tynd.*, *Cov.* (both), *Cran.*; 'heare in me,' *Bish.*

CHAPTER II. 1. *If then there be*] 'If there be therefore,' *Auth.*, *Cov.* (Test.), *Cran.*, *Gen.*, *Bish.*; 'therfor if ony comfort is,' *Wicl.*; 'if therefore there be,' *Rhem.*; *Tynd.* and *Cov.* omit *ōv.*

Exhortation] 'Consolation,' *Auth.* and the other Vv. except *Wicl.*, *Cov.*, 'comfort.'

Compassions] 'Mercies,' *Auth.* and sim. *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'mercy;' 'inwardnesse of merci doynge,' *Wicl.*; 'entier mocion of pytie,' *Coverd.* (Test.); 'bowels of commiseration,' *Rhem.*

2. *Make ye full*] 'Fulfil ye,' *Auth.*

ye full my joy, that ye mind the same thing, having the same love, with united souls minding the one thing; ³ *minding* nothing in the way of contentiousness, nor in the way of vain glory, but with *due* lowliness of mind esteeming other superior to themselves; ⁴ not looking each of you to your own things, but each of you to the things of others also. ⁵ Verily have this mind within you, which was also in Christ Jesus: ⁶ who, though existing in the form of God, esteemed not His being on an equality with God a prize to be seized on, ⁷ but emptied HIMSELF, taking upon Him the form of

Mind the same thing] Sim. *Wicl.*, 'understonde the same thing:' 'be like minded,' *Auth.*, *Cranm.*, *Genev.*, *Bish.*; 'drawe one way,' *Tynd.*, *Cov.*; 'mynde one thing,' *Coverd.* (*Test.*); 'be of one meaning,' *Rhem.*

With united souls, etc.] 'Being of one accord, of one mind,' *Author.*, and sim. *Tynd.*, *Cov.*, *Cranm.* ('and of'), *Bish.*; 'of o wille and felen the same thing,' *Wicl.*; 'of one mynde meanyge one thynge,' *Cov.* (*Test.*); 'of one accorde and of one judgment,' *Cran.*; 'of one mind, agreeing in one,' *Rhem.*

3. *Minding, etc.*] 'Let nothing be done through,' *Auth.*, *Cov.* (*Test.*), *Bish.*, and sim. *Tynd.*, *Cov.* ('there be'), *Cranm.*, *Genev.*; 'that nothings be done;' 'no thing bi,' *Wicl.*, *Rhem.*

Contentiousness] Sim. *Rhem.*, 'contention:' 'strife,' *Auth.* and the remaining *Vv.*; see notes on ch. i. 17 (*Transl.*).
Nor in the way of] '*Or,' *Auth.*

With due lowliness] 'In lowliness,' *Auth.*; 'in mekenesse,' *Wicl.*, *Bish.*; 'in mekeness of mind,' *Tynd.*, *Cranm.*, *Genev.*; 'thorow mekeness,' *Cov.*; 'in humblenness,' *Coverd.* (*Test.*); 'in humilitie,' *Rhem.* As the article does not appear merely used to give ταπειν. its more abstract force, but to mark the 'due, befitting' lowliness by which the Philippians were to be influenced, the insertion would seem justifiable.

Esteeming] *So Coverd.* (*Test.*); 'let each esteem,' *Auth.*, and sim. the remaining *Vv.* ex-

cept *Wicl.* ('demyng'), *Rhem.* ('counting'), which retain the participial construction.

Superior to] Sim. *Cov.* (*Test.*), 'the superiores of:' 'better than,' *Author.* and the other *Vv.* except *Wicl.*, 'higher than.'

4. *Not looking, etc.*] '*Look not *every man on,' *Author.*, and sim. in the imperative, *Cranm.*, *Genev.*, *Bish.*; 'not beholdynge,' *Wicl.*; 'and that no man consider,' *Tynd.*; 'and let eury man loke not for his awne profet,' *Coverd.*; 'eury one consydering not,' *Coverdale* (*Test.*), *Rhem.*

But each of you, etc.] 'But *every man also on,' *Auth.*, and sim. *Gen.*, *Bish.*, the only two *Vv.* that notice in translation the ascensive *καί*.

5. *Verily*] *Auth.* and all the *Vv.* omit the translation of γάρ, except *Wicl.*, 'and;' *Rhem.*, 'for.'

Have this, etc.] '*Let this mind be in you,' *Auth.*, sim. *Tynd.*, *Cov.*, *Cranm.*, *Gen.*; 'let the same mind, etc.,' *Cov.* (*Test.*), *Bish.*; 'that mind, etc.;' 'fele ye this thing in you,' *Wicl.*; 'this think in yourselves,' *Rhem.*

6. *Though existing*] 'Being,' *Author.*, *Tynd.*, *Gen.*, *Bish.*; 'whanne He was,' *Wicl.* and remaining *Vv.*

Esteemed not, etc.] 'Thought it not robbery to be equal with God,' *Auth.*, *Tynd.*, *Cov.*, *Bish.*, and sim. *Cov.* (*Test.*), *Cran.*, *Gen.*, *Rhem.*, 'no robbery, etc.;' 'demed not raueyn, that him silf were euene to God,' *Wicl.*

a servant, being made in the likeness of men : ⁸ and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea unto death on the cross. ⁹ Wherefore God did also highly exalt Him, and bestowed on Him a name which is above every name, ¹⁰ that in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth ; ¹¹ and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.

¹² So then, my beloved, even as ye were always obedient, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. ¹³ For it is God which worketh in you, both to will and to perform, of His good pleasure.

7. *Emptied HIMSELF*] ‘Made Himself of no reputation,’ *Author.* and the other Vv. except *Wicl.*, ‘lowede Himself ;’ *Rhem.*, ‘exinanited Him self.’

Taking] So *Wicl.*, *Cov.* (Test.), *Cran.*, *Bish.*, *Rhem.* : ‘and took,’ *Auth.* and the remaining Vv. There is some little difficulty in the translation of the *modal* (aor.) participle, when, as in the present case, the action of the participle is synchronous with that of the finite verb. On the whole, the pres. part. in English seems the best and most idiomatic equivalent, especially as in practice the tense of the finite verb seems so far reflected on the participle, that though really present in form, it becomes almost aoristic in sense. *Being made*] *Sim. Bish.*, ‘and made :’ ‘was made,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Gen.* ; ‘became lyke,’ *Tynd.*, *Coverd.*, *Cranm.* ; ‘made into,’ *Rhem.*

8. *Becoming*] ‘And became,’ *Author.* and the other Vv. except *Wicl.*, ‘and was made ;’ *Cov.* (Test.), ‘was made ;’ *Bish.*, *Rhem.*, ‘mact.’

Even unto] ‘unto,’ *Auth.* *Yea unto death*] *Sim. Wicl.*, ‘ye to the death :’ ‘even the death,’ *Auth.* and the other Vv. except *Cov.*, which inserts ‘unto,’ as in text. *On the cross*] ‘Of the cross,’ *Auth.* and all the other Vv. : the slight change seems to add somewhat to

perspicuity, and is compatible with the present use of the gen., which is one of ‘more remote relation.’

9. *Did also, etc.*] So *Coverd.* (Test.), ‘God also hath,’ *Auth.*, *Cranm.*, *Bish.*, *Rhem.* ; ‘God enhauncid,’ *Wicl.* ; ‘God hath exalted,’ *Tynd.* ; ‘hath God, etc.,’ *Cov.* ; ‘God hath highly exalted,’ *Gen.* The change in the text seems to have the advantage of placing the contrasting *καί* in more distinct connection with *ὑπερψύσωσεν.* *Bestowed on*] *Sim. Wicl.*, *Coverd.* (Test.), ‘gave :’ ‘given,’ *Author.* and the remaining Vv. except *Rhem.*, ‘hath given.’

10. *In the name*] So *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.* ; ‘at the name,’ *Auth.*, *Gen.* *On earth*] *Sim. Coverd.*, ‘upon erth :’ ‘in earth,’ *Auth.* and remaining Vv. except *Wicl.*, ‘erthely thingis ;’ *Rhem.*, ‘terrestrials.’

11. *So then*] ‘Wherefore,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, ‘therefore.’ *Even as*] ‘as,’ *Auth.* *Were always ob.*] ‘Have always obeyed,’ *Auth.* and the other Vv. except *Wicl.*, ‘evermore ye han obeischid.’

12. *To perform*] So *Wicl.*, *Coverdale* (Test.), and *sim. Rhem.*, ‘accomplish :’ ‘to do,’ *Auth.*, *Bish.* ; ‘the dede,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*

¹⁴ Do all things without murmurings and doubtings; ¹⁵ that ye may be blameless and pure, children of God without reproach, amidst a crooked and perverse generation, among whom ye appear as heavenly lights in the world, ¹⁶ holding forth the word of life; that I may have whereof to boast against the day of Christ, that I did not run in vain nor yet labored in vain. ¹⁷ Howbeit if I be even poured out in the sacrifice and service of your faith, I joy, and rejoice with you all. ¹⁸ And for the same cause do ye also joy, and rejoice with me.

14. *Doublings*] So *Wicl., Cov.* (Test.), and sim. *Rhem.,* ‘staggerings:’ ‘disputings,’ *Auth.* and, in the sing., *Tynd., Cov., Cran., Bish.,* ; ‘reasonings,’ *Gen.*

15. *Pure*] So *Tynd., Cov., Gen., Bish.:* ‘harmless,’ *Author.* (Marg. ‘sincere’); ‘simple,’ *Wicl., Coverd.* (Test), *Rhem.;* ‘unfayned,’ *Cran.*

Children of] So *Cov.* (Test.), *Rhem.:* ‘the sons of,’ *Author.* and remaining Vv. except *Cran.,* ‘unfayned sonnes of.’

Without reproach] ‘Without rebuke,’ *Auth.*

Amidst] ‘*In the

midst,’ Auth. *Generation*] So *Cov.* (Test.), *Rhem.:* ‘nation,’ *Auth.* and remaining Vv.

‘Shine,’ *Auth.* and all the other Vv.

Heavenly lights] ‘Lights,’ *Auth.* and all the Vv. except *Wicl.,* ‘geuers of light.’

16. *Have whereof, etc.*] ‘Rejoice,’ *Author., Crann., Gen.;* ‘to my glorie,’ *Wicl., Rhem.;* ‘unto my rejoySynge,’ *Tynd., Cov.* (both.), *Bish.* (‘to’).

Against] ‘In,’ *Auth.* and all Vv.

Did not run] ‘Have not run,’ *Auth.* and all the Vv. The change to the aoristic form seems in this case clearly proper and necessary: the form with the auxiliary is here chosen for the sake of preserving the rhythm of the *Auth. Ver.,* which can rarely be neglected without some loss to the general cadence of the verse. Modern translators have paid far too little attention to this not unimportant element in a good version of the Scriptures.

Nor yet] ‘Neither,’

Author. and all the Vv. except *Rhem.,* ‘nor;’ *Cov.* (Test.) omits. The change is here made in accordance with the rule generally followed in this revision—to adopt the weaker translation (‘nor,’ or ‘neither’) of the disjunctive οὐδέ, where the meanings of the words it disjoins are more similar and accordant, the stronger and more emphatic (‘nor yet’), where they are less so; see notes on 1 *Tim.* i. 4 (*Transl.*).

17. *Howbeit*] ‘Yea and,’ *Auth.* and the other Vv. except *Wicl.,* ‘but though;’ *Cov.* (Test.) ‘but although;’ *Rhem.,* ‘but and if,’—an archaic, but not otherwise unsatisfactory transl.

Be even poured out] ‘Be offered,’ *Auth.* and sim. *Tynd.* (adds ‘or slayn’), *Cov., Cran., Gen., Bish.,* ‘be offered up;’ ‘am off. up,’ *Cov.* (Test.); ‘be immolated,’ *Rhem.*

In the] ‘Upon the,’ *Author.* and all the Vv. (*Wicl.,* ‘on the’); it seems, however, desirable to mark in translation that ἐπι has here probably not a local but an ethical reference; the more exact ‘unto’ (see notes) would here be hardly intelligible.

18. *And for*] ‘For, etc.,’ *Auth.* and the other Vv. except *Wicl.,* ‘and the same thing have ye joie;’ *Cov.* (Test.), ‘be ye glad also of the same;’ *Rhem.,* ‘and the self same thing do you also rejoice.’ The regimen of ἀπό is somewhat more exactly expressed by *Coverd.* (Test.) than by *Auth.* and the Text, but there seems scarcely sufficient reason to

¹⁹ Yet I hope in the Lord Jesus shortly to send to you Timothy, that I also may be of good comfort, when I know your state. ²⁰ For I have no man likeminded, who will have a true care for your state. ²¹ For they all seek their own things, not the things of Christ Jesus. ²² But ye know the proof of him, that, as a child to a father, he served with me in furthering the gospel. ²³ Him, then, I hope to send forthwith, so soon as I shall see how it will go with me.

introduce the change, especially as the sense would remain substantially the same, while the rhythm would certainly suffer.

Do ye also] *Sim. Rhem.*, 'do you also;' 'also do ye,' *Auth., Cran., Bish.*; 'also, rejoice ye,' *Tynd.*; 'be ye glad also,' *Cov.* (both); 'also be ye glad,' *Gen.*: *Wicl.* omits 'also.'

19. *Yet I hope*] 'But I trust,' *Author.* (Marg., 'moreover'), *Bish.*; 'and I hope,' *Wicl. Rhem.*; 'I trust,' *Tynd., Cov.* (both), *Cran., Gen.* *Shortly to, etc.*] 'To send Timothy shortly unto you,' *Author.* and the other Vv. except *Wicl.*, 'schal sende Tymothe soone to you;' *Rhem.*, 'to send Tim. unto you quickly.' The change is made to endeavor to show that *ἑμὴν* is the transmissive dative, and not the same as *πρὸς ἑμᾶς*, ver. 25; see notes.

20. *Will have a true care*] 'Will naturally care,' *Auth., Bish.*; 'is bisic for you with clene affection;' 'with so pure affeccion careth,' *Tynd., Coverd., Gen.*; 'be careful for you with sincere affeccion,' *Cov.* (Test.); 'with so pure aff. will care,' *Cran.*; 'with sincere affection is careful,' *Rhem.*

21. *They all*] So *Coverd.* (Test.), and somewhat sim. *Tynd., Cov., Cran., Gen.*: 'all,' *Author., Bish., Rhem.*; 'all men,' *Wicl.*

Own things] 'Own,' *Author.* and the other Vv. except *Wicl., Rhem.* 'the things that ben her owne,' and sim. *Cov.* (Test.). *Of Christ*

Jesus] 'Which are *Jesus Christ's,' *Auth., Cran., Cov.* (Test.), ('that be'), *Bish., Rhem.* ('that are'); 'that ben of

Crist Jhesus,' Wicl.; 'that which is Jesus Christes,' *Tynd., Cov., Gen.* The change in the text seems to leave the translation equally uncircumscribed with the Greek: the possessive gen. in *English* seems more limited.

22. *The proof*] So *Auth.* and all the Vv. except *Wicl.*, 'assaie;' *Rhemish*, 'an experiment:' the meaning really amounts to 'proved character' (see notes), but as so many of the Vv. retain the literal meaning of *δοκιμή*, a change may be deemed unnecessary.

Child to a father] *Sim. Cov.* (both), 'a chylde unto the father:' 'a son with the father,' *Auth., Bish.*, and the other Vv. except *Wicl.*, 'a sone to thè f.;' *Rhem.*, 'a sonne the father.'

Served] *Sim. Cov.* (Test.), 'dyd he serve,' and sim. as to aoristic form, *Tynd., Cran., Gen.*: 'hath served,' *Auth., Wicl., Bish., Rhem.*; 'hath he ministred,' *Cov.*

In furthering the gospel] 'In the gospel,' *Author.* and the other Vv. except *Tynd.*, 'bestowed his labor upon the gospel.'

23. *Then*] 'Therefore,' *Auth.* and the other Vv. except *Tynd., Coverd.*, which omit *οὖν* in translation.

Forthwith] 'Presently,' *Auth.*; 'immediately,' *Rhem.*: the rest omit. The concluding words of the verse are due to the version of *Tynd.*, and have been retained by succeeding Vv. except *Bish.*, 'as soone as I knowe my estate;' *Rhem.*, 'that concern me.' The sense is expressed with sufficient accuracy (see notes) to render it undesirable to alter a translation so thoroughly idiomatic.

24. *Myself also*] So *Coverd.* (Test.),

²⁴ But I trust in the Lord that I myself also shall come shortly.

²⁵ Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger and minister to my need, ²⁶ since he was longing after you all, and was full of heaviness, because that ye heard that he had been sick. ²⁷ For indeed he was sick like unto death: howbeit God had mercy on him; and not on him only, but on me also, that I should not have sorrow upon sorrow. ²⁸ I have sent him

Rhem. (omits 'I'): 'also myself,' *Auth.* and the remaining Vv.

^{25.} *Unto you*] So *Coverd.*, and, after 'Epaphr.,' *Tynd.*, *Cran.*, *Gen.*: 'to you,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.*; *Cov.* (Test.) omits. It seems desirable to attempt to make a distinction between *πρὸς ὑμᾶς* and the transmissive dative; see notes on ver. 19.

Minister, etc.]

Sim. Wicl., *Bish.*, 'the mynistrer of my nede'; *Rhem.*, 'minister of my necessitie'; *Tynd.*, *Cov.* ['nede'], 'my minister at my nedes': 'he that ministered to my wants,' *Auth.*; 'the servant of my nede,' *Cov.* (Test.); 'which also mynystereth unto me at nede,' *Cran.*; 'he that ministered unto me such things as I wanted,' *Gen.*

^{26.} *Since*] 'For,' *Auth.* and all the Vv. except *Coverd.*, 'for so moch as,' an archaic, but not inexact translation; *Rhem.*, 'because.'

He was longing] 'He longed,' *Auth.* and the other Vv. except *Wicl.*, 'he desired'; *Rhem.*, 'he had a desire.'

Ye heard]

So *Wicl.*: 'had heard,' *Author.* and the remaining Vv. In the next member the English idiom seems clearly to require the pluperfect in translation; in the former member it may apparently be dispensed with.

^{27.} *Like unto*] 'Nigh unto,' *Author.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'sike to the death,' *Wicl.*; 'untyll death,' *Cov.* (Test.); 'even to death,' *Rhem.*

Howbeit] 'But,' *Auth.* and all Vv.

That I should not] 'Lest I should have,'

Author. and the other Vv. except *Wicl.* 'leest I hadde'; *Tynd.*, *Cov.*, 'I shuld have had.'

^{28.} *Have sent*] 'Sent,' *Auth.* and all the other Vv. The change seems necessary, as *ἐπεμψα* is in all probability the epistolary aorist (see notes on *Philemon* 11), Epaphr. being apparently the bearer of this Epistle. It may be doubted whether the present ought not to be adopted, as in *Coverd.* (both): English idiom, however, seems in favor of the perfect; compare notes on *Coloss.* iv. 8 (*Transl.*):

Therefore]

So *Auth.* and all the Vv.; and apparently rightly, as this seems one of the cases in which *ὄν* has a slightly inferential force, which is inadequately expressed by 'then'; see notes on 1 *Tim.* ii. 1.

Diligently] So *Tynd.*, *Bish.*, and *sim. Cranm.*, *Gen.*, 'diligentliar'; compare 2 *Tim.* i. 17: 'carefully,' *Auth.*; 'haistli,' *Wicl.*, *Coverd.*; 'spedely,' *Cov.* (Test.), *Rhem.* The translation of the text, though not wholly free from ambiguity, perhaps shows a little more clearly than *Author.*, al., that the apostle showed *σπουδῇ* in sending Ep.

I too] *Sim. Cov.*, 'I also': 'I,' *Auth.* and remaining Vv. The inserted pronoun ('I on my side') perhaps suggests this slight addition.

Rejoice again]

So *Tynd.*, *Cov.*, *Cranm.*, *Rhem.*, and *sim. Wicl.*, *Cov.* (Test.): 'again, ye may rejoice,' *Auth.*, *Gen.*, *Bish.* Perhaps the insertion of the adverb between the auxiliary and the verb might seem

therefore the more diligently, that, when ye see him ye may rejoice again, and that I too may be the less sorrowful. ²⁹ Receive him then in the Lord with all joy, and hold such in honor; ³⁰ because for the work of Christ he went nigh even unto death, having hazarded his life, to supply that which you lacked in your service to me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not irksome, while for you *it is* safe.

more consonant with the order of the Greek, and perhaps also with our present modes of expression: as, however, it has a tendency to suggest an undue emphasis on 'again,' and is, perhaps, a modern collocation, we retain the order of the older version. This is one of many minor points that would need careful consideration in any formal revision of our present version.

29. *Then*] 'Therefore,' *Auth.* and all *Vv.*: see notes *in loc.* *Joy*] So *Wicl., Rhem.*; 'gladness,' *Auth.* and the remaining *Vv.* It certainly seems undesirable to depart from the usual and almost semi-theological meaning of *χαρά*. *In honor*] So *Coverd.* (Test.), and sim. *Wicl., Rhem.*: 'in reputation,' *Auth.*; 'make moch of soche,' *Tynd., Coverd., Cran., Gen., Bish.*

30. *Went nigh, etc.*] 'Was nigh unto death,' *Auth., Gen., Bish.*; 'he wente to death,' *Wicl.*; 'he went so farre, that he was nye unto deeth,' *Tynd., Cranm.*; 'came nye unto,' *Coverdale*; 'went to even untill death,' *Coverdale* (Test.); 'came to the point of death,' *Rhem.*

Having hazarded] 'Not regarding,' *Auth., Bish.*; 'geuyng his liif,' *Wicl.*; 'and regarded not his lyfe,' *Tynd., Coverd., Cran., Gen.*; 'geuyng over his lyfe,' *Coverd.* (Test.); 'yelding his life,' *Rhem.* The translation of the aor. part., when

associated with the finite verb, requires very careful consideration. Besides the usual periphrastic translations by means of temporal or causal particles, we have three forms of translation,—(a) the present participle; (b) the past participle, with the auxiliary 'having;' (c) the idiomatic conversion into the finite verb with 'and.' Of these, (a) is especially admissible when the part. defines more closely the *manner* of the action expressed by the finite verb, or the circumstances under which it took place (see notes on ch. ii. 7); (b) is often useful when it is necessary to mark the *priority* of the action of the part. to that of the finite verb; (c) sometimes serves to mark their *contemporaneity*. In the present case the choice seems to be between (b) and (c), as the *παραβολ.* may be regarded as partly accompanying, and partly as having preceded, the *ἡγγισεν*. As, logically considered, the latter idea seems here distinctly more prominent, we adopt the second form of translation.

That which, etc.] So somewhat similarly *Tynd., Cov., Gen.*, 'that service which was lacking on your part to me: 'your lack of service to me,' *Auth., Bish.*; 'that that falid of you anentis my service,' *Wicl.*—not an incorrect view of the gen. (see notes); 'it that was wantynge unto you toward my willynge ser-

² Look to the dogs, look to the evil-workers, look to the CONCISION.
³ For we are the CIRCUMCISION, which by the Spirit of God do serve *Him*, and make our boast in Christ Jesus, and put no confidence in the flesh; ⁴ though myself possessed of confidence even in the flesh. If any other man deemeth that he can put confidence in the flesh, I more: ⁵ circumcised the eighth day, of the stock of Israel,

vyce,' *Cov.* (Test.); 'that which was lackynge on youre part toward me,' *Cran.*; 'that which on your part wanted toward my service,' *Rhem.*

CHAPTER III. 1. *Irksome*] 'Grievous,' *Author.*; 'it is not slowe,' *Wicl.*; 'it greveth me not,' *Tynd., Cov., Cran., Gen., Bish.*; 'no grefe,' *Cov.* (Test.); 'tedious,' *Rhem.* *While*] 'But,' *Auth., Cov.* (Test.); 'and,' *Wicl., Cov., Gen., Rhem.*; 'for to you it is, etc.' *Tynd., Cran., Bish.* It would at first sight seem desirable to suppress the *μὲν* in translation; as, however, the opposition *μὲν—δὲ* is sparingly used in the N. T., and only when a somewhat decided contrast is intended, it is best to retain *Auth.*

2. *Look to* (3 times)] *Sim. Wicl., 'see ye;' Rhem., 'see:' 'beware of,' Author.* and the remaining Vv. *The dogs*] *So Rhem.: 'dogs,' Auth.* and the remaining Vv. The presence of the article with the two following substantives seems to show that here the article is not merely generic, but distinctive and definitive; 'indicat eum de certis quibusdam loqui, quos illi noverint,' *Erasm. in loc.* *The evil*] *So Rhem.: Auth.* and the remaining Vv. omit the article.

3. *By the Spirit of, etc.*] 'Worship *God in the spirit,' *Author.* It seems permissible to add '*Him*' to the absolute *λατρεύοντες* in accordance with *Auth.* in Luke ii. 37, Acts xxvi. 7. The translation of *Cov., 'even we that serve, etc.,'* by which the appositional character of *οἱ Πνεύμ. κ. τ. λ.* is fully preserved, is not undeserving of notice: there seems, how-

ever, scarcely sufficient reason for a change.

Make our boast] *Sim. Wicl., Rhem., 'glorien:' 'rejoice,' Auth.* and the remaining Vv.

Put] 'Have,' *Auth.* On account of the next clause it seems desirable here to avoid the use of 'have.'

4. *Myself possessed of*] 'Though I might also have,' *Bish., Auth.,* and *sim. Rhem.* ('albeit I also have'); 'though I have trist,' *Wicl.*; 'though I also have confidence,' *Coverd.* (Test.); 'though I have wher of I myght rejoyce,' *Tynd., Cov., Gen.*; 'though I myght also rejoyce,' *Cran.* The change to 'possessed of,' is an endeavor to mark the 'habens, non utens' implied here by *ἔχων*, and to draw a distinction in translation between *πεποιθὸς* and *ἔχων πεποιθήσιν.*

Even in the] 'In the flesh,' *Auth.* and all the Vv. except *Wicl., 'in flesh.'*

Deemeth] 'Thinketh,' *Author.* and the other Vv. except *Wicl., 'is seyn to trist;' Cov.* (Test.), 'semeth to have;' *Rhem., 'seeme to have.'* The slightly stronger 'deemeth,' appears best to coincide with the view of *δοκεῖ* adopted in the notes.

Can put conf.] 'Hath whereof he might trust,' *Auth., Tynd., Cran., Gen., Bish.;* 'is seyn to trust,' *Wicl.*; 'whereof he might rejoyce,' *Cov.*; 'seemeth to have confidence,' *Coverdale* (Test.), *Rhemish* ('seeme'). The literal translation, 'that he hath confidence,' is here slightly ambiguous, and appy. warrants our adopting the slight periphrasis in the text.

5. *As regards*] 'As touching,' *Auth.;* 'bi,' *Wicl.*; 'as concernynge,' *Tynd., Cov., Cran.;* 'after,' *Cov.* (Test.), *Bish.;* 'by profession a Ph.,' *Gen.;* 'according

of the tribe of Benjamin, an Hebrew of the Hebrews; as regards the law, a Pharisee; ⁶ as regards zeal, persecuting the church; as regards the righteousness which is in the law, having lived blameless. ⁷ Howbeit what things were gain to me, these for Christ's sake I have counted loss. ⁸ Nay more, and I do also count them all to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whose sake I suffered the loss of all things, and do

to,' *Rhem.* It will be seen (from next verse) that *Wicl.* and *Rhem.* are the only two which preserve the same translation of *κατὰ* in the three clauses: this certainly seems desirable, as more clearly directing the reader's attention to the three theological characteristics of the apostle, which are not improbably climactic in arrangement.

6. *As regards*] 'Concerning,' *Author., Bish.*; 'as concernynge,' *Tynd., Cov., Cran., Gen.*; 'after,' *Cov.* (Test.); 'according to,' *Rhem.* *As regards the, etc.*] 'Touching,' *Author., Bish.*; 'bi,' *Wicl.*; 'as touchynge,' *Tynd., Cov., Cranm., Gen.*; 'according to,' *Coverd.* (Test.), *Rhem.* *Having lived blameless*] Sim. *Wicl.*, 'lyuynge without playnte:' *Cov.* (Test.), 'I have walked wythout blame;' *Rhem.*, 'conversing without blame;' 'blameless,' *Auth.*; 'I was unrebukeable,' *Tynd., Cov., Cran., Gen.*; 'I was blameless,' *Bish.* The addition of *Wicl.* serves to mark, though not quite adequately, the *γενόμενος* which *Auth.* leaves unnoticed.

7. *Howbeit*] 'But,' *Auth.* and all the Vv. The adversative *ἀλλὰ* seems here to require a stronger translation than the merely oppositive 'but.' *These*] So *Wicl.*: 'those,' *Auth., Cran., Bish., Rhem.*; 'the same,' *Tynd., Cov.* (both), *Gen.* *For Christ's sake*] So *Tynd., Cov.* (both), *Cranm., Gen., Bish.*, but at the end of the sentence: 'for Christ,' *Auth., Wicl., Rhem.* — also at the end. The change of order perhaps keeps up the antithesis *κέρδος*

and *ζημία* with a little more emphasis.

Have counted] So sim. *Coverd.* (Test.), 'have I counted;' *Wicl.*, 'I have demede;' *Rhemish*, 'have I esteemed;' 'counted,' *Auth.* and the remaining Vv.

8. *Nay more*] '*Yea doubtless,' *Auth., Gen.*; 'nethcess,' *Wicl.*; 'ye,' *Tynd., Cov., Cran., Bish.*; 'nevertheless,' *Cov.* (Test.); 'yea but,' *Rhem.* The most literal translation would perhaps be 'nay indeed as was said,' but is obviously too heavy for an idiomatic version; comp. notes.

Do also count them all] 'I count all things,' *Auth., Cov.* (Test.); 'I gesse alle thingis,' *Wicl.*; 'I thinke all thynges,' *Tynd., Cov., Cranm., Gen., Bish.*; 'I esteeme al things,' *Rhem.* The insertion of 'them,' and the change to 'do also count,' seem required to show that the real emphasis does not rest on *πάντα*, but on *ἡγοῦμαι* as contrasted with the preceding *ἔτινα κ. τ. λ.*; comp. Meyer *in loc.*

To be loss] So *Cov.* (Test.), and sim. *Wicl.*, 'to be peirement:' 'but loss,' *Author.* and the remaining Vv.

For whose sake] So *Coverd.* (Test.), *Bish.*: 'for whom,' *Auth.* and the remaining Vv.: change for the sake of accordance with the translation of *διὰ τὸν Χρ.*, ver. 7.

Suffered] 'Have suffered,' *Auth.*, and similarly with the auxiliary 'have,' all Vv. except *Wicl.*, 'I made alle thingis peirement.'

To be dung] So *Bish.*: 'but dung,' *Auth., Tynd., Cov., Gen., Bish.*; 'as drit,' *Wicl.*; 'as dounge,' *Cov.* (Test.); *Rhem.*; 'but vyle,' *Cran.*

count them to be dung, that I may win Christ, ⁹ and be found in Him, not having mine own righteousness, which is of the law, but that which is through Faith in Christ, even the righteousness which cometh of God by Faith: ¹⁰ that I may know Him, and the power of His resurrection, and the fellowship in His sufferings, being fashioned to the likeness of His death, ¹¹ if by any means I may attain unto the resurrection from the dead.

¹² Not that I have already attained, or am already made perfect; but I am pressing onward if that I may lay hold on that for which

9. *Faith in*] Sim. *Tynd.*, 'the fayth which is in Christ: ' the faith of,' *Auth.* and the remaining Vv. *Even*] So *Cranm.*, and sim. *Wicl.*, 'that is: ' *Tynd.*, *Gen.*, 'I meane;' *Cov.*, 'namely;' *Auth.* and *Bish.* omit, and *Coverd.* (*Test.*) and *Rhem.* alter the construction. The insertion, thus sanctioned by six of the Vv., seems to add slightly both to the perspicuity and emphasis. *Cometh of*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*: 'is of,' *Auth.*, *Wicl.*, *Rhem.*; *Cov.* (*Test.*) alters the construction. The concluding words, 'by faith,' *Auth.* ('in faith,' *Wicl.*, *Coverdale* (both), *Rhem.*; 'thorowe faith,' *Tynd.*, *Cranm.*, *Genev.*, *Bish.*), are scarcely an exact translation of ἐπι τῆ πίστει (see notes), but are perhaps a sufficiently close approximation to it to be preferable to any periphrasis ('grounded on faith,' 'resting on faith'), which an adhesion to the literal meaning of the prep. would render necessary.

10. *In His*] 'Of His,' *Author.* and the remaining Vv. *Fashioned to, etc.*] Somewhat sim. *Wicl.*, 'made liik to;' *Cov.* (*Test.*), 'lyke fashioned with: ' *made conformable unto,' *Auth.* and the remaining Vv. except *Rhem.* The expression in the original (συνμορφίζεσθαι θανάτῳ) though perfectly intelligible, is so far unusual as to require some slight periphrasis in English. The shorter translation, 'being conformed to,' is perhaps open to objection as involving a use of 'conform,' which,

though sanctioned by Hooker, is now of rare occurrence. The transl. of Conyb., 'sharing the likeness of,' is objectionable as obliterating the passive.

11. *May*] So *Coverd.* (both), *Rhem.*: 'might,' *Author.* and the remaining Vv. except *Wicl.*, 'if.....I come.' *From the dead*] So *Cov.*: '*of the dead,' *Author.* and the remaining Vv. except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, which follow the reading in the text. These three Vv. all translate τῆν ('that is fro,' *Wicl.*, *Cov.* (*Test.*); 'which is from,' *Rhem.*): the insertion of the article is certainly intended emphatically to specify, but appy. falls short of the very distinctive force conveyed by the parallel insertion of the relative in English.

12. *Not that*] So *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*: 'not as though,' *Auth.*, *Tynd.*, *Gen.*, *Bish.* *I have*] So *Wicl.*, *Coverd.* (both), *Cran.*, *Rhem.*: 'I had,' *Auth.*, *Tynd.*, *Gen.*, *Bish.* On the use of the auxiliary 'have' in the translation of the aor. with ἤδη; see notes on *Eph.* iii. 5 (*Transl.*); and on 1 *Tim.* i. 20 (*Transl.*). *Or am already, etc.*] Sim. *Wicl.*, 'or now am perfect;' *Cov.*, *Cran.*, 'or that I am all ready p.;' *Cov.* (*Test.*), 'or that I be now p.;' *Rhem.*, 'or now am p.;' 'either were already perfect,' *Auth.*, *Tynd.*, *Gen.*, *Bish.* On the translation of the perfect, see notes on *Col.* i. 16 (*Transl.*). *Am pressing*] 'Follow after,' *Auth.*, *Bish.*; 'sue,' *Wicl.*; 'folowe,' *Tynd.*, *Coverd.*,

also I was laid hold on by Christ. ¹³ Brethren, I count not MYSELF to have gotten hold: but one thing *I do*, forgetting the things that are behind, and stretching forth after the things that are before, ¹⁴ I press on toward the mark for the prize of the heavenly calling of God in Christ Jesus. ¹⁵ Let us then, as many as be perfect, be of this mind: and if in any thing ye are differently minded, even this will God reveal unto you. ¹⁶ Nevertheless, whereto we have attained,—in the same direction walk ye onward.

¹⁷ Brethren, be followers together of me, and mark them which

Cran., Gen., Bish.; ‘follow upon,’ *Cov.* verb ἠδῆ and the past tenses ἐλαβον and τετελείωμαι suggested a contrast in point of time; here the iterative force involved in the English present (Latham, *Engl. Lang.* § 573) is more appropriate.

Lay hold on — was laid hold on] ‘Apprehend—am apprehended of,’ *Author.*; ‘comprehende—am comprehendide of,’ *Wicl.* and the remaining Vv. *Christ*] ‘*Christ Jesus,’ *Auth.*

13. *Gotten hold*] So *Cov.* (Test.), and sim. *Tynd., Cov., Cranm.,* ‘gotten it:’ ‘apprehended,’ *Auth.*; ‘comprehendide,’ *Wicl., Rhem.*; ‘attened to the mark,’ *Gen.*; ‘attained,’ *Bish.*

One thing] So *Wicl., Tynd., Cov.* (both), *Gen., Rhem.*: ‘this one thing,’ *Author., Cran., Bish.*

The things] So *Wicl., Coverd.* (Test.), *Rhem.*: ‘those things,’ *Author., Cranm., Bish.*; ‘that which,’ *Tynd., Cov., Gen.*

That are (twice)] So *Wicl., Cov.* (Test., once), *Rhem.*: ‘which,’ *Auth.* and the remaining Vv. *Heavenly*] ‘High,’ *Auth.* and the other Vv. except *Wicl.,* ‘supernal.’

Stretching forth after] Sim. *Wicl.,* ‘strecche forth my silf to;’ *Tynd., Cov.,* ‘stretche my silfe unto;’ *Cov.* (Test.), ‘stretchynge myself to;’ *Rhem.,* ‘stretching forth myself to:’ ‘reaching forth unto,’ *Auth.*; ‘en-deuore myself unto,’ *Cran., Gen., Bish.*

14. *Press on*] ‘Press,’ *Auth., Tynd., Cov.* (both), *Cranm., Bish.*; ‘pursue,’ *Wicl., Rhem.*; ‘follow hard,’ *Gen., Bish.* In this verse the simple English present is more suitable than the auxiliary with the part., as in ver. 12. There the ad-

verb ἠδῆ and the past tenses ἐλαβον and τετελείωμαι suggested a contrast in point of time; here the iterative force involved in the English present (Latham, *Engl. Lang.* § 573) is more appropriate.

Heavenly] ‘High,’ *Auth.* and the other Vv. except *Rhem.,* ‘supernal.’

15. *Then*] ‘Therefore,’ *Auth.* and all the Vv.

Of this mind] ‘Thus minded,’ *Auth., Coverd.* (Test.), *Bish., Rhem.*; ‘feelee we this thing,’ *Wicl.*; ‘thus wyse minded,’ *Tynd., Cov., Cran., Gen.*

Are differently] ‘Be otherwise,’ *Auth.* and the other Vv. except *Wicl.,* ‘understonden in other manner one thing.’

This will God, etc.] ‘God shall reveal even this unto you,’ *Auth.* and, in the same order, with some slight variations of language, the other Vv. except *Wicl.,* ‘this thing God schal schewe;’ *Rhem.,* ‘this also God hath reuealed,’—a singular mistranslation.

16. *Attained*] ‘Already attained,’ *Author.*; ‘han commun,’ *Wicl.*; ‘are come,’ *Tynd., Cov., Gen., Rhem.*; ‘attained unto,’ *Bish.*

In the same direction, etc.] ‘*Let us walk by the same rule, let us mind the same thing,’ *Auth.* The verse is obscure from its brevity; the translation ‘to what point we have attained,—in the same direction, etc.’ perhaps may slightly clear it up, but is inferior to *Author.* in giving too special a meaning to εἰς ὅ.

17. *Are walking*] ‘Walk,’ *Auth.* and

are walking so as ye have us for an ensample. ¹⁸ For many walk, of whom *many times* I used to tell you and now tell you even weeping, *that they are* the enemies of the cross of Christ: ¹⁹ Whose end is perdition, whose God is their belly, and *whose* glory is in their shame, who are minding earthly things. ²⁰ For our commonwealth is in heaven; from whence we also tarry for a Saviour, the Lord Jesus Christ: ²¹ Who shall transform the body of our humiliation *so that it be* fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself.

CHAPTER IV.

WHEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand *fast* in the Lord, dearly beloved.

² I exhort Euodia, and I exhort Syntyche, that they be of the same mind in the Lord. ³ Yea I entreat thee also, true yoke-fel-

low the Vv. It seems desirable to make some slight distinction between the pres. participle in this verse and the present indic. in ver. 18.

18. *Many times I used, etc.*] 'Have told you often,' *Auth.* and the other Vv. except *Wicl.*, 'I have seide ofte to you;' *Rhem.*, 'often I told you of.' Change to preserve the true force of *ἐλεγοῦν*, and the *παρήχρησις*, *πολλά* — *πολλάκις*.

19. *Perdition*] 'Destruction,' *Author.*, *Rhem.*; 'death,' *Wicl.*, *Coverd.* (Test.); 'dampnacian,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* Compare on 1 *Tim.* vi. 9. *Are minding*] 'Minde,' *Author.*, *Coverd.* (Test.), *Bish.*, *Rhem.*; 'saueren,' *Wicl.*; 'are worldely mynded,' *Tynd.*, *Cranm.*, *Gen.*; 'are earthly minded,' *Cov.*

20. *Commonwealth*] 'Conversation,' *Author.* and all the Vv. except *Wicl.*, 'lyuyng.'

We also tarry for, etc.] 'Also we look for the Saviour,' *Auth.*, *Gen.*, *Bish.*; 'also we abiden the sauour,' *Wicl.*; 'we loke for a saveour, even, etc.,' *Tynd.*, *Coverd.* ('the sav. J. C.');

the s., even the Lord J. C.,' *Cran.*; 'we expect the Saviour our Lord J. C.,' *Rhem.*

21. *Transform*] 'Change,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 're-fourme;' *Cov.* (Test.), 'restore.'

Body of our humiliation] *Sim. Rhem.*, 'body of our humilitie;' *Wicl.*, 'bodi of oure mekenesse:' 'vile body,' *Auth.* and the remaining Vv.

So that it be] '*That it may be,' *Auth.*

Body of His glory] *So Rhem.*, and *sim. Wicl.*, 'bodi of his clereness:' 'glorious body,' *Author.* and the remaining Vv. except *Cov.* (Test.), 'hys cleare body.'

CHAPTER IV. 1. *Wherefore*] *So Cov.* (both): 'therefore,' *Author.* and the remaining Vv. The more exact translation, 'so then,' is here somewhat awkward on account of the following 'so.'

Dearly bel. (2nd)] *Auth.* prefixes 'my,' with *Bish.*, *Rhem.*; 'most dere britheren,' *Wicl.*; 'ye beloved,' *Tynd.*, and the remaining Vv.

2. *Exhort*] 'Beseech,' *Auth.*, *Coverd.*, (Test.); 'preie,' *Wicl.* and the remain-

low, give them aid, since they labored with me in the gospel, in company with Clement also, and the rest of my fellow-laborers whose names are in the book of life.

⁴ Rejoice in the Lord alway: again I will say, Rejoice. ⁵ Let your forbearance be known unto all men. The Lord is at hand. ⁶ Be anxious about nothing; but in every thing by your prayer and your supplication with thanksgiving let your requests be made known before God. ⁷ And the peace of God, which passeth all understandings, shall keep your hearts and your thoughts in Christ Jesus.

⁸ Finally, brethren, whatsoever things are true, whatsoever things

ing Vv.' except *Rhem.*, 'desire.' As παρακαλῶ is a word of very frequent occurrence in St. Paul's Epp. (compare notes on 1 *Tim.* i. 3), the translation must vary with the context: here perhaps the slightly stronger 'exhort' is more suitable than the (now) weaker 'beseech.'

3. *Yea*] **And*, *Auth.* (καὶ ἐρ.) *Give them aid, etc.*] 'Help those women which,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.* ('that'); 'the ilke *wymmen* that,' *Wicl.*; 'the wemen which,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* In company with]

'With,' *Auth.* and all the other Vv. *The rest of*] *Sim. Rhem.*, 'the rest my: 'with other,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Genev.*, *Bish.*; 'and other,' *Wicl.*; 'my other,' *Cov.* (both).

4. *Again*] So *Rhem.*, *Coverd.* (Test.), *Bish.*, and *sim. Wicl.*, 'efte: 'and again,' *Auth.* and the remaining Vv.

I will say] So *Bish.*: 'I say,' *Auth.* and all the other Vv.

5. *Forbearance*] 'Moderation,' *Auth.*; 'paciencie,' *Wicl.*; 'softeness,' *Tynd.*, *Cov.* (both), *Cranm.*; 'patient mynde,' *Gen.*, *Bish.*; 'modestio,' *Rhem.*

6. *Anxious about*] 'Careful for,' *Auth.*, *Cranm.*, *Bish.*; 'no thing bisie,' *Wicl.*; 'not carefull,' *Tynd.*, *Cov.*, *Gen.*; 'nothyng carefull,' *Cov.* (Test.), *Rhem.*

Your (twice)] *Auth.* and the other Vv. simply 'prayer and supplication' (*Wicl.*,

'biseching'). The Versions which erroneously connect παντὶ with προσευχῆ are *Wicl.*, *Coverd.* (Test.), and, what is singular, *Cranm.*, as this Version was not from the Vulgate, and was preceded by the correct translations of *Tynd.* and *Cov.*

Before] So *Coverd.*: 'unto,' *Author.* and the remaining Vv. except *Wicl.*, 'at; ' *Rhemish*; 'with.' Though not perfectly exact, the above translation of πρὸς is slightly preferable to 'unto,' as not seeming to imply to the English reader that a dat. is used in the original.

7. *All understandings*] 'All understanding,' *Auth.* and all the Vv. (*Wicl.*, 'witte'). As these words are so familiar to Christian ears, it seems desirable to introduce the slightest possible change consistent with accuracy. This seems to be the change to the plural, as it approximately conveys the meaning of πάντα νοῦν (comp. notes on *Col.* ii. 15), and precludes the ordinary misconception that 'understanding' is a participle. *Your thoughts*] 'Minds,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), 'undirstandingis;' *Rhem.*, 'intelligences.'

In] So *Wicl.*, *Tynd.*, *Coverd.* (both), *Genev.*, *Bish.*, *Rhemish*: 'through,' *Auth.*, *Cran.*, *Bish.*

8. *Seemly*] 'Honest,' *Author.* and the other Vv. except *Wicl.*, 'chast.'

are seemly, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ The things, which ye also learned and received, and heard, and saw in me, the same do: and the God of peace shall be with you.

¹⁰ Now I rejoiced in the Lord greatly, that now at length ye flourished again in respect of your care for me, wherein ye were also careful, but ye lacked opportunity. ¹¹ Not that I speak in consequence of want: for I have learned, in what state I am, *therein* to be content. ¹² I know also how to be abased, I know too how

9. *The things*] So *Cov.* (Test.), where also it is similarly resumed as in text by 'the same:' 'those things,' *Author.*; 'which,' *Tynd.* and the remaining Vv. except *Wicl.*, 'that.' *Also learned*] Similarly *Wicl.*, 'also ye han lerned:' 'have both learned,' *Auth.* and the remaining Vv. . . . *Saw*] 'Seen,' *Author.*

The same do] So *Cov.* (Test.), 'do the same,' and sim. *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, *Bish.*, 'those thynges do;' *Rhemish*, 'these things do ye' (*Wicl.* inverts order): 'do,' *Auth.*

10. *Now*] 'But,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Bish.*; 'and,' *Rhem.*; the rest omit. *At length*] Sim. *Rhem.*, 'at the length:' 'at the last,' *Auth.* and the other Vv. except *Wicl.*, 'sumtyme aftirward.'

Ye flourished again, etc.] 'Your care of me hath flourished again,' *Auth.*; 'ye flouriden agen to fele for me,' *Wicl.*; 'ye are revived agayne to care for me,' *Tynd.*, *Coverd.*, *Genev.*, *Bish.*; 'ye are flouryshynge agayne to regarde me,' *Coverd.* (Test.); 'your care is reuyued againe for me,' *Cran.*; 'you have refflourished to care for me,' *Rhem.*

11. *In consequence of*] 'In respect of,' *Auth.*; 'as for,' *Wicl.*; 'because of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'as because of,' *Cov.* (Test.); 'as it were for,'

Rhem. The translation in the text is probably a modern form of expression, but is appy. exact: the *Auth.* though not incorrect is somewhat ambiguous.

What state] Sim. *Coverd.* (Test.), 'what cases:' 'whatsoever state,' *Author.* and the remaining Vv. ('estate') except *Wicl.*, 'to be sufficient in whiche thingis I am;' *Rhem.*, 'to be content with the things that I have.'

Therein] 'Therewith,' *Author.* and the other Vv. except *Wicl.*, *Rhem.* (see above), and *Cov.* (Test.), which omits.

12. *Know also*] '*Know both,' *Auth.*, *Rhem.*; 'can also,' *Wicl.*; 'can both,' *Tynd.*, *Coverd.* (Test.); *Cranm.*; 'can,' *Coverd.*, *Gen.*; 'knowe how,' *Bish.* It may here be remarked in passing that the position of *καί* in Greek, and that of 'also,' 'even,' or 'too,' in English, will not always exactly correspond. Here, for instance, *καί* belongs to *ταπεινωσθαι* (see notes), whereas in English the 'also' seems idiomatically to take an earlier place in the sentence, and in position to connect itself with 'know:' the translation in the notes, 'know how also to be abased, or to be abased also,' is literal, but scarcely idiomatic. The attention of the student is directed to this point, as it requires some discrimination to perceive when it is positively necessary to retain in translation the position of

to abound: in every thing and in all things I have been fully taught both to be full and to be hungry, both to abound and to suffer need. ¹³ I can do all things in Him that strengtheneth me. ¹⁴ Notwithstanding ye did well that ye bare part with my affliction. ¹⁵ Moreover, Philippians, yourselves also know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as touching any account of giving and receiving, but ye only: ¹⁶ since even in Thessalonica ye sent to me both once and again unto my necessity. ¹⁷ Not that I seek after your gift; but

καί, and when to yield to a more usual English collocation. *I know too]*

'And I know,' *Author., Bish.*; 'I can also,' *Wicl., Tynd.*; 'and I can,' *Cov.* (both), *Cranm., Genev.*; 'I know also,' *Rhem.*

In every thing, etc.]

'Every where and in all things,' *Auth.* and the other Vv. (*Gen.* omits 'and'). *Have been fully taught]* *Sim. Wicl., Cov.* (Test.), 'I am taughte:' 'am instructed,' *Auth.* and the remaining Vv.

13. *In Him that]* '*Through Christ which,' *Author., Coverd., Cranm., Bish.*; 'thorow the helpe,' *Tynd., Gen.*

Strengtheneth] So *Auth.* and all Vv. except *Wicl.* and *Cov.* (Test.), 'coumfortith.' The force of ἐνδυν. cannot be expressed without weakening the emphasis of the verse, and impairing the rhythm.

14. *Did well]* 'Have well done,' *Auth.* and the other Vv. except *Wicl., Coverd.* (both), *Rhem.*, 'han don wel.'

Bare part with] So *Cov.* (Test.), 'bearynge parte wyth,' and *sim. Tynd., Cov., Cran., Gen.*, 'ye bare part with me in:' 'communicated with,' *Auth.*; 'did communicate to,' *Bish.*; 'communicating to,' *Rhem.*

15. *Moreover, Philippians, etc.]* 'Now ye Phil. know also,' *Auth.*, and *sim. Cov.* (Test.), *Gen.*, 'and ye, etc.:' 'for ye filipensis witen also,' *Wicl.*; 'ye of Philippos knowe that,' *Tynd., Cov., Cranm.*, ('also that'); 'ye Philip. knowe also,' *Bish.*; 'and you also know, O Philipp,' *Rhem.*

As touching any, etc.]

'As concerning giving and receiving,' *Author., Tynd., Cov.* (omits 'as'), *Cran., Gen., Bish.*; 'in resoun of thing goun and takun,' *Wicl.*; 'in the way of gyfte and receate,' *Coverd.* (Test.); 'in the account of, etc.,' *Rhem.* Perhaps the insertion of the indefinite 'any' may be considered permissible as serving slightly to clear up the meaning; neither 'an account' or 'the account' (*Rhem.*) is free from objections.

16. *Since]* 'For,' *Auth.* and the other Vv. except *Wicl.*, which omits the conjunction. *To me]* So *Wicl.*:

Auth. and all the other Vv. omit. *Both once]* 'Once,' *Author.* and the other Vv. *Unto]* So *Auth.* and all

Vv. (*Wicl.*, 'in to;' *Rhem.*, 'to') except *Coverd.* (Test.), 'to my behofe.' It is a matter of grave consideration whether, in a literal but idiomatic translation like the Authorized Version, we can consistently introduce here and in similar passages such periphrastic yet practically correct translations of εἰς as 'to supply,' 'to meet,' etc. As there might seem to be some difficulty in fixing the limits of such periphrases, and as the older Vv. appear to have but seldom adopted such transl., it is perhaps best in the majority of cases to retain the more literal, though sometimes less intelligible rendering.

17. *That]* So *Tynd., Coverd.* (both), *Cranm., Gen., Bish., Rhem.*: 'because,' *Auth.*; 'for,' *Wicl.* *Seek after (twice)]* 'Desire,' *Auth.* and the other

I seek after the fruit that multiplieth unto your account. ¹⁸ But I have all things and abound: I am full now that I have received from Epaphroditus the things *which came* from you, a savor of sweet smell, a sacrifice acceptable, well-pleasing to God. ¹⁹ But my God shall supply every need of yours according to His riches, with glory in Christ Jesus. ²⁰ Now unto God and our Father be glory for ever and ever. Amen.

²¹ Salute every saint in Christ Jesus. The brethren which are with me salute you. ²² All the saints salute you, but especially they that are of Cæsar's household.

²³ The grace of the Lord Jesus Christ *be* with your spirit.

Vv. except *Wicl., Co.* (both), *Rhem.*, 'seke.' *Your gift*] 'A gift,' *Author., Bish.*; 'gifte,' *Wicl., Coverd.*; 'gyftes,' *Tynd., Cran.*; 'the gifte,' *Cov. (Test.), Rhem.*; 'a reward,' *Gen.* It is doubtful whether the plural translation of *Tynd.* and *Cranm.* does not *practically* convey more clearly than the text the meaning of the present article, 'the gift in the particular case,' *i. e.* 'gifts,' or even 'any gift;' compare notes: such translations, however, involve principles of correction that should be admitted with great caution.

The fruit] So *Coverd., Gen., Rhem.*; 'fruit,' *Auth., Wicl., Bish.*; 'aboundant frute,' *Tynd. Cran.*; 'plentyfull frute,' *Coverd. (Test.).*

That multiplieth] 'That may abound,' *Author.,* and *sim. Gen.,* 'which may further;' 'abounding,' *Wicl., Bish., Rhem.* The change is of no importance, but made to preserve in the translation the different words used in the original, here and in ver. 18, — *πλεονάζειν* and *περισσεύειν.*

Unto] 'To,' *Auth.*

18. *All things*] So *Wicl., Rhemish:* 'all,' *Auth.* and the remaining Vv. The present translation of *ἀπέχω* (*Author. Wicl., Cov. (both), Bish., Rhem.*) is unduly weak (*Tynd., Cranm., Gen.,* omit 'have'); but the more literal translation, 'I have in full,' 'I have for my own,' seems as unduly strong, and some-

what interferes with the brief and climactic character of the first portion of the verse.

Now that, etc.] *Sim. Tynd., Gen., Bish.,* 'after that I had rec.'; *Cov. 'whan I rec.;* *Cov. (Test.), 'whan I had received;* *Cranm., 'after that I received;* *Rhem., 'after I received.'*

From] 'Of,' *Auth.* and all Vv.

Which came] So *Tynd., Coverd., Gen.:* 'which were sent from,' *Author., Cranm., Bish.;* 'which ye senten,' *Wicl.,* and *sim. Coverd. (Test.), Rhem.*

Savor of sweet smell] *Sim. Cov. (Test.),* 'a savoure of sweetness;' 'of a sweet smell,' *Auth., Cran.;* 'odour of sweetness,' *Wicl.:* 'an odour that smelleth swete,' *Tynd., Gen.;* 'odour of sweetness,' *Cov., Rhem.;* 'an odour of a sweete smell,' *Bish.*

19. *With glory*] 'In glory,' *Author., Wicl., Cov. (both), Bish., Rhem.;* 'glorious riches,' *Tynd., Cran., Gen.*

In] So *Wicl., Tynd., Cov. (both), Gen., Bish., Rhem.:* 'by,' *Auth., Cran.*

21. *Salute you*] So *Coverd. (both), Rhem.:* 'greet,' *Auth.* and the remaining Vv. A change of translation in the same verse does not seem desirable.

22. *But especially*] So *Coverd. (both), Rhem.:* 'chiefly,' *Auth.:* 'moost sothli,' *Wicl.;* 'and most of all,' *Tynd., Gen.;* 'most of all,' *Cran., Bish.*

23. *The Lord*] '*Our Lord,' *Auth. Your spirit*] '*You all, Amen,' *Auth.*

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Christ Jesus by the will of God, and Timothy our brother, ² to the saints in Colossæ and faithful brethren in Christ: grace *be* unto you and peace, from God our Father.

³ We give thanks to God the Father of our Lord Jesus Christ, praying always for you, ⁴ having heard of your faith in Christ Jesus, and of the love which ye have to all the saints, ⁵ because of the hope which is laid up for you in heaven, whereof ye heard be-

CHAPTER I. 1. *Christ Jesus*] *Jesus Christ,' *Auth.*

So *Wicl., Cov. (Test.), Rhem.:* 'Timotheus,' *Author.* and the remaining Vv. The principle put forward in the preface to *Auth.*, though apparently not always followed, seems sound and reasonable, — to adopt, in the case of proper names, those forms which are most current, and by which the bearers of the names are most popularly known.

2. *Saints in Colossæ*] Sim. *Tyndale, Cov., Cran.,* 'sayntes which are at Colossæ:' 'to the saints and faithful brethren in Christ which are at Colosse,' *Auth.* and, with slight variations in order, the remaining Vv. *God our Father*] *Auth.* adds '*and the Lord Jesus Christ.'

3. *God the Father*] '*God and the Father,' *Auth.*

4. *Having heard*] 'Since we heard,' *Auth., Tynd., Cov., Gen., Bish.* ('have'); 'herynge,' *Wicl., Cov. (Test.), Rhem.;*

'for we haue hearde,' *Cran.* The translation of *Auth.*, al. is perhaps somewhat ambiguous, 'since' having as much a causal as a temporal reference. As the latter seems to be the most probable reference in the present case (see notes *in loc.*), it will perhaps be best to adopt what seems a more definitely temporal translation; see notes on *Phil.* ii. 30 (*Transl.*).

To all] So *Auth.* A few of the Vv.; *Cov. (Test.), Rhem.,* retain the more literal 'toward.'

5. *Because of*] So *Cov. (Test.);* 'for,' *Author., Wicl., Rhem.;* 'for the hope's sake,' *Tynd., Coverd., Cran., Gen., Bish. Word of truth, etc.*] So *Cov.* except that *ἐν* (1st) is translated 'by,' and similarly *Gen.*, 'the worde of truth which is in the gospel:' 'word of the truth of the gospel,' *Author., Wicl., Rhem.;* 'true worde of the gossPELL,' *Tynd., Cranm.;* 'worde of truth of the gospel,' *Coverd. (Test.), Bish.* The true relation of the genitives thus seems expressed by three

fore in the word of Truth in the gospel ; ⁶ which is come unto you, as it is also in all the world ; and is bringing forth fruit and increasing as it is also in you, since the day ye heard of it, and came to know the grace of God in truth : ⁷ even as ye learned of Epaphras our beloved fellow-servant, who is in your behalf a FAITHFUL minister of Christ ; ⁸ who also declared unto us your love in the Spirit.

⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to make our petition that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding ; ¹⁰ that ye may walk worthy of the Lord unto all pleasing, bringing forth fruit in every good work, and increasing by the knowledge of God ; ¹¹ being strengthened with all strength, accord-

of the older Vv. ; see notes. The article preceding ἀληθείας appears only to mark that ἀλήθ. is used in its most abstract sense. This use of the article in the case of abstract nouns is commonly marked in this Revision by a capital letter.

6. *It is also* (1st)] So *Cov.* (Test.), and *sim. Wicl.*, ‘also it is ;’ *Rhem.*, ‘also in the whole world it is :’ ‘it is,’ *Auth.* and the remaining Vv.

Is bringing forth fruit] ‘Bringeth forth fruit,’ *Auth.*, *Cov.*, Test. (omits ‘forth’) ; ‘makith frute,’ *Wicl.* ; ‘is frutefull,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* ; ‘fructifieth,’ *Rhem.* *And increasing*]

Auth. *omits.

[*Is*] ‘Doth,’

Auth. *Came to know*] ‘Knew,’ *Author.* and the remaining Vv. (*Coverd.* Test., ‘haue knowen’) except *Tynd.*, *Cran.*, ‘had experience’—a translation which similarly with text *endeavors* to express the force of ἐπέγνωτε (see notes on ver. 9), and deserves consideration.

7. *Even as ye*] *Author.* adds ‘*also,’ and omits ‘even.’ The translation of καθώς, whether ‘as’ or ‘even as,’ must depend on the general tone of the passage: here the latter seems to connect the present verse a little more closely with the concluding words of ver. 6.

Beloved] ‘Dear,’ *Auth.*, *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.* ; ‘moost dereworthe,’ *Wicl.* ; ‘mooste beloved,’ *Cov.* (Test.) ; ‘decrest,’ *Rhem.* *In your behalf*]

‘For you,’ *Auth.* and the remaining Vv. It seems desirable to select a translation that should prevent ἐπερ being possibly understood as ‘in your place ;’ see notes.

9. *Make our petition*] ‘Desire,’ *Auth.* and the other Vv. (*Tynd.*, *Rhem.*, ‘desyringe’) except *Wicl.*, ‘to axe ;’ *Cov.* (Test.), ‘axing,’ *May*] So *Coverd.* (Test.), *Rhem.* : ‘might,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘that ye be filled.’ *Spiritual wisdom and, etc.*]

So *Cov.* (Test.) : ‘wisdom and spiritual understanding,’ *Auth.* and all the remaining Vv.

10. *May*] So *Coverd.* (Test.), *Rhem.* : ‘might,’ *Author.* and the remaining Vv. except *Wicl.*, ‘that ye walke.’

Bringing forth fruit] So *Cov.* (Test.) : ‘being fruitful,’ *Auth.* It seems desirable to preserve the same translation as in ver. 6. *By the*] ‘*In the,’ *Auth.*

11. *Being strengthened*] So *Coverdale* (Test.) : ‘strengthened,’ *Author.* and the remaining Vv. except *Wicl.*, ‘and be comfortid ;’ *Cov.*, ‘and to be strong.’

ing to the might of His glory, unto all patience and long-suffering with joy; ¹² giving thanks unto the Father, which made us meet for the portion of the inheritance of the saints in light: ¹³ who delivered us out of the power of darkness, and translated *us* into the kingdom of the Son of His love; ¹⁴ in whom we have Redemption, *even* the forgiveness of our sins. ¹⁵ Who is the image of the invisible God, the firstborn before every creature: ¹⁶ because in Him were all things created, the things that are in heaven, and the things that are on earth, the things visible and the things invisible, whether *they be* thrones, or dominions, or principalities, or powers, — all things have been created by Him, and

Strength] ‘Might,’ *Auth.* and the other Vv. except *Wicl.*, ‘vertu;’ *Cov.* (both), ‘power.’ It is perhaps desirable to retain the *παράχρησις* of the original.

The might of His glory] So *Cov.* (both), *Rhem.*, and sim. *Wicl.*, ‘migt of His tlereness;’ ‘glorious power,’ *Auth.* and the remaining Vv.

Joy] So *Wicl.*, *Rhem.*, and, with a different collocation, *Cov.* (Test.): ‘joyfulness,’ *Author.* and the remaining Vv.: comp. notes on *Phil.* ii. 29 (*Transl.*).

12. *Made*] So *Wicl.*: ‘hath made,’ *Auth.* and the remaining Vv.

For the portion] ‘To be partakers of,’ *Auth.*, *Tynd.*, *Cranm.*, *Gen.*, *Bish.*; ‘to the part of,’ *Wicl.*; ‘mete for the inheritance,’ *Cov.*: ‘worthy of the parte of the enh.,’ *Coverd.* (Test.); ‘worthy unto the part of the lot,’ *Rhem.*

13. *Delivered*] So *Wicl.*: ‘hath delivered,’ *Auth.* and the remaining Vv. except *Coverd.* (Test.), ‘hath drawn us oute.’

Out of] ‘From,’ *Auth.* *Translated*] So *Wicl.*, *Coverd.*: ‘hath translated,’ *Auth.* and the remaining Vv. *The Son of His love*] So *Rhem.*, and sim. *Wicl.*, ‘the sone of His louynge;’ ‘His dear Son,’ *Auth.* and the remaining Vv. except *Cov.* (Test.), ‘Hys beloved Sonne.’

14. *Redemption*] *Auth.* adds ‘*through His blood.’

sins] ‘Sins,’ *Auth.* and all the other Vv.

15. *Firstborn*] So *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; ‘first begotten,’ *Wicl.*, *Tynd.*, *Cov.*, *Cranm.*, *Gen.* It is apparently not of much moment which of these expressions is adopted, as the meaning is substantially the same. In *Rom.* viii. 29, *Auth.* adopts the former, in *Rev.* i. 5, the latter: in expressions of this peculiar and mystical nature it seems desirable to preserve a uniform translation.

Before] So *Cov.* (Test.): ‘of,’ *Author.* and remaining Vv. This latter translation was retained in ed. 1, as most inclusive; the arguments, however, for the translation in the text (see notes) seem sufficiently strong to justify the alteration.

16. *Because*] ‘For,’ *Auth.* and all the other Vv. *In*] So *Wicl.*, *Rhem.*: ‘by,’ *Auth.* and the remaining Vv.

The things that are] ‘That are in heaven and that are in earth, visible and invisible,’ *Auth.*, *Cranm.*, *Bish.*, and, with some slight variations, *Wicl.*, *Cov.*, *Gen.*, *Rhem.*: *Tynd.* alone inserts ‘things,’ four times as in the text. The repetition seems to give emphasis to the enumeration; see notes on *Eph.* i. 10 (*Transl.*).

Have been created] ‘Were created,’ *Author.*, *Cranm.*, *Gen.*, *Bish.*, *Rhem.*; ‘ben made of nought,’ *Wicl.*; ‘are created,’ *Tynd.*;

for Him; ¹⁷ and He is before all things, and in Him all things subsist. ¹⁸ And He is the head of the body, the church; who is the beginning, the firstborn from the dead, in order that in all *things* He might have the pre-eminence: ¹⁹ because in Him it pleased the whole fulness of the *Godhead* to dwell, ²⁰ and by Him to reconcile all things unto Himself, having made peace through the blood of His cross; by Him, *I say*, whether *they be* the things on earth, or the things in heaven.

²¹ And you also, though ye were in times past alienated and

Cov. (both). As the Greek perfect expresses both 'have been' and 'are;' there is sometimes a difficulty in knowing which of the two to select: perhaps as a general rule (where idiom will permit, and there is no danger of misconception) it is best to adopt the former when *past* time seems to come more in prominence, the latter when *present* effects are more immediately the subject of consideration. To apply this to the present case; as the former part of the verse seems to show that the reference is perhaps more to the past than to present operations of the Divine power, these latter being more alluded to in the following verse,—we may perhaps judiciously change the 'are created' of ed. 1 into the translation now adopted in the text. On the translation of $\delta\iota\ \alpha\iota\tau\omega\upsilon$, see *Revised Transl. of St. John*, p. xiii.

17. *In*] So *Wicl.*, *Tynd.*, *Cov.* (both), *Gen.*, *Bish.*, *Rhem.*: 'by,' *Auth.*, *Cran. Subsist*] 'Consist,' *Auth.*

18. *Who*] So *Auth.*, *Rhem.*, *Wicl.*, and *Cov.* Test. ('whyche'); 'he is the beg.' *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, *Bish.* The relative translation is scarcely sufficient, as it does not fully convey the *explanatory* force in the relative 'being as He is.' As, however, the translation in the commentary 'seeing He is,' though *per se* expressing clearly this force of $\delta\varsigma$, is perhaps somewhat too strong when placed in connection with what precedes and follows, it seems better to leave

Auth. unchanged. *In order that*] 'That,' *Author.* and all the other Vv. The occasional insertion of 'in order' seems useful where it is required to exhibit clearly the purpose involved in the antecedents.

19. *Because in Him, etc.*] So similarly *Wicl.*, 'in Hym it plesid alle plentee to enhabite;' *Coverd.* (Test.), 'it hath pleased alle fulnesse of the Godheade to dwel in Hym;' *Rhem.*, 'it hath wel pleased al fulness to inhabite:' 'for it pleased the *Father* that in Him should all fulness dwell,' *Auth.* and the remaining Vv. (*Coverd.*, 'shuld dwell all f.')

20. *Having made—cross*] *Auth.* places this clause in the first part of the verse, immediately after 'and.' All the other Vv. retain the order of the Greek, but with some variations in the translation of the participle.

The things on earth] 'Things in earth,' *Auth.*

The things in] 'Things in,' *Auth.*

21. *And you also*] 'And you,' *Author.* and all the other Vv. On this translation of $\kappa\alpha\iota$, see notes on *Eph.* ii. 1.

Though ye were, etc.] Similarly *Rhem.*, 'whereas you were;' compare *Wicl.*, *Cov.* (Test.), 'whanne ye weren:' 'that were,' *Auth.*; 'whiche were,' *Tynd.* and the remaining Vv.

In times past] So *Tynd.*, *Cov.*, *Gen.*: 'sometime,' *Auth.* and the remaining Vv.

Understanding] So *Auth.* in *Eph.* iv. 18; 'mind,' *Auth.*, and sim. remaining Vv. except *Wicl.*, *Coverd.* (Test.), 'witte;'

enemies in *your* understanding in WICKED works, yet now hath He reconciled ²² in the body of His flesh through His death, to present you holy and blameless and without charge in His sight: ²³ if at least ye continue in the faith, grounded and stable, and without being moved away from the hope of the gospel, which ye heard, *and* which was preached in *the hearing of* every creature which is under heaven; whereof I Paul became a minister.

²⁴ Now I rejoice in my sufferings for you, and am filling fully up the lacking measures of the afflictions of Christ in my flesh for His body's sake, which is the church: ²⁵ whereof I became a minister, according to the dispensation of God which was given to me for you, to fulfil the word of God; ²⁶ *even* the mystery which hath lain hid from the ages and from the generations, but now hath been made manifest to His saints: ²⁷ to whom it was God's will to make

'by cogitation,' *Bish.*: *Rhem.* 'sencs.' *In*] So *Wicl.*, *Rhem.*, and, with a different construction, *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, *Bish.*: 'by,' *Author.*: 'geuen to, etc.' *Cov.* (Test.).

22. *His death*] 'Death,' *Auth.* and all the other Vv. *Blameless and without charge*] 'Unblamable and unreprouable,' *Author.*; 'unwemmed and without reproof,' *Wicl.*; 'unblameable and without faut,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'unspotted and unblameable,' *Coverd.* (Test.); 'immaculate and blameless,' *Rhem.*

23. *If at least*] 'If,' *Auth.* and the remaining Vv. except *Wicl.*, 'if netheles;' *Rhem.*, 'if yet.'

Stable] So *Wicl.*, *Rhem.*: 'settled,' *Author.*; 'stablysshed,' *Tynd.* and the remaining Vv. *Without being*] 'Be not,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'unmouable.'

Heard] 'Have heard,' *Author.* and all the other Vv. *In the hearing of*] 'To,' *Auth.*, *Genev.*, *Bish.*; 'in al creaturis,' *Wicl.*; 'amonge all creatures,' *Tynd.*, *Cov.*, *Cranm.*, *Rhem.*; 'among euery creature,' *Cov.* (Test.).

Became] Similarly *Cov.* (Test.), 'am I

Paul become:' 'am made,' *Auth.* and the remaining Vv.

24. *Now I*] '*Who now,' *Auth.* *Am filling fully up*] 'Fill up,' *Author.*; 'fille,' *Wicl.*; 'fulfill,' *Tynd.*, *Coverd.* (both), *Cranm.*, *Gen.*, *Bish.*; 'accomplish,' *Rhem.*

The lacking measures of] 'That which is behind of,' *Auth.*, *Tynd.*, *Cov.*, *Cranm.*; *Bish.*; 'the thingis that failen of,' *Wicl.*; 'the thynges that are wantynge of,' *Coverd.* (Test.), *sim. Rhem.*; 'the rest of,' *Gen.*

25. *Became*] Similarly *Cov.* (Test.), 'am become:' 'am made,' *Auth.* and the remaining Vv. *Was given*] So *Tynd.*, *Cranm.*: 'is given,' *Auth.* and the remaining Vv.

26. *Lain*] 'Been,' *Author.* Perhaps the slight change may better convey the force of the perf. participle.

From the ages and from the gen.] 'From ages and from gen.,' *Author.*, *Wicl.*, *Rhem.*; *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, and *Bish.*, paraphrase; 'from euerlastynge and the generations,' *Cov.* (Test.).

Hath been] 'Is,' *Auth.* and all the other Vv.

27. *It was God's will*] 'God would,' *Auth.* and all the other Vv.

known what is the riches of the glory of this mystery among the Gentiles ; which is Christ among you, the hope of Glory : ²⁸ whom WE proclaim, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ : ²⁹ to which end I also toil, striving according to His working, which worketh in me with power.

CHAPTER II.

FOR I would have you know what great conflict I have for you, and them in Laodicea, and as many as have not seen my face in the flesh ; ² that their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of the understanding, unto the full knowledge of the mystery of God, even Christ ; ³ in whom are hiddenly all the treasures of wisdom and knowledge. ⁴ Now this I say, that no one may beguile you with

Among (2d)] So *Coverd.* (Test.): 'in,' *Auth.* and the remaining Vv.

Christ] '*Christ Jesus,' *Auth.*

28. *Proclaim*] 'Preach,' *Author.* and the other Vv. except *Wicl.*, 'schewen.'

29. *To which end*] 'Whereunto,' *Auth.*, *Gen.*, *Bish.*; 'in which thing,' *Wicl.*; 'wherin,' *Tynd.*, *Coverd.* (both), *Cran.*, *Rhem.*

Toil] *Comp. on 1 Tim.* iv. 10: 'labor,' *Auth.* and all Vv. except *Wicl.*, 'traueile.'

With power] Similarly *Cov.* (Test.), 'by power;' *Rhem.*, 'in power:' 'mightily,' *Author.* and the remaining Vv. except *Wicl.*, 'in vertu.'

CHAPTER II. 1. *Would have you, etc.*]

Similarly *Cov.* (Test.), 'would have you to know;' *Rhem.*, 'wil haue you know:' 'would that ye knew,' *Author.*, *Cranm.*, *Bish.*; 'wole that ye wite,' *Wiclif*; 'wolde ye knewe,' *Tynd.*, *Cov.*, *Gen.*

And them] 'And for them,' *Auth.*

In] 'At,' *Auth.*, *Wicl.*, *Cranm.*, *Coverd.* (Test.), *Bish.*, *Rhem.*; 'of,' *Tynd.*, *Cov.*, *Gen.*

And as many] 'And for as many,' *Auth.*

2. *May*] So *Coverd.* (Test.), *Rhem.*; 'might,' *Author.* and the remaining Vv. except *Wicl.*, 'that her hertis counforted.' *They being, etc.*] '*Being knit together,' *Author.*

The riches] So *Wicl.*, *Cov.* (Test.), *Rhem.*; 'riches,' *Auth.* and the remaining Vv.

The understanding] *Author.* and all the other Vv. omit the article; 'full understandinge,' *Tynd.*, *Cov.*, *Cran.*; 'persuaded underst.,' *Gen.*

Unto] 'To,' *Auth.*: change to preserve parallelism with the preceding *eis*.

Full knowledge] 'Acknowledgment,' *Auth.*; 'knowynge,' *Wicl.*; 'for to knowe,' *Tynd.*, *Cranm.*, *Gen.*; 'knowledge,' *Cov.* (both), *Cranm.*; 'to know,' *Bish.* The juxtaposition of *ἐπιγνωσις* and *γνώσις* seems here to justify this translation; comp. notes.

Of God, even Christ] 'Of God *and of the Father, and of Christ,' *Auth.*

3. *Hiddenly*] 'Hid,' *Auth.* and all the other Vv.

4. *Now*] 'And,' *Author.*, *Gen.*; 'for,' *Wicl.*; 'but,' *Coverdale* (Test.), *Rhem.*; *Tynd.*, *Cov.*, *Cran.*, *Bish.* omit.

enticing speech. ⁵ For if I am absent verily in the flesh, yet still I am with you in the spirit, joying *with you* and beholding your order, and the firm foundation of your faith in Christ. ⁶ As then ye received Christ Jesus THE LORD, so walk ye in Him; ⁷ rooted and being built up in Him, and being stablished in your faith, even as ye were taught, abounding therein with thanksgiving.

⁸ Beware lest there shall be any one that maketh you his booty through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹ Because IN HIM doth dwell in bodily fashion all the fulness of the Godhead. ¹⁰ And ye are in Him made full; who is the head of every princi-

That no one] ‘Lest *any one,’ *Author.* *May*] ‘Should,’ *Auth.* and the other Vv. except *Wicl., Cov. (Test.), Rhem.,* ‘that no man disceyue you.’

Enticing speech] ‘Enticing words,’ *Auth.* and the other Vv. except *Wicl., Coverd. (Test.),* ‘higthe of wordis;’ *Bish,* ‘persuasion of word;’ *Rhem.,* ‘loftines of wordes.’

5. *If I am absent verily, etc.*] ‘Though I be absent,’ *Auth.* and all the other Vv. *Yet still I am*] ‘Yet am I,’ *Author.* and the other Vv. except *Cov. (Test.),* ‘but yet am I;’ *Rhem.,* ‘yet in spirit I am;’ *Wicl.* omits.

Joying with you] ‘Joying,’ *Author.* and the other Vv. except *Coverd. (Test.), Rhem.,* ‘rejoycynge.’

Firm foundation] ‘Stedfastness,’ *Author., Coverd. (both);* ‘sadnesse,’ *Wiclif;* ‘stedfast fayth,’ *Tynd., Cran., Gen., Bish.;* ‘constancie,’ *Rhem.*

6. *As then ye*] ‘As ye have therefore,’ *Auth.* and all the other Vv. (*Wicl, Rhem.,* ‘therfor as ye han’).

7. *Being built up*] *Auth.* and all the other Vv. either omit ‘being,’ or slightly change the construction. The insertion is an attempt to mark the difference of tense in the two participles. The true force of the tense in each case (as is suggested in notes *in loc.*) is very discernible; they had already been rooted and

were now remaining so (perf.); they were *being* built up (pres.) — the process going on from day to day. What was underneath was firm and was remaining so; what was above was receiving continual increase and accession.

Being stablished] So *Coverd. (Test.): Author.* and the remaining Vv. either omit ‘being’ or slightly change the construction. *Your faith*] ‘The faith,’ *Author.* and the other Vv. except *Wicl.,* ‘the bileue;’ *Cov. (Test.), Cran.,* ‘faith.’

8. *There shall be any one that, etc.*] ‘Any man spoil you,’ *Auth., Cov., Bish.;* ‘that no man disceyue you,’ *Wiclif, Rhem.;* ‘eny man come and spoyle you,’ *Tynd., Gen.;* ‘ony man deceaue you,’ *Cov. (Test.);* ‘lest be eny man spoyle you,’ *Cran.*

9. *Because*] ‘For,’ *Auth.* and all the other Vv. *Doth dwell*] ‘Dwelleth,’ *Auth.* and all the other Vv.

The introduction of the auxiliary appears to add a slight force to the important verb κατοικεῖ. The principal emphasis apparently falls on ἐν αὐτῷ; the verb, however, both from meaning and position, is not without prominence.

In bodily fashion] ‘Bodily,’ *Author.* and the other Vv. except *Rhem.,* ‘corporally.’

10. *In Him made full*] *Sim. Rhem.,* ‘in Him replenished:’ ‘complete in

pality and power: ¹¹ in whom ye were also circumcised with a circumcision not wrought with hand, in the putting off of the body of the flesh, in the circumcision of Christ; ¹² having been buried with Him in your baptism, wherein ye were also raised with Him through your faith in the operation of God, who raised Him from the dead. ¹³ And you also being dead in your trespasses and the

Him,' *Author.* and the other Vv. except *Wicl., Cov.* (Test.), 'filled in Him.'

Who 'Which,' *Author.* The otherwise unnecessary change adds here to perspicuity. *Every* 'All,' *Auth.* and the other Vv.

11. *Ye were also circumcised*] 'Also ye are circ.,' *Author.* and the other Vv. except *Rhem.,* 'also you are,' etc.

A circumcision] So *Coverd.* (Test.), and sim. all the other Vv. (except *Author.*), 'circumcision:,' *Author.* inserts the definite article.

Not wrought with hand] 'Made without hands,' *Author., Tynd., Genev., Bish.;* 'not made with hond,' *Wicl., Rhem.* ('by'); 'circum. without hondes,' *Coverd.;* 'not made with handes,' *Cov.* (Test.); 'done without handes,' *Cran.*

In the putting off, etc.] 'In putting off,' etc, *Auth.;* 'in dispoilynge of (off),' *Wicl.;* 'by puttinge of (off),' *Tynd., Cov., Gen., Bish.;* 'in robbyng of,' *Cov.* (Test.); 'for asmoch as, etc.,' *Cranm.;* 'in spoiling of,' *Rhem.* The insertion of the articles gives a heaviness to the sentence, but seems required to show that ἐν τῇ ἀπεικδ. is not to be regarded as modal, much less causal, as *Cranm.*

Body of the flesh] 'Body *of the sins of the flesh,' *Auth.*

In the circumcision] So *Cov.* (Test.), *Rhem.,* and similarly *Wicl.,* 'in circumcison:,' 'by the circumcision,' *Auth., Bish.;* 'thorow the circ.,' *Tynd., Cranm., Gen.;* 'with the circ.,' *Cov.*

12. *Having been buried*] 'Buried,' *Author., Bish., Rhem.;* 'and ye ben biried,' *Wicl.;* 'being buried,' *Coverd.* (Test.); 'in that ye are buried, etc.'

Tynd. and the remaining Vv. Compare notes on *Phil.* ii. 7 (*Transl.*).

Your baptism] 'Baptism,' *Auth.* and all the other Vv.

Ye were also raised] 'Also ye are risen,' *Auth.,* and with slight variations the other Vv.: the καί, however, is rightly joined in translation with συνηρησθ. by *Tynd., Cov., Cran., Gen., Bish.*

Your faith] 'Faith,' *Author.* and, with some variations in construction, the other Vv. except *Coverd.* (Test.), *Bish., Rhem.;* 'the faith.' The personal address seems here to render the translation of the article by the possessive pronoun correct and appropriate; there are, however, many cases in which such attempts at accuracy overload and embarrass the sentence; consider *Romanx* xii. 7 sq., where, as in many other passages, it requires much discrimination to decide when the article has a pronominal force, and when it is merely associated with an abstract noun.

In the operation] 'Of the operation,' *Auth., Bish., Rhem.;* 'wrought by the operacion of,' *Tynd., Coverd., Cranm., Gen.;* 'of God's workyng,' *Cov.* (Test.). On the translation of this word see notes on 1 *Thess.* ii. 13: the rendering here adopted by *Author.* may perhaps be allowed to stand; the term 'operation,' though not usually a good translation, here not unsuitably representing the 'potencia in actum se exerens' (*Calv. on Phil.* iii. 21) alluded to and exemplified in the clause which follows.

13. *You also*] *Auth.* and the other Vv. omit 'also:,' see, however, notes on *Eph.* ii. 1.

Trespasses] So

uncircumcision of your flesh, He quickened together with Himself, having forgiven us all our trespasses, ¹⁴ blotting out the handwriting in force against us by its decrees, which was contrary to us; and He hath taken it out of the way, nailing it to His cross; ¹⁵ *and* stripping away from Himself principalities and powers, He made a show of them with boldness, triumphing over them in it.

¹⁶ Let not any man therefore judge you in eating or in drinking, or in the matter of an holy day, or of a new moon, or of a sabbath; ¹⁷ which are a shadow of things to come, but the body is

Auth. in Eph. ii. 1, and in the present verse: 'sins,' *Author.*, *Coverd.* (both), *Bish.*; 'giltis,' *Wicl.*; 'synne,' *Tynd.*, *Cran.*, *Genev.*; 'the offenses,' *Rhem.*

He quickened] So *Wicl.*, *Cov.*, and sim. *Rhem.*, 'did he quicken:' 'hath he, etc.,' *Auth.* and the remaining Vv.

Himself] 'Him,' *Auth.* and all the other Vv. *Us*] '*You,' *Auth.*

Our trespasses] So *Tynd.*, *Cranm.*, *Gen.* ('your'), *Bish.* ('your'): 'trespasses,' *Author.*; 'giltis,' *Wicl.*; 'sins,' *Coverd.* (both); 'offenses,' *Rhem.*

14. *Blotting out*] So *Author.* 'As this participle seems contemporary with the preceding, and to mark the circumstances under which the preceding act took place, the present participle in English may be properly retained; comp. notes on Phil. ii. 7 (*Transl.*). The more exact, 'by having, etc.,' is open to the objection of being cumbrous, and perhaps unduly modal.

In force against us, etc.] 'Of ordinances that was against us,' *Author.*; 'that wrytynge of decre that was agens us,' *Wicl.*; 'the handwriting that was agaynst us contained in the lawe written,' *Tynd.*, *Cov.*, *Cran.*; 'the hande wrytynge that was againste us of the decre,' *Cov.* (Test.); 'the handwryting of ceremonies that was against us,' *Gen.*, *Bish.* ('ordinances'); 'the handwryting of decrees,' *Rhem.*

Hath taken] So *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*: 'took,' *Auth.* and the remaining Vv. *Auth.* also omits the personal pro-

noun: the insertion of it, however, coupled with the slight change in punctuation, seems to clear up the construction, and render the connection of clauses somewhat more perspicuous.

15. *Stripping, etc.*] 'Having spoiled,' *Auth.*, *Bish.*, and sim. *Coverd.* (Test.), *Rhem.*, 'spoiling'; 'and hath spoyled,' *Tynd.* and the remaining Vv.

With boldness] Similarly *Cov.* (Test.), 'boldely'; *Rhem.*, 'confidently': 'openly,' *Authorized* and the remaining Versions.

16. *Let not, etc.*] 'Let no man therefore,' *Author.* and the other Vv. except *Wicl.*, 'therfor no man juge.'

Eating or in drinking] 'Meat or in drink,' *Auth.*, *Wicl.*, *Cov.* (Test.) (omits 'in'), *Bish.*, *Rhem.*; 'meate and drinke,' *Tynd.*, *Cov.* ('or'), *Cran.*, *Gen.*

In the matter of] 'In respect of,' *Author.*; in part of,' *Wicl.*, *Bish.*, *Rhem.*; 'for pece of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'in a part of,' *Cov.* (Test.). *A new moon*] 'The, etc.,' *Author.* and the other Vv. except *Wicl.*, 'neomynye.'

A sabbath] 'Sabbath days,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.); *Rhem.*, 'Sabotis.' As *σαββατα* is used with the force of a singular (Matth. xii. 1, Luke iv. 16, al.), and as the preceding terms are in the singular, it seems better to revert to that form in translation.

17. *Christ's*] So *Cov.* (Test.), *Rhem.*: 'of Christ,' *Auth.*, *Wicl.*, *Bish.*; 'is in Christ,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*

Christ's. ¹⁸ Let no man beguile you of your reward, desiring to *do it* in *false* lowliness of mind and worshipping of the angels, intruding into the things which he hath not seen, vainly puffed up by the mind of his flesh, ¹⁹ and not holding fast the Head, from which the whole body by means of its joints and bands having nourishment ministered, and being knit together, increaseth with the increase of God. - - - ²⁰ If ye be dead with Christ from the rudiments of the world, why, as if ye were living in the world, do ye submit to ordinances, ²¹ Handle not, nor taste, nor touch, ²² (which things are all to be destroyed in their consumption), after the commandments and

18. *Desiring to do it, etc.*] 'In a voluntary humility,' *Auth.*; 'willynge to teche in mekeness,' *Wicl.*; 'which after his awne ymaginacion walketh in the humblenes and holynes of angels,' *Tynd.*, *sim. Cov.*; 'wyllynge in humblynesse,' *Cov.* (Test.), *Rhem.*; 'by the humblenes and holynes of angels,' *Cramm.*; 'by humblenes, and worshipping of angels,' *Gen.*; 'in the humb. and w. of angels,' *Bish.* The insertion of the epithet '*false*,' is only an exegetical gloss to assist the general reader.

The angels] 'Angels,' *Auth.* and all the other Vv. The insertion of the article is perhaps not a certain correction, as it may be used only to specify the genus. It seems however plausible to consider it as referring to the special class to whom this unbecoming adoration was habitually offered.

The things] So *Wicl.*, *Cov.* (Test.), *Cramm.*, *Rhem.*: 'those things,' *Auth.*, *Bish.*; 'things,' *Tynd.*, *Cov.* *The mind of his flesh*] *Sim. Wicl.*, with wit of his fleisch: 'Cov. (Test.), 'in the meanyng of hys fleshe:' *Rnem.*, 'by the sense of his flesh: 'his fleshly mind,' *Auth.* and the remaining Vv. (*Cov.*, 'his owne').

19. *Holding fast*] 'Holding,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'holdeth,' *Tynd.* and the remaining Vv.

The whole body] So *Coverd.* (both), *Rhem.*: 'all the body,' *Auth.* and the remaining Vv. *By means of its joints*]

'By joints,' *Auth.* and the other Vv. except *Coverd.* (Test.), 'by knottes and jointes,' *Wicl.*, 'bi boondis and joinynges.'

Being knit together]

'Knit together,' *Author.*, *Genev.*, *Bish.*; 'made,' *Wicl.*; 'and is knet together,' *Tynd.*, *Cov.*, *Cram.*; 'fastened together,' *Cov.* (Test.); 'compacted,' *Rhem.*

20. *If*] '*Wherefore if,' *Auth.*

As if ye were living] 'As though living,' *Auth.*, *Bish.*; *Wicl.* (very exactly), 'as men living;' 'as though ye yet lived,' *Tynd.*, *Gen.* (*Cov.* omits 'yet.')

Do ye submit] 'Are ye subject,' *Auth.*; 'demen ye,' *Wicl.*; 'are ye ledde with tradicions,' *Tynd.*, *Cram.*, *Bish.*; 'holden with soch trad.,' *Coverd.*; 'what do ye yet use decrees,' *Coverd.* (Test.); 'are ye burthened with traditions,' *Gen.*; 'decree,' *Rhem.* The change in the text is intended to express that $\delta\omicron\gamma\mu\alpha\tau\{\zeta\epsilon\sigma\delta\epsilon$ is here taken as in the middle voice.

21. *Handle not, etc.*] 'Touch not; taste not; handle not,' *Author.* and the other Vv. (*Tynd.* and *Genev.* prefix 'of them that say') except *Wicl.*, 'that ye touche not, nether taast, nether trete with hondis the thingis;' *Cov.*, 'as when they say, touch not this, taste not that, handle not that.'

22. *Which things*] 'Which,' *Auth.*

Are all] So *Rhem.*, and in a similar collocation *Cov.* (Test.): 'all are,' *Auth.* and the remaining Vv. except *Coverd.*, 'all these things do.' Change made to

doctrines of men? ²³ All which things have indeed the repute of wisdom in voluntary worship, and lowliness of mind, and unsparing treatment of the body, not in any *thing of real* value, serving *only* to satisfy the flesh.

CHAPTER III.

IF then ye were raised together with Christ, seek the things that are above, where Christ is, sitting on the right hand of God.

preserve not only the order but a distinction between the definite and the indefinite relative; see next verse.

To be destroyed, etc.] 'To perish with the using,' *Author.*; 'in to deeth by the ilke use,' *Wicl.*; 'perysse with the usyng of them,' *Tynd.*, *Gen.*; 'do hurte unto men because of the abuse of them,' *Cov.*, — an unusually incorrect translation, especially for *Coverd.*; 'do all hurte with the very use,' *Cov.* (*Test.*); 'perysse thorow the very abuse,' *Cranm.*; 'be in corruption, in abusynge,' *Bish.*; 'unto destruction by the very use,' *Rhem.*

23. *All which things*] 'Which things,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, 'which.'

The repute] 'A shew,' *Author.*, *Bish.*, *Gen.*, *Rhem.*; 'a resoun,' *Wicl.*; 'the similitude,' *Tynd.*, *Cran.*; 'shync,' *Cov.*

(both). The definite article with 'repute' seems required by usage and ordinary English idiom.

Voluntary worship] Similarly *Gen.*, 'volontarie worshipping'; *Bish.*, 'voluntarie religion'; 'will worship,' *Author.*; 'veyn relegioun,' *Wicl.*; 'chosen holynes,' *Tynd.*; 'chosen spirituality,' *Cov.*; 'supersticion,' *Cov.* (*Test.*), *Gen.*, *Rhem.*
Lowliness of mind] 'Humility,' *Author.* Possibly here the epithet 'false' might be inserted as in ver. 18.

Unsparing treatment] 'Neglecting,' *Auth.*; 'not to spare,' *Wicl.*, *Rhem.*; 'in that they spare not,' *Tynd.*, *Coverd.*; 'in not

sparynge,' *Coverd.* (*Test.*), *Gen.*, *Bish.* *Not in any thing, etc.*] Somewhat similarly *Gen.*, 'yet are of no value'; 'in any honor,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.*; 'do the flesshe no worshype,' *Tynd.*, *Coverd.*, *Cran.*; 'counting it not worthy of ony honoure,' *Cov.* (*Test.*). It will be observed (see below) that *Gen.* approaches most nearly to the view taken in the text, but that it tacitly assumes a change of construction and an ellipsis of the verb substantive. To avoid this, and to be intelligible, we seem forced to some paraphrase like that in the text.

Serving only, etc.] 'To the satisfying of,' *Author.*, and sim. the other Vv. except *Gen.*, which thus paraphrases, 'but apperteine to those things wherwith the fleshe is crammed.'

CHAPTER III. 1. *If then*] 'If ye then,' *Author.* and the other Vv. except *Wicl.*, *Rhem.*, 'therfor if ye'; *Cov.* (*Test.*), 'yf ye are therfore.'

Were raised together] 'Be risen,' *Auth.*, *Bish.*, *Rhem.*; 'han rise to gidre,' *Wicl.*; 'be then rysen agayne,' *Tynd.*, *Cranm.*; 'be risen now with,' *Coverd.*; 'are therfore rysen with,' *Coverd.* (*Test.*); 'be rysen agayne with,' *Gen.*

The things that are above] So *Cov.* (*Test.*), *Rhem.*: 'those things which are,' *Auth.* and the remaining Vv. except *Wicl.*, 'the thingis that ben.' The lighter relative 'that' seems here more suitable, and

² Set your minds on the things that are above, not on the things that are on the earth. ³ For ye died, and your life hath been hidden with Christ in God. ⁴ When Christ, our Life, shall be manifested, then shall ye also be manifested with Him in glory.

⁵ Make dead then your members which are upon the earth; fornication, uncleanness, lustfulness, evil concupiscence, and covetousness, the which is idolatry: ⁶ for which things' sake the wrath of God doth come on the children of disobedience; ⁷ among whom ye also once walked, when ye were living in these *sins*. ⁸ But

accords with the translation in verse 2. On the supposed distinction between 'that' and 'which,' compare notes on *Eph.* i. 23 (*Transl.*), and Brown, *Gram. of Grammars*, II. 5, p. 293 (ed. 1). Perhaps, as a *very rough* rule, it may be said that 'which' is a little more appropriately used when the clause introduced by the relative tends to form a distinct and separable predication in reference to the antecedent; 'that,' when the relative so coalesces with its concomitants as either to form with them a species of epithet, or to express a predominant and prevailing, rather than an accidental characteristic.

Christ is, sitting] So *Cov.*: 'sitteth,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'is sitting at,' *Wicl.*, *Cov.* (*Test.*), *Rhem.*

2. *Set your minds*] So *Cov.* (*Test.*), and *Cov.* ('minde'): 'set your affection,' *Auth.* and the remaining Vv. except *Wicl.*, 'sauer tho thingis;' *Bish.*, 'affections' (plural).

The things that are (bis)] So *Rhem.*: 'things' (bis), *Auth.*, *Bish.*; 'tho thingis that ben above not tho that ben, etc.,' *Wicl.*, *Coverd.* (*Test.*); 'thynges that are above, and not on thinges which are,' *Tynd.*, *Cov.* (inverts relatives), *Cranm.*, *Gen.* ('which,' bis).

3. *Died*] 'Are dead,' *Author.* and all Vv.; see notes. *Hath been*] 'Is,' *Auth.*

4. *Christ, our Life*] So *Cov.*: *Author.* inserts 'who is;' *Tynd.*, *Cranm.*, *Gen.*,

Bish. insert 'which is;' *Wicl.*, *Coverd.* (*Test.*), *Rhem.*, 'yoare liif.'

Be manifested (bis)] 'Appear' (bis), *Auth.*, *Wicl.*, *Cov.* (*Test.*), *Bish.*, *Rhem.*; 'shewe him silfe—appeare,' *Tynd.*, *Cov.*, *Cran.*; *Gen.* The change seems necessary to keep up the antithesis between the κέκρυπται and φανερωθή.

5. *Make dead then*] 'Mortify therefore,' *Author.* and the other Vv. except *Wicl.*, 'therfor sle ye.'

Which] So *Auth.* and the other Vv. except *Coverd.* (*Test.*), *Rhem.*, 'that,' and *Cran.*, 'erthy membres.' Here 'that' seems inexact; the original is τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς.

Lustfulness] Similarly *Rhem.*, 'lust:' 'inordinate affection,' *Auth.*, *Bish.*; 'lecherie,' *Wicl.*; 'unnaturall lust,' *Tynd.*, *Cov.* (both), *Cran.*; 'wantonness,' *Gen.*

The which] 'Which,' *Auth.* and all the other Vv.

6. *Doth come*] So *Coverd.* (*Test.*), and somewhat similarly *Cranmer*, 'useth to come:' 'cometh,' *Author.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*, *Rhem.*; 'cam,' *Wicl.*

7. *Among whom*] So *Cran.*: 'in the which,' *Auth.*, *Cov.* (both), *Gen.*, *Bish.*; 'in whiche,' *Wicl.*, *Rhem.*; 'in which thynges,' *Tynd.*

Once] 'Sometime,' *Auth.*

Were living] 'Lived,' *Auth.* and the other Vv. except *Cov.* (*Test.*), 'did live.'

These sins] '*Them,' *Auth.*

8. *Do ye*] 'Ye also,' *Auth.*; the other Vv. adopt the simple imperative form, 'put ye, etc.,' but thereby somewhat ob-

NOW do ye also put away from you all these ; anger, wrath, malice, railing, coarse speaking out of your mouth ; ⁹ do not lie one to another, seeing that ye have put off from you the old man with his deeds ; ¹⁰ and have put on the new man, which is being renewed unto knowledge after the image of Him that created him : ¹¹ where there is no Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bond-man, free-man ; but CHRIST is all, and in all.

¹² Put ye on, then, as elect of God, holy and beloved, bowels of mercy, kindness, lowliness of mind, meekness, long-suffering ; ¹³ forbearing one another, and forgiving each other, if any man

scure the connection of *καὶ* with *ὑμεῖς*. Put away from you] So, in slightly varied order, *Tynd.*, *Cov.*, *Cranm.* ; *Wicl.*, *Gen.*, and *Bish.* omit 'from you : ' 'put off,' *Auth.* ; 'lay away,' *Coverd.* (*Test.*), *Rhem.* It seems desirable to preserve a slight distinction between ἀπόθεσθε and ἀπεκδυσάμενοι, ver. 9.

All these] So *Auth.*, and sim. most of the other Vv. *Bish.* omits 'these,' but is thus very liable to be misunderstood, especially as some edd. leave out the comma that ought to separate 'all' and the subst. that follows.

Railing] 'Blasphemy,' *Author.*, *Wicl.*, *Coverd.* (*Test.*), *Bish.*, *Rhem.* ; 'cursed speaking,' *Tynd.*, *Coverd.*, *Cranm.*, *Gen.* *Coarse speaking*] 'Filthy communication,' *Auth.*, *Cov.* (*Test.*), *Cranm.*, *Bish.* ; 'foule word,' *Wicl.* ; 'filthy speakyng,' *Tynd.*, *Gen.* ; 'filthy wordes,' *Cov.* ; 'filthie talke,' *Rhem.*

9. Do not lie] 'Lie not,' *Author.* and the other Vv. except *Wicl.*, 'nyle ye lie.'

Off from you] *Auth.* omits 'from you,' and similarly the other Vv. except *Wicl.*, 'spuyle ye you ;' *Cov.* (*Test.*), 'robbyng yourselves ;' *Rhem.*, 'spoiling yourselves of.'

10. Unto] So *Rhem.*, and similarly *Wicl.*, *Cranm.*, *Bish.*, 'in to : ' 'in,' *Auth.* and the remaining Vv.

Is being renewed] 'Is renewed,' *Auth.*

11. There is no] 'There is neither,' *Auth.* *And (bis)*] So *Wicl.*, *Coverd.* (*Test.*), *Rhem.* : 'nor,' *Author.* and the remaining Vv. except *Coverd.*, which omits. *Bond-man,*

free-man] Similarly *Wicl.*, 'bonde man and fre man : ' 'bond nor free,' *Author.* ; 'or,' *Tynd.*, *Cranm.* ; 'and,' *Cov.* (*Test.*), *Rhem.* ; *Coverd.*, *Gen.*, *Bish.* omit 'nor.'

12. Put ye] So *Cov.* (*Test.*), *Rhem.*, and similarly *Wicl.* : *Author.* and the remaining Vv. omit. The insertion of the pronoun is perhaps desirable at the beginning of a new paragraph.

Then] 'Therefore,' *Auth.* and all the other Vv.

Elect] So *Tynd.*, *Cov.* (*Test.*), *Cranm.*, *Gen.* : 'the elect,' *Auth.*, *Cov.*, *Bish.*, *Rhem.* ; 'the chosun,' *Wicl.* Perhaps a more exact translation would be 'chosen ones,' as giving to ἐκλεκτοὶ its substantival force without the inaccuracy of the inserted article.

Mercy] '*Mercies,' *Auth.*

Lowliness of mind] So *Auth.* in Phil. ii. 3 : 'humbleness of mind,' *Auth.* and the other Vv. except *Wicl.*, 'mekenes ;' *Cov.* (*Test.*), 'lowlinesse ;' *Rhem.*, 'humilitie.'

13. Each other] Similarly *Wicl.*, *Cov.* (*Test.*), both of which make a difference of translation between ἀλλήλων and ἑαυτοῖς ('ech oon other—you silf,' 'eche other—amonge yourselves') ; see notes.

have a complaint against any ; as Christ forgave you, even so doing also yourselves. ¹⁴ But over all these *put on* Love, which is the bond of perfectness. ¹⁵ And let the peace of Christ rule in your hearts, to the which ye were also called in one body ; and be ye thankful. ¹⁶ Let the word of Christ dwell within you richly, teaching and admonishing one another in all wisdom, with psalms, hymns, and spiritual songs, in Grace singing in your hearts to God. ¹⁷ And in every thing, whatsoever ye do in word or deed, *do* all in the name of Jesus Christ, giving thanks to God the Father through Him.

¹⁸ Wives, submit yourselves unto your husbands, as it should be

Auth. and the remaining Vv., 'one another.'

Complaint] So *Cov.* (Test.): 'quarrel,' *Author.* and all the remaining Vv.

As] 'Even as,' *Auth.* In the attempt to express the true participial structure, idiom seems to require the union of 'even' with the latter member; compare *Tynd.*, *Cran.*, *Gen.*, *Bish.*

Even so, etc.] 'So also do ye,' *Auth.*, *Bish.*; 'so also ye,' *Wicl.*; 'even so do ye,' *Tynd.*, *Cran.*, *Gen.*; 'so do ye also,' *Coverd.* (both); 'so you also,' *Rhem.*

14. *But*] So *Coverd.*, *Rhem.*: 'and,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Gen.*, *Bish.*; *Tynd.*, *Cran.* omit.

Over] So, with apparently similar local force, *Wicl.*, 'upon;' 'above,' *Auth.* and the remaining Vv., some of which, as *Cov.* (both), 'above all things,' probably here gave to ἐν a decided ethical reference.

These] *Auth.* adds 'things,' and so the other Vv. Perhaps the indeterminate 'these,' *i. e.* 'qualities,' 'principles,' 'virtues,' is more exact.

Love] So *Tynd.*, *Coverd.* (both), *Cran.*, *Gen.*: 'charity,' *Author.*, *Wicl.*, *Bish.*, *Rhem.* See notes on 1 *Tim.* i. 5 (*Transl.*).

15. *Christ*] '*God,' *Auth.* *Were*] 'Are,' *Auth.* and all the other Vv. *Also called*] *Sim. Coverd.*, 'called also:' *Auth.* ('which also') and *Rhem.* ('where-in also') connect with the pronoun.

16. *Within*] 'In,' *Author.* and all the other Vv.

In all wisdom] *Auth.* and all the other Vv. place these words after, and connect them with the adverb.

With] So *Cov.*, *Rhem.*:

'in,' *Auth.* and the remaining Vv. *Hymns*] *Auth.* prefixes '*and;' so also before 'spiritual songs,' but with not much critical probability.

In grace] So *Wicl.*, *Rhem.*: 'with grace,' *Auth.*, *Cran.*, *Bish.* The change seems desirable to obviate such misunderstandings as *Tynd.*, *Coverd.*, 'songs which have favour with them;' *Cov.* (Test.), 'graciously;' *Gen.*, 'with a certeyn grace.'

Singing in your hearts] So *Wicl.*, *Rhem.*: 'singing with grace in,' *Author.*, and similarly the remaining Vv. It seems especially desirable here to preserve the order of the Greek, as ᾄδειν ἐν ταῖς καρδ. stands in distinct contrast with another and audible singing.

17. *And in every thing, whatsoever*] 'And whatsoever,' *Author.* It seems right to preserve the slight irregularity of the original as setting forth the studied inclusiveness of the command.

Jesus Christ] '*Lord Jesus,' *Auth.* *God the Father*] 'God *and the Father,' *Auth.* *Through*] 'By,' *Auth.* and all the other Vv.

18. *Your husbands*] 'Your *own hus-

in the Lord. ¹⁹ Husbands, love your wives, and be not embittered towards them. ²⁰ Children, obey your parents in all things; for this is well-pleasing in the Lord. ²¹ Fathers, provoke not your children, lest they be disheartened. ²² Bond-servants, obey in all things your masters according to the flesh; not with acts of eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord. ²³ Whatever ye do, do *it* from the heart, as to the Lord and not to men; ²⁴ seeing ye know that of the Lord ye shall receive the recompense of the inheritance. Serve ye the Lord Christ; ²⁵ for the wrong-doer shall receive back that which he did wrongfully; and there is no respect of persons.

CHAPTER IV.

MASTERS, deal out unto your servants justice and equity; seeing ye know that ye also have a Master in heaven.

bands,' *Auth.* *It should be]* 'It is fit,' *Auth.*; 'it bihoueth,' *Wicl., Rhem.*; 'it is comly,' *Tynd., Coverd., Cran., Gen., Bish.*; 'it is duc,' *Coverd. (Test.).*

19. *Embittered]* 'Bitter,' *Auth. Towards]* So *Coverd. (Test.), Rhem.*; 'against,' *Author., Bish.*; 'to,' *Wicl.*; 'unto,' *Tynd.* and the remaining Vv.

20. *In the Lord]* '*Unto the Lord,' *Auth.*

21. *Provoke]* *Auth., Coverd. (Test.), Cran., Gen., Bish.* add 'to anger' after 'children.' This seems unnecessary: as in present practice 'provoke,' when used absolutely, nearly always involves the notion of 'anger' or 'indignation.' *Disheartened]* 'Discouraged,' *Author., Bish., Rhem.*; 'be not made febil herted,' *Wicl.*; 'be of a desperate mynde,' *Tynd., Cov., Cranm.*; 'ware not feble mynded,' *Coverd. (Test.);* 'cast downe their harte,' *Gen.*

22. *Bond-servants]* 'Servants,' *Auth., Wicl., Tynd., Gen., Bish., Rhem.*; 'ye servants,' *Cov. (both), Cran. Acts of eyeservice]* 'Eyeservice,' *Auth.*

and the other Vv. except *Wicl.,* 'seru-ynge of the iye;' *Cov. (Test.), Rhem. ('to the').* *The Lord]*

'*God,' *Auth.*

23. *Whatever]* '*And whatsoever,' *Author. From the heart]* So

Rhem.: 'heartily,' *Auth.* and the remaining Vv. except *Wicl.,* 'of wille.'

To men] 'Unto men,' *Auth.*

24. *Seeing ye know]* Similarly *Tynd.,* 'for as moche as ye knowe:' 'knowing,' *Auth., Cov. (Test.), Gen., Bish., Rhem.;* 'wittyng,' *Wicl.;* 'and ye be sure,' *Cov., Cran. (omits 'ye').*

Recompense] 'Reward,' *Author.* and the other Vv. except *Wicl.,* 'gildynge' [giving]; *Rhem.,* 'retribution.'

Serve ye] '*For ye serve,' *Auth.*

25. *For]* '*But,' *Auth.*

The wrong-doer] 'He that doeth wrong,' *Auth., Tynd., Cov., Gen., Bish.;* 'he that doeth injurie,' *Wicl., Rhem.;* 'whoso doth wronge,' *Coverd. (Test.);* 'he that doth sinne,' *Cran. Receive*

back] Sim. *Wicl., Cov. (Test.), Rhem.,* 'resceyue that, etc.:' 'receive for the wrong which he hath done,' *Auth.*

² Persevere in your prayer, being watchful therein with thanksgiving; ³ withal praying also for us, that God would open unto us a door of the word, to speak the mystery of Christ, for the sake of which I am also in bonds, ⁴ in order that I may make it manifest, as I ought to speak. ⁵ Walk in wisdom toward them which are without, buying up the time. ⁶ Let your speech *be* always with grace, seasoned with salt, so that ye may know how ye ought to answer every man.

⁷ All my state shall Tychicus declare unto you, our beloved brother, and faithful minister, and fellow-servant in the Lord: ⁸ whom I have sent unto you for this very purpose, that he may

CHAPTER IV. 1. *Deal out*] 'Give,' *Auth., Wicl., Cov.* (Test.); 'do,' *Tynd.* and the remaining Vv.

Justice and equity] 'That which is just and equal,' *Auth.* and all the other Vv. (*Cov.* Test. omits 'which') except *Wicl.,* 'that that is just and euene.'

Seeing ye know] So *Tynd.*: 'knowing,' *Auth., Gen., Bish., Rhem.*; 'witynge,' *Wicl.*; 'and knowe,' *Coverd.*; 'beynge sure,' *Cov.* (Test.); 'and be sure,' *Cran.*

2. *Persevere in*] 'Continue in,' *Auth.* and the other Vv. except *Wicl.,* 'be ye bisie in;' *Rhem.,* 'be instant.'

Your prayer] 'In prayer,' *Author.* and all the other Vv.

Being watchful] *Sim. Coverd.* (Test.), *Rhem.,* 'watching:' 'and watch,' *Author.* and the remaining Vv. except *Wicl.,* 'and wake.'

Therein] So *Coverd.* (Test.): 'in the same,' *Auth.* and the remaining Vv. except *Wicl., Rhem.,* 'in it.'

3. *Of the word*] So *Cov.* (both), and *sim. Wicl.,* 'of word:' 'of utterance,' *Author.* and the remaining Vv. except *Rhem.,* 'of speech.'

For the sake of which] 'For which,' *Auth., Wicl.,* 'wherefore,' *Tynd., Cov., Cranm., Gen., Bish.*; 'for the whyche thyng,' *Coverd.* (Test.); 'for the which,' *Rhem.*

4. *In order that*] 'That,' *Author.* and all the other Vv.

5. *Buying up*] 'Redeeming,' *Auth., Coverd.* (Test.), *Bish., Rhem.*; 'agenbyng,' *Wicl.*; 'and redeme,' *Tynd., Cov., Cranm., Genev.*; 'lose no opportunitie,' *Cran.*

6. *So that*] 'That,' *Auth.* and all the other Vv. The slight change is made to express distinctly the infin. of *consequence*, and to prevent 'that' being regarded as indicative of *purpose*, and as a translation of *lva* with the subjunctive.

7. *Our beloved*] So *Gen.,* and similarly *Rhemish,* 'our dearest:' 'a beloved,' *Author.*; 'moost dere' (no art.), *Wicl.*; 'the deare,' *Tynd., Cov.*; 'the mooste deare,' *Coverd.* (Test); 'the beloved,' *Cranm.*; 'a dearely beloved,' *Bish. Faithful*] So *Wicl., Cov.* (both), *Cran., Bish., Rhem.*; 'a faithful,' *Auth., Tynd., Gen.*

8. *Have sent*] So *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), 'sent.' As Tychicus appears certainly to have been the bearer of this letter (compare notes on *Phil.* ii. 28, and on *Philem.* 2), the pres. 'send' was adopted in ed. 1. Our English perfect, however, seems to be used idiomatically with a similar epistolary reference to present time, and may thus be left unchanged.

This very] 'The same,' *Auth.* and the other Vv. except *Wicl., Rhem.,* 'this same;' *Cov.* (Test.), 'therefore.'

know your estate, and comfort your hearts; ⁹ with Onesimus our faithful and beloved brother, who is *one* of you. They shall make known unto you all things which are *done* here.

¹⁰ Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas, touching whom ye received commandments (if he come unto you receive him); ¹¹ and Jesus, which is called Justus, who are of the circumcision. These only are *my* fellow-workers unto the kingdom of God, men who have proved a comfort unto me. ¹² Epaphras, who is *one* of you, a servant of Christ Jesus, saluteth you, always striving earnestly for you in his prayers, that ye may stand *fast*, perfect and fully assured in all the will of God. ¹³ For I bear him witness, that he hath much labor for you, and them that

May] 'Might,' *Author*. Change to preserve the 'succession' of tenses.

9. *Our faithful*] *Sim. Cov.* (Test.), 'our mooste beloved and faythful:' 'a faithful,' *Auth.* and the remaining Vv. except *Wicl.*, moost dere and feithful; ' *Rhem.*, 'the most dere and faithful.'

Which are done] So *Author.*, except that in the more approved editions 'are,' which is necessary for the construction, is in italics, while 'done,' which is a mere exegetical insertion, is in the ordinary character. A better, but now antiquated, translation is that of *Tynd.*, al., 'which are adoyng here.'

10. *Mark*] So *Wicl.*, *Coverd.* (Test.), *Rhem.*: 'Marcus,' *Auth.* and the remaining Vv.; see notes on ch. i. 1.

The cousin of] So *Wicl.*, and sim. *Rhem.*, 'the cosin-german of: 'sister's son to Barnabas,' *Auth.* and sim. *Tynd.* ('Barnabassis systems sonne') and the other Vv. It seems very doubtful whether this is to be considered a mistake: it is not improbably an archaic mode of expression, equivalent to the 'Geschwisterkind,' of the German. The following words are included by *Auth.* in a parenthesis: this seems hardly correct; see notes.

11. *Men who have proved*] 'Which have been,' *Auth.*, *Cranm.*, *Bish.*, *Rhem.*;

'that when,' *Wicl.*; 'which were,' *Tynd.*, *Cov.*, *Gen.*; 'which comforted,' *Coverd.* (Test.).

12. *Christ Jesus*] '*Christ,' *Auth.* *Striving earnestly*] *Sim. Marg.*, 'striving: 'laboring fervently,' *Auth.*, *Bish.*, and sim. *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, 'laboreth fervently; 'bisie for you,' *Wicl.*; 'always carefull,' *Cov.* (Test.), *Rhem.*

His prayers] *Auth.*

omits 'his.' *Stand fast*] 'Stand,' *Author.* and all the other Vv. The addition of the epithet is useful as implying what really seems involved in the $\sigma\tau\eta\tau\epsilon$, and as also leaving the secondary predicates $\tau\acute{\epsilon}\lambda\epsilon\iota\omicron\iota$ and $\pi\epsilon\pi\lambda\eta\rho\omicron\phi$. more independent and emphatic.

Fully assured] '*Complete,' *Auth.*

13. *Witness*] *Sim. Wicl.*, 'witnessyng: 'record,' *Auth.* and the remaining Vv. except *Rhem.*, 'testimonie.'

Much labor] '*A great zeal,' *Auth.*

Them that are] So *Auth.*, *Cov.* (Test.); the other Vv. vary: *Wicl.* inserts 'that ben' in both clauses; 'them of L. and them of H.,' *Tynd.*, *Gen.*, *Bish.*; 'them at L. and at H.,' *Coverd.*; 'that are of' (in both clauses), *Cranm.*; 'that are in' (in both clauses), *Bish.*; 'that be at L., and that are at H.,' *Rhem.* In this variety the translation of *Cov.* (Test.) and *Auth.* is, on the whole, most satis-

are in Laodicea, and them in Hierapolis. ¹⁴ Luke, the beloved physician, saluteth you, and Demas. ¹⁵ Salute the brethren that are in Laodicea, and Nymphas, and the church which is in his house. ¹⁶ And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. ¹⁷ And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it.

¹⁸ The salutation by the hand of me Paul. REMEMBER MY BONDS. GRACE BE WITH YOU.

factory; the insertion 'that are,' in the first clause, makes the meaning perfectly clear, while its omission, in the second, prevents the sentence being unduly heavy.

14. *Saluteth you*] So *Coverd.* (Test.), *Rhem.*, and, in the same order, *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, 'greteth:' 'greet you' (at the end of the verse), *Author.*, *Wicl.*, *Bish.*

15. *That are*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'which are,' *Auth.* and the other Vv. Change to preserve a uniform translation with ver. 13.

17. *Receivedst*] 'Hast received,' *Auth.* and the other Vv. except *Wicl.*, 'hast takun.'

18. *With you*] *Auth.* adds '*Amen.'

THE EPISTLE TO PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy our brother, unto Philemon our dearly beloved and fellow-laborer, ² and to Apphia our sister and to Archippus our fellow-soldier, and to the church in thy house : ³ grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. ⁴ I thank my God, always making mention of thee in my prayers, ⁵ hearing, *as I do*, of thy love and the faith, which thou hast toward the Lord, and *dost show* toward all the saints ; ⁶ that the communication of thy faith may become effectual unto Christ Jesus in the knowledge of every good

1. *Beloved and*] ‘Beloved, and etc.,’ *Wicl., Coverd.* (Test.), *Bish., Rhem.*; *Auth.* The comma should be removed, as ἡμῶν apparently belongs both to ἀγαπητῶ and συνεργῶ.

2. *Our sister*] ‘*Our beloved Apphia,’ *Wicl., Coverd.* (Test.), *Bish., Rhem.*; *Auth.* To Arch.] So all the Vv. except *Author.* and *Coverd.* (Test.), which omit the ‘to.’

3. *Grace be unto you*] ‘Grace to you,’ *Wicl., Coverd.* (Test.), *Bish., Rhem.*; *Auth.* The insertion of ‘be’ with ‘to’ or ‘unto’ is the form adopted by *Auth.* elsewhere in St. Paul’s Epistles.

4. *Always making mention*] So, in point of order, *Rhem.* The other Vv. differ in their mode of placing the adverb : *Author.* places it after ‘of thee ;’ *Wicl.* connects it with the foregoing clause ; *Tynd.* and the remaining Vv. insert it directly after ‘mention.’ It seems best to follow the order of the Greek, and so to retain the slight emphasis which the position implies.

5. *Hearing, as I do*] ‘Hearing,’ *Auth., Wicl., Coverd.* (Test.), *Bish., Rhem.*; *Auth.* when I hear,’ *Tynd., Cranm., Gen.*; ‘for so much as I heare,’ *Coverd.* The participle explains the circumstances which led to the prayer being offered.

The faith] So *Coverd.* (Test.): ‘faith,’ *Auth.* and the remaining Vv.

Lord] ‘Lord *Jesus,’ *Auth.*

Dost show toward] ‘And toward,’ *Auth.* and the other Vv. except *Wicl.,* ‘and to ;’ *Cov.* (Test.), ‘and unto.’

The saints] So *Rhem.*: ‘saints,’ *Author.* and the remaining Vv. except *Wicl.,* ‘holi men.’

6. *Unto Christ Jesus*] ‘In Chr. Jesus,’ *Author., Wicl., Coverd.* (Test.), *Rhem.,* and at the end of the verse. So, in point of order, *Tynd.,* ‘by Jesus Christ ;’ *Cranm., Bish.,* ‘toward J. C. ;’ ‘the good that ye have in J. C.,’ *Cov. ; Gen.,* with a transposed order, ‘whatsoever good thing is in you through Christ may be known.’

thing which is in us. ⁷ For I had much joy and consolation in thy love, because the hearts of the saints have been refreshed by thee, brother.

⁸ Wherefore, though I have much boldness in Christ to enjoin thee that which is becoming, ⁹ yet for love's sake I rather beseech thee. Being such an one as Paul the aged, and now also a prisoner of Jesus Christ, ¹⁰ I beseech thee for my own child Onesimus, whom I begat in my bonds; ¹¹ which in time past was to thee unprofitable, but now profitable to thee and to me; ¹² whom I have sent back to thee. But do thou receive him, that is, mine own bowels; ¹³ whom I was purposing to retain with myself, that in thy stead he might minister unto me in the bonds of the gospel: ¹⁴ but without thine approval would I do nothing, that the good thou

In the knowledge] Sim. *Wicl.*, 'in knowing;' *Coverd.* (Test.), *Cranm.*, *Bish.*, 'in the knowledge;' *Rhem.*, 'in the agnition of:' 'by the acknowledging of,' *Auth.*; 'thorow knowledge,' *Tynd.*, *Cov.*; *Génev.* changes the construction; see above. *Us*] '*You,' *Auth.*

7. *I had*] '*We have,' *Auth.*
Much] 'Great,' *Auth.* *Hearts*] *So Tynd.*, *Cran.*, *Gen.*: 'bowels,' *Auth.*, *Bish.*, *Rhem.*; 'entraillis,' *Wicl.*, *Cov.* (Test.); 'are hertely refreshd,' *Cov.*
Have been] 'Are,' *Auth.* and the other Vv. except *Wicl.*, 'residen;' *Coverd.* (Test.), 'dyd reste;' *Rhem.*, 'haue rested.'

8. *Have much boldness*] Sim. *Wicl.*, 'hauyng myche trist;' *Rhem.*, 'hauing great confidence:' 'might be bold,' *Auth.*, *Cranm.*; 'be bold,' *Tynd.*, *Gen.*; 'have great boldnes,' *Cov.*; 'I beyng bold,' *Cov.* (Test.); 'be much bolde,' *Bish.*

Enjoin thee] *So Auth.*, following *Tynd.* and *Gen.*; an archaism which it does not seem necessary to remove.

Becoming] Sim. *Tynd.*, *Cov.*, *Gen.*, 'that which becometh the:' 'convenient,' *Auth.*, *Bish.*; 'that that perteyneth to profete,' *Wicl.*; 'that maketh matter,' *Coverd.* (Test.); 'that which was thy dewtye to do,' *Cranmer*; 'that which

perteyneth to the purpose,' *Rhem.*

9. *Thee*] *Auth.* places a comma after 'thee,' and a full stop at the end of the verse; so very similarly all the other Vv.: *Wicl.* ('sithen thou art suche as, etc.') and *Rhem.* ('whereas thou art such an one, etc.') refer the *τοιούτος ὦν* to Philemon.

10. *Own child*] 'Son,' *Auth.* and all the other Vv. *Begat*] *So Wicl.*, *Tynd.*, *Gen.*: 'have begotten,' *Auth.* and the remaining Vv.

12. *Have sent*] *So Auth.* and the other Vv. except *Wicl.*, *Coverd.*, 'sente:' see notes on *Col.* iv. 8 (*Transl.*).

Back to thee] *Author.* omits '*to thee.' *But do, etc.*] 'Thou therefore,' *Auth.*

13. *Was purposing to retain*] 'Would have retained,' *Auth.*, *Rhem.*; 'woold with hoold,' *Wicl.*; 'wolde fayne have retayned,' *Tynd.*, *Cran.*, *Gen.*; 'wolde haue kepte,' *Cov.* (both); 'would have fayne retayned,' *Bish.*

Myself] 'Me,' *Auth.* and all the other Vv. *Might minister*] *So Rhem.*; 'might have ministered,' *Auth.* and the remaining Vv. except *Wicl.*, 'schulde serve.'

14. *Thine approval*] 'Thy mind,' *Author.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'council.'

doest should not be as it were of necessity, but willingly. ¹⁵ For perhaps he therefore departed for a season, that thou mightest receive him eternally; ¹⁶ no longer as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? ¹⁷ If therefore thou countest me a partner, receive him as myself. ¹⁸ But if he hath wronged thee, or oweth *thee* ought, this set down to my account; ¹⁹ I Paul have written with mine own hand, I will repay *it*: that I may not say to thee how thou owest unto me even thine own self besides. ²⁰ Yea, brother, may I reap profit from thee in the Lord: refresh my heart in Christ.

The good thou doest] *Sim. Cov.* (both: *Cov. Test.*, 'that thou, etc.'). *Cranm.*, 'the good whiche thou doest;' *Tynd.*, 'that good which springeth of the: 'thy benefit.' *Auth.*, *Gen.*, *Bish.*; 'thy good,' *Wicl.*, *Rhem.*

15. *Therefore*] So *Auth.* and all the other *Vv.*; and apparently with good reason, for the more usual translation, 'for this cause,' seems to fail in connecting the first and second members with sufficient closeness, unless emphasis is laid on 'this.'

Mightest] So *Cov.* (*Test.*), *Rhem.*: 'shouldest,' *Auth.* and the remaining *Vv.*

Eternally] 'For ever,' *Author.* and the other *Vv.* except *Wiclif*, 'withouten ende.'

16. *No longer*] 'Not now,' *Auth.* and the other *Vv.* except *Wicl.*, *Rhem.*, 'now not.'

17. *If therefore*] So *Gen.*, *Rhem.*, and *sim. Wicl.*, 'therfor if:' *Auth.*, *Cranm.*, *Cov.* (*Test.*), *Bish.*, 'if thou count me therefore;' *Cov.* omits. As *οὐν* has apparently here somewhat of an inferential tinge (see notes on *Phil.* ii. 28), the translation 'therefore' may be retained, and be allowed here to occupy the same position in the sentence as *οὐν* in the Greek.

Countest] So *Gen.*, and similarly as to mood, *Wicl.*, 'hast;' *Cov.* (*Test.*), 'holdest:' 'count,' *Auth.*,

Tynd., *Cran.*, *Bish.*; 'holde me for,' *Coverd.*; 'take me for,' *Rhem.* On the proper use of the indicative and subjunctive with 'if,' see Latham, *Engl. Lang.* § 614 (ed. 3), and notes on 2 *Thess.* iii. 14 (*Transl.*).

18. *But if*] So *Coverd.* (both): 'if,' *Author.* and the remaining *Vv.* except *Wicl.*, 'for if;' *Rhem.*, 'and if.'

Hath wronged] So *Auth.*, and in respect of the insertion of the 'hath' all the other *Vv.* This therefore may be regarded as one of those cases in which our *idiom* requires the auxiliary to be inserted. If omitted, the event seems too far removed back into the past: compare 1 *Thess.* ii. 16 (*Transl.*).

This set down, etc.] '*Put that down on mine account,' *Author.*; 'arrete thou this thing to me,' *Wicl.*; 'that laye to my charge,' *Tynd.*, *Cov.* (*Cov. Test.*, 'lay that'), *Cranm.*, *Gen.*, *Bish.*; 'that impute to me,' *Rhem.* It will be observed that six out of the nine *Vv.* retain the emphatic position of the pronoun.

19. *Written*] So *Rhem.*: 'written it,' *Author.* and the remaining *Vv.* except *Wicl.*, 'wroot;' *Genev.*, *Bish.*, 'written this.'

That I may not say] Very *sim. Wicl.*, 'that I seie not:' 'albeit, I do not say,' *Author.*, *Gen.*, *Bish.*; 'so that I do not saye,' *Tynd.*, *Coverd.*

²¹ Having confidence in thy obedience I have written unto thee, knowing that thou wilt do even above what I say. ²² Moreover at the same time prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

²³ Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee:

²⁴ Marcus, Aristarchus, Demas, Lucas, my fellow-laborers.

²⁵ The grace of our Lord Jesus Christ be with your spirit.

(both), *Cranmer*; 'not to say,' *Rhem.*

^{20.} *May I reap profit from*] 'Let me have joy of,' *Auth.*; 'I schal use thee,' *Wicl.*; 'let me enjoye the,' *Tynd., Cov., Cran., Bish.*; 'thus shall I enjoye thee,' *Cov.* (Test.); 'let me obteyne this fruit,' *Gen.*; 'graunt I may enjoy thee,' *Rhem. Heart*] So *Cov.*: 'bowels,' *Author.* and the other Vv. except *Wicl., Cov.* (Test.), 'entrais.' *Christ* '*The Lord,' *Auth.*

^{21.} *Have written*] So *Coverd.* (both), *Rhem.*; 'wrote,' *Auth.* and the remaining Vv.

Do even] 'Also do,' *Auth., Cranm., Bish.*; 'above that also,' *Rhem.*; the rest omit *καλ* in translation.

Above what] *Sim. Coverd.* (Test.), 'above it that;' *Rhem.,*

'above that also which:' 'more than,' *Auth.* and the remaining Vv. except *Wicl.*, 'ouer that that I see.'

^{22.} *Moreover at the same time*] *Sim. Tynd., Cov., Cranm., Gen.*, 'moreover prepare:' 'but withal,' *Author.*; 'also make thou redi,' *Wicl.*; 'and make redy also,' *Cov.* (Test.); 'moreover prep. me also,' *Bish.*; 'and withal,' *Rhem.*

Granted] 'Given,' *Auth.* and the other Vv. except *Cov.* (Test.), 'restored.'

^{23.} *Saluteth*] *Sim.* as to number and position *Wicl.*, 'gretith;' *Cov.* (Test.), 'saluteth the in Christ Jesus:' 'thero salute thee,' *Auth.* and the remaining Vv. except *Cov.*, 'saluteth.'

^{24.} *Spirit*] *Auth.* adds '*Amen.'

THE END.

A

CRITICAL AND GRAMMATICAL

COMMENTARY

ON THE

PASTORAL EPISTLES.

WITH A

REVISED TRANSLATION.

BY

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PREFACE TO THE FIRST EDITION.

THE following Commentary is substantially the same, both in principles and execution, as those on the *Galatians* and *Ephesians*. I have, however, earnestly striven, on the one hand, to introduce improvements, and, on the other, to amend defects of which time, experience, and, above all, the kind criticism of friends have not failed to convince me.

I will briefly notice both.

In the first place the reader will find the substance of the grammatical references more fully stated in the notes, while at the same time care has been taken to modify and repress the use of technical terms, as far as is consistent with the nature of the Commentary. I confess I cannot yet persuade myself that the use of technical terms in grammar, independently of subserving to brevity, does not also tend to accuracy and perspicuity; still so many objections have been urged by judicious advisers, that I have not failed to give them my most respectful attention. This modification, however, has been introduced with great caution; for the exclusion of all technical terms would not only be wholly inconsistent with the *lex operis*, but would be certain to lead the way to a rambling inexactitude, which in grammar, as in all other sciences, can never be too scrupulously avoided.

I have also endeavored, as far as possible, to embody in the notes the sentiments and opinions of the dogmatical writers, more especially those of the great English Divines to whom I have been able to refer. Yet here again this has been subordinated to the peculiar nature of the Commentary, which, to be true to its title, must mainly occupy itself with what is critical and grammatical, and must in other subjects confine itself to references and allusions. Still, as in the preface to the *Ephesians*, so here again, let me earnestly entreat my less mature readers not to regard as the mere bibliographical embroidery of a dull page the references to our English Divines.

They have all been collected with much care ; they are nearly in every case the aggregations of honest individual labor, and if they prove to the student half as beneficial and instructive as they have been to the collector, they will not have been adduced in vain. Let us never forget that there is such a thing as the *analogy of Scripture* ; that it is one thing generally to unfold the meaning of an individual passage, and another to do so consistently with the general principles and teaching of Scripture. The first may often be done with plausible success by means of acuteness, observation, and happy intuitions ; the second, independently of higher aids, is only compatible with some knowledge of dogmatical theology, and some acquaintance with those masterpieces of sacred learning which were the glory of the seventeenth century. On verifying these references, the allusion to the individual passage of Scripture will, perhaps, sometimes be found brief and transient, but there will ever be found in the treatise itself, in the mode that the subject is handled, in the learning with which it is adorned, theology of the noblest development, and, not unfrequently, spiritual discernment of the very highest strain.

With many deductions, the same observations may in part apply to the dogmatical treatises of foreign writers referred to in the notes. Several recent works on Christian doctrine, as enunciated by the sacred writers, whether regarded individually or collectively, appear to deserve both recognition and consideration. I would here specify the dogmatical works of Ebrard and Martensen, the *Pflanzung und Leitung* of Neander, and the *Théologie Chrétienne* of Reuss, a work of no mean character or pretensions. By the aid of these references, I do venture to think that the student may acquire vast stores both of historical and dogmatical theology, and I dwell especially upon this portion of the Commentary, lest the necessarily frigid tone of the critical or grammatical discussions should lead any one to think that I am indifferent to what is infinitely higher and nobler. To expound the life-giving Word coldly and bleakly, without supplying some hints of its eternal consolations, without pointing to some of its transcendent perfections, its inviolable truths, and its inscrutable mysteries,—thus to wander with closed eyes through the paradise of God, is to forget the expositor's highest duty, and to leave undone the noblest and most sanctifying work to which human learning could presume to address itself.

Among semi-dogmatical treatises, I would earnestly commend to the attention of grave thinkers the recent contributions to Biblical Psychology which are occasionally alluded to in the notes (comp. 1 *Tim.* iii. 16). Without needlessly entrammelling ourselves with arbitrary systems, without yielding too prone an assent to quasi-philosophical theories in a subject that involves much that is equivocal or indemonstrable, it seems still our duty to endeavor

to grasp the general principles of psychology, which appear to have been recognized by the sacred writers, and to realize those aspects under which they viewed the parts and portions of our composite nature. No thoughtful man, after reading Philo, and observing how deeply psychological speculations, sufficiently consistent and harmonious, give their tinge to his writings, could hesitate to believe that a contemporary, at least as well educated as the Jew of Alexandria, elevated by a higher consciousness, and illumined by a truer knowledge, both thought and wrote on fixed principles, and used language that is no less divinely inspired than humanly consistent and intelligible. It is but a false or otiose criticism that would persuade us that the terms with which St. Paul designated the different portions of our immaterial nature were vague, uncertain, and interchangeable; it is indeed an idle assertion that Biblical Psychology can be safely disregarded by a thoughtful expositor.

A slight addition has been made to the purely critical notices. As in the former Commentaries, the Text is that of Tischendorf, changed only where the editor did not appear to have made a sound decision. These changes, as before, are noted immediately under the text. In addition to this, however, in the present case, brief remarks are incorporated in the notes, apprising the reader of any variations in the leading critical editions which may seem to deserve his attention. An elementary knowledge of Sacred Criticism can never be dispensed with, and it is my earnest hope that the introduction of criticism into the body of the notes may be a humble means of presenting this subject to the student in a form somewhat less repulsive and forbidding than that of the mere critical annotation. Separate notes of this kind are, I fear, especially in the case of younger men, systematically disregarded; when, however, thus incorporated with grammatical and philological notices, when thus giving and receiving illustration from the context with which they are surrounded, it is my hope that I may decoy the reader into spending some thoughts on what seem to be, and what seem not to be, the words of Inspiration, on what may fairly claim to be the true accents of the Eternal Spirit, and what are, only too probably, the mere glosses, the figments, the errors, or the perversions of man.

Possibly a more interesting addition will be found in the citations of authorities. I have at last been enabled to carry out, though to a very limited extent, the long cherished wish of using some of the best Versions of antiquity for *exegetical* purposes. Hitherto, though I have long and deeply felt their importance, I have been unable to use any except the Vulgate and the Old Latin. I have now, however, acquired such a rudimentary knowledge of Syriac, and in a less degree of Gothic, as to be able to state some of the interpretations which those very ancient and venerable Versions present.

The Latin, the Syriac, and the Gothic have been somewhat carefully compared throughout these Epistles. I know that my deficiency in the two latter languages will be plainly apparent, and I seek in no way to disguise it; this only I may be permitted to say, in justice to myself, that the Latin interpretations annexed to the words are not borrowed from current translations, but are fairly derived from the best glossaries and lexicons to which I have had access. Mistakes I know there must be, but at any rate these mistakes are my own. These it is perhaps nearly impossible for a novice to hope to escape; as in both the Syriac and Gothic, but more especially the former, the lexicographical aids are not at present of a character that can be fully relied on. And it is here that, in the application of ancient Versions, the greatest caution is required. It is idle and profitless to adduce the interpretation of a Version, especially in single words, unless the usual and current meaning of those words is more restricted or defined than in the original. Half the mistakes that have occurred in the use of the Peshito, — mistakes from which the pages of scholars like De Wette are not wholly free, are referable to this head. It is often perfectly apparent that the partial interpretation supplied by the Latin translation appended to the Version, has caused the Version itself to be cited as supporting some restricted gloss of the original Greek words, while in reality the words both in the original and in the Version are of equal latitude, and perhaps both equally indeterminate.

This error I have especially endeavored to avoid; but that I have always succeeded is far more than I dare hope.

In thus breaking ground in the ancient Versions, I would here very earnestly invite fellow-laborers into the same field. It is not easy to imagine a greater service that might be rendered to Scriptural exegesis than if *scholars* would devote themselves to the hearty study of one or more of these Versions. I dwell upon the term *scholars*, for it would be perhaps almost worse than useless to accept illustrations from a Version, unless they were also associated with a sound and accurate knowledge of the original Greek. This applies especially to the Syriac; and the remark is of some moment; for it is now a common opinion among many Oriental scholars, that the language of the New Testament is yet to receive, in a mere grammatical point of view, its most complete illustration from Syriac. That there are some points of similarity, no student in both languages could fail to observe; but it may be seriously doubted whether one-tenth of the suspected Syriasms of the New Testament are not solely referable to the changing and deteriorated constructions of later Greek. To accumulate Syriac illustrations, which may only serve to obscure or supersede our accurate study of later Greek, is a very doubtful, and perhaps profitless, application of labor.

Under these, and perhaps a few other, limitations, the study of the ancient Versions for *exegetical* purposes may be very earnestly recommended. The amount of labor will not be very formidable, and in some cases we have fair, if not good, literary appliances. There seems good reason for not going beyond the Syriac, the Old Latin, the Vulgate, the Gothic, the Coptic, and the Ethiopic. The remaining Versions are of doubtful value. The Armenian, though so much extolled, is said to have undergone no less serious than unsatisfactory alterations. The Arabic Versions are of very mixed origin; the Slavonic is late; the Georgian has been but little used, and is deemed to be of no great value; the Persian and Anglo-Saxon, as far as they extend, are not free from suspicion of dependence, the one on the Syriac, the other on the Vulgate. For the present, at any rate, the Syriac, Old Latin, Vulgate, Gothic, Coptic, and Ethiopic are all that need demand attention. Most of these are rendered perfectly accessible by the labors of recent scholars. The Syriac has been often reprinted; grammars in that language are common enough, but the Lexicons are but few and unsatisfactory.¹ The Old Latin I fear is only accessible by means of the large work of Sabatier, or Tischendorf's expensive edition of the Codex Claromontanus.

The Gothic, independently of not being at all difficult to the German or Anglo-Saxon scholar, has been admirably edited. In addition to the very valuable edition of De Gabelentz and Loebe, and the cheap Latin translation of that work in Migne's Patrology, there is the available edition of Massmann, to which, as in the case of the larger work of De Gabelentz and Loebe, a grammar, and perhaps glossary, is to be added. In addition to the lexicon attached to De Gabelentz and Loebe's edition, we have also the *Glossary* of Schulze (Magdeb. 1848) both, as far as my very limited experience extends, works constructed on sound principles of philology. In the Coptic there is a cheap and portable edition of the Epistles by Boetticher; and, with the *Grammar* by Tattam, and the *Lexicon* by the same author, or the *Glossary* by Peyron, it is not very probable that the student will encounter much difficulty. Of the Ethiopic, at present, I know nothing; an early edition of this version will be found in Walton's *Polyglott*; the Latin translation has been re-edited by Bode, and the original Version edited in a very excellent way by Mr. Platt. An Ethiopic Grammar is announced by Dillman, but I should fear that there is no better lexicon than that of Castell.² The study of this language will be perhaps somewhat advanced by a forthcoming pentaglott edition of *Jonah* (Williams and Norgate), which is to include the Ethiopic, and to have glossaries attached.

¹ It is said that Professor Bernstein has for some time been engaged in the preparation of a new Syriac Lexicon, but I cannot find out that it has yet appeared.

² See, however, preface to the *Commentary on the Philippians. etc.*, p. vii.

I sincerely trust that these brief notices may tempt some of our Biblical scholars to enter upon this important and edifying field of labor.

The notes to the *Translation* will be found a little more full (see Introductory Notice), and, as the subject of a Revised Translation is now occupying considerable attention, a little more explicit on the subject of different renderings and the details of translation generally. With regard to this very important subject, the revision of our Authorized Version, I would fain here make a few observations, as I am particularly anxious that my humble efforts in this direction should not be misinterpreted or misunderstood.

What is the present state of feeling with regard to a revision of our present Version? It seems clear that there are now *three* parties among us. The first, those who either from what seem seriously mistaken views of a translation of the Holy Scripture, or from sectarian prejudice, are agitating for a *new* Translation. The second, those who are desirous for a revision of the existing Version, but who somewhat differ in respect of the proposed alterations, and the principles on which they are to be introduced. The third, those who from fear of unsettling the religious belief of weaker brethren are opposed to alterations of *any* kind; positive and demonstrable error in the representation of the words of Inspiration being in their judgment less pernicious than change. Of these three parties the first is far the smallest in point of numbers, but the most persistent in activities; the second class is daily increasing, yet at present greatly inferior both in numbers and influence to the third.

Which of these three parties will prevail? We may fervently trust not the first. Independently of the extreme danger of unsettling the cherished convictions of thousands, of changing language that has spoken to doubting or suffering hearts with accents that have been to them like the voice of God himself,—independently of reversing a traditional principle of revision that has gained strength and reception since the days of Tyndale,—independently of sowing a strife in the Church of which our children and children's children may reap the bitter fruits,—independently of all these momentous considerations,—have we any good reason for thinking that, in a mere literary point of view, it would be likely to be an improvement on the Old Translation? The almost pitiable attempts under the name of New Translations that have appeared in the last twenty years, the somewhat low state of Biblical scholarship, the diminished and diminishing vigor of the popular language of our day, are facts well calculated to sober our expectations and qualify our self-confidence.

But are we unreservedly to join the third party? God forbid. If we are truly and heartily persuaded that there are errors and inaccuracies in our Version, if we know that though by far the best and most faithful translation

that the world has ever seen, it still shares the imperfections that belong to every human work, however noble and exalted, — if we feel and know that these imperfections are no less patent than remediable, then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report, to labor by gentle counsels to supply what is lacking and correct what is amiss, to render what has been blessed with great measures of perfection yet more perfect, and to hand it down, thus marked with our reverential love and solicitude, as the best and most blessed heritage we have to leave to them who shall follow us.

It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There *are* errors, there *are* inaccuracies, there *are* misconceptions, there *are* obscurities, not indeed so many in number or so grave in character as the forward spirits of our day would persuade us of, — but there *are* misrepresentations of the language of the Holy Ghost, and that man who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely at the dread day of final account, have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God.

But are we to take no thought of the weaker brethren, whose feelings may be lacerated, or whose conscience may be offended, by seeming innovations? That be far from us. We must win them by gentle wisdom; we must work conviction in their minds by showing how little, comparatively speaking, there is that is absolutely wrong, — how persuasively it may be amended, — how we may often recur to the expressions of our older Versions, and from those rich stores of language, those treasuries of pure and powerful English, may find the very rectification we would fain adopt, the very translation we are seeking to embody in words. No revision of our Authorized Version can hope to meet with approval or recognition that ignores the labors of those wise and venerable men who first enabled our forefathers to read in their own tongue of the marvellous works and the manifold wisdom of God.

Let there be then no false fears about a loving and filial revision of our present Version. If done in the spirit and with the circumspection that marked the revision of that predecessor to which it owes its own origin and existence, no conscience, however tender, either will be or ought to be wounded. Nay, there seems intimation in their very preface that our last translators expected that others would do to them as they had done to those who had gone before them; and if they could now rise from their graves and aid us by their counsels, which side would they take? Would they stay our hands if they saw us seeking to perfect their work? Would they not

rather join with us, even if it led sometimes to the removal or dereliction of the monuments of their own labor, in laying out yet more straightly the way of divine Truth?

How this great work is to be accomplished in detail is not for such a one as me to attempt to define. This only I will say, that it is my honest conviction that for any *authoritative* revision we are not yet mature, either in Biblical learning or Hellenistic scholarship. There is good scholarship in this country, superior probably to that of any nation in the world, but it has certainly not yet been sufficiently directed to the study of the New Testament (for of the New Testament only am I now speaking) to render any national attempt at a revision either hopeful or lastingly profitable. Our best and wisest course seems to be this,—to encourage small bands of scholars to make independent efforts on separate books, to invite them manfully to face and court impartial criticism, and so by their very failures to learn practical wisdom, and out of their censors to secure coadjutors, and by their partial successes to win over the prejudiced and the gainsaying. If a few such attempts were to be made, and they were to meet with encouragement and sympathy, such a stimulus would be given to Biblical studies that a very few years would elapse before England might be provided with a company of wise and cunning craftsmen, into whose hands she might hopefully confide her jewel of most precious price.

A single word only with regard to the translation which accompanies this volume. It is exactly similar in principles and construction to the former attempts,—attempts made at a time when the question of a revision of the Authorized Version had been but little agitated. It lays no presumptuous claim to be a sample of what an authoritative revision ought to be. It is only the effort of a fallible and erring man, striving honestly and laboriously, and on somewhat fixed principles, to present to a few students of his own time a version for the *closet*, a version possibly more accurate than that which it professes to amend, yet depending on it and on the older Versions for all the life and warmth with which it may be animated or quickened.

The time and pains I have bestowed on this translation are excessive, and yet in the majority of corrections I feel how little cause I have for satisfaction.

Lastly, with regard to the Epistles themselves now before us, it remains only to commend them to the reader's most earnest and devout attention. They are distinguished by many peculiarities of language, and many singularities of expression, and are associated together by an inter-dependence of thought that is noticeable and characteristic. They seem all composed at a time when the earthly pilgrimage of the great Apostle was drawing to its close, and when all the practical wisdom of that noble and loving heart was

spread out for the benefit of his own children of the faith, and for the edification of the Church in all ages. On the question of their genuineness,—without entering upon investigations which would be foreign to the nature of this Commentary, it will not be, perhaps, presumptuous to say that a very careful study of their language and turns of expression has left on my mind a most fixed and most unalterable conviction that they came from no other hand and heart than those of the great Apostle of the Gentiles, and that it seems hard to understand how accomplished scholars, like De Wette, could so decidedly maintain the contrary hypothesis. This conviction, however, has never prevented me from freely and frankly calling attention to all the peculiarities in thoughts, words, and expressions which characterize the three Epistles, but which, nevertheless, when viewed in connection with the age and experiences of the sacred writer, and the peculiar nature of the errors he was opposing, can cause neither surprise nor difficulty.

In the present Commentary I am much less indebted to the labors of my predecessors than in the two former Epistles. The commentary of Huther, except in the Prolegomena, is a sad falling off, after the able and scholarlike expositions of Meyer. De Wette, owing to his doubts about the authorship, is often perplexed and unsatisfactory. I have derived benefit from the commentary of Wiesinger, which, though somewhat prolix, and deficient in force and compression, may still be heartily commended to the student. The commentary of Leo is mainly sound in scholarship, but not characterized by any great amount of research. The commentary on the second Epistle to Timothy was written some years after that on the first, and is a noticeable improvement. The commentaries of Mack, Matthies, and Heydenreich (of whom, however, I know very little), are useful in examples and illustrations, but perhaps will hardly quite repay the labor of steady perusal. Something less may be said of Flatt and Wegscheider. The Danish commentary of Bp. Möller is brief and sensible, but lays no claim to very critical scholarship. I have made far more use of the extremely good commentary of the distinguished Hellenist, Coray. It is written in modern Greek, under the somewhat curious title of *Συνέκδημος Ἑρατικός* (*Vade-mecum Sacrum*), and, with the exception of the somewhat singular fact that Coray seems only to have known the Greek commentators through the medium of Suicer, shows very extensive reading, and generally a very sound judgment. It is very remarkable that this able commentary, though more than five-and-twenty years before the world, should have attracted so little attention. As far as my observation extends, it is not referred to by any English or foreign commentator, and there are not many expositions on this group of epistles that more thoroughly deserve it.

These, with the Patristic commentators, the able Romanist expositors,

Justiniani, Cornelius a Lapide, and Estius, and a few other writers noticed in the preface to the Epistle to the *Galatians*, are the principal authorities which I have used in the present Commentary.

I now commit this volume to the reader, with the humble prayer to Almighty God that He may vouchsafe to bless this effort to expound and illustrate a most vital and most consoling portion of His holy Word; may He pity the weakness and forgive the errors of His servant.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

PREFACE TO THE SECOND EDITION.

THE second edition of the Epistles contained in this volume has been thus long delayed, that it might not appear before the reader till the interpretations advanced in the first edition had been fully and maturely considered, with reference to the opinions of more recent interpreters.

The result of the revision is but a *very* slight amount of change in the interpretations formerly proposed,¹ and, it may not perhaps be improper to add, an increasing confidence in a system of interpretation which has thus apparently stood the test of the rigorous and lengthened reconsideration to which its details have been subjected in the preparation of this edition. Though substantial change has been thus slight, it will still be found that improvements and slight additions appear on nearly every page, and that the edition has some claim to be entitled, revised and enlarged. I may briefly specify that the references to ancient Versions are increased, that the grammatical notices² are occasionally expanded, and that the references, especially to Scripture, have been nearly all verified anew. Mistakes in this last-mentioned portion of the work, due perhaps less to the printer than to the wearied eye of the writer, may, I fear, still be found; but I trust it will be at wide intervals, and only to such an extent as may admit of easy rectification.

For further details and comments I may now refer to the Preface to the first edition of this Commentary, and to the Preface to the second edition of the Commentary on the *Ephesians*, where the general standard which I have latterly attempted to reach is more fully stated. To this standard each succeeding volume has naturally tended to approach somewhat more nearly

¹ The only passages, I believe, in which any substantial change of opinion occurs are as follows, 1 Tim. vi. 4 (reading; ἐπεις for ἐπισ); vi. 10; 2 Tim. i. 10; Tit. i. 2.

² I may here remark that all the references to Winer's *Grammar* have been altered and conformed to the lamented author's 6th and last edition.

than that which preceded it. What was once almost purely critical and grammatical has now confessedly become also exegetical; yet still to no further extent than to enable the student to grasp the general connection of the holy and inspired Original, as well as to understand the force of isolated words and expressions.

May God's blessing go with this volume, and mercifully enable it, in these our days of doubt and trial, to minister to the Truth as it is in His Blessed Son, and, in its humble measure and degree, to set forth the blessed teachings and warnings and consolations of the inspired and saving Words of Life.

CAMBRIDGE, MAY, 1861.

THE FIRST EPISTLE TO TIMOTHY.

INTRODUCTION.

THE date and general circumstances under which this and the accompanying Epistles were written have long been the subjects of discussion and controversy.

As our opinion on these points must first be stated, it may be said briefly, — (*a*) that when we duly consider that close connection in thought, subject, expressions, and style which exists between the First Epistle to Timothy and the other two Pastoral Epistles, it seems in the highest degree incredible, that they could have been composed at intervals of time widely separated from each other. When we further consider (*b*) the almost insuperable difficulty in assigning any period for the composition of this group of Epistles in that portion of the Apostle's life and labors included in the Acts; (*c*) the equally great, or even greater, difficulty in harmonizing the notes of time and place in these Epistles with those specified in the Apostle's journeys as recorded by St. Luke; and add to this the important subsidiary arguments derived from (*d*) the peculiar and developed character of the false teachers and false teaching alluded to in these Epistles (1 Tim. i. 4 sq.; iv. 1 sq.; vi. 3 sq.; 2 Tim. ii. 16 sq.; iii. 6 sq.; iv. 4; Titus i. 10 sq.; iii. 9 sq.), and from (*e*) the advanced state of Church organization which they not only imply but specify (1 Tim. iii. 1 sq.; v. 3 sq.; Titus i. 5 sq.; ii. 1 sq.), it seems plainly impossible to refuse assent to the ancient tradition that St. Paul was *twice* imprisoned at Rome (Euseb. *Hist. Eccl.* II. 2), and further to the simple, reasonable, and highly natural opinion that the First Epistle to Timothy and the other two Epistles which stand thus closely associated with it are to be assigned to the period between these two imprisonments.

This being premised, we may now express the opinion that the present Epistle to Timothy was written by the Apostle towards the close of the above-mentioned period (perhaps A. D. 66 or 67), while he was passing through Macedonia (ch. i. 3), after a probable journey to Spain (Conybeare and Howson, *St. Paul*, Vol. II. p. 548, ed. 2) and a return to Ephesus (comp. ch. i. 3), at which city he had left Timothy in charge of the local church.

The *object* of the Epistle may be clearly inferred from ch. i. 3, 4, and iii. 14, 15, and may be roughly defined as twofold; first, to exhort Timothy to counteract the developing heresies of the time, and secondly, to instruct him in all the particulars of his duties as overseer and Bishop of the important Church of Ephesus. With this design the contents of the Epistle, which are very varied and comprehensive, have been well shown by Dr. Davidson to accord in all respects most fully and completely; see *Introduction*, Vol. III. p. 39 sq., where the student will also find a good summary of the contents of the Epistle.

In reference to the *genuineness* and *authenticity* of this Epistle, with which that of the other Pastoral Epistles is intimately connected, we may briefly remark, (*a*) that there was never any doubt entertained in the ancient Church that these Epistles were written by St. Paul (see the testimonies in Lardner and Davidson), and (*b*) that of the objections urged by modern scepticism, the only one of any real importance — the peculiarities of phrases and expressions (see Huther, *Einleitung*, p. 50, and the list in Conybeare and Howson, *St. Paul*, Vol. II. p. 663 sq. ed. 2) — may be so completely removed by a just consideration of the date of the Epistles, the peculiar nature of the subjects discussed, and the plain, substantial accordance in all main points with the Apostle's general style (admitted even by De Wette), that no doubt of the authorship ought now to be entertained by any calm and reasonable enquirer: see the very elaborate and able defence of Davidson, *Introduction*, Vol. III. p. 100 sq.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ

1. ἀπόστολος X. Ἰ.] *'an Apostle of Jesus Christ;'* an Apostle (in the higher, and more especial sense, see notes on *Gal.* i. 1, and on *Eph.* iv. 11), who not merely derived his commission from, but *belonged to Christ* (gen. poss.) as His minister and servant; see notes on *Eph.* i. 1. The use of this formal designation does not seem intended merely to support the authority of Timothy (Heydenr.), or to imply a destination of the Epistle for others (Calvin), or for the Church at large (compare Bp. Möller), but simply to define and maintain the true nature of the document. As this epistle may be most naturally regarded as an *official* letter, the Apostle appropriately designates himself by his solemn and official title: comp. 2 Tim. i. 1 sq., and esp. Tit. i. 1 sq., where this seems still more apparent. In Philem. 1, on the other hand, the Apostle, in exquisite accordance with the nature and subject of that letter, styles himself simply δέσμιος Χριστοῦ Ἰησοῦ; see notes *in loc.*

κατ' ἐπιταγὴν Θεοῦ] *'according to the commandment of God;'*

not simply equivalent to the customary διὰ θελήματος Θεοῦ (1 and 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1; comp. Möller), but pointing more precisely to the immediate antecedents of the Apostle's call (the ἐπιταγὴ was the result of the θέλημα), and thus perhaps still more serving to enhance the *authoritative* nature of his commission: see Tit. i. 3, and comp. Rom. xvi. 26, the only other passages where the expression occurs.

σωτῆρος ἡμῶν] *'our Saviour;'* not merely in reference to His preserving and sustaining power (compare Ζεὺς σωτήρ, etc.), but to His redeeming love *in Christ*, more distinctly expressed, Jude 25, σωτῆρι ἡμῶν διὰ Ἰ. X. (*Tisch., Lachm.*); compare 2 Cor. v. 19, and see Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 93. This designation of God is peculiar to the Pastoral Epistles (1 Tim. ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4), Luke i. 47, and Jude 25, but is sufficiently common in the LXX, e. g. Psalm. xxiv. 5; Isaiah xii. 2, xlv. 15, 21. Its grammatical connection with Θεός is slightly diversified in the N. T.: in 1 Tim. iv. 10 σωτήρ


Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, ² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει. χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

is added epxegetically in the relative clause, Θεῶ ὅς ἐστιν σωτῆρ; in Luke *l. c.*, here, and Jude 25, it stands in simple, or what is termed *parathetic* apposition (Krüger, *Sprachl.* § 57. 9) to Θεός, — in the first passage with, in the two latter without, the article. In all the other places the formula is δ σωτῆρ ἡμῶν Θεός; the tenor of the sentence (esp. 1 Tim. ii. 3, 4) probably suggesting the prominence of the appellation. According to Huther, the anarthrous σωτῆρ ἡμῶν is here an adjectival apposition appended to Θεοῦ, while in Luke *l. c.* (τῷ σωτῆρί μου), the article marks it as a substantive. This is very doubtful; the usage of Attic Greek in similar cases seems here correctly maintained; — if the name of the deity have the article, the appellation has it also; if the former be anarthrous, so usually is the latter; see Krüger, *Sprachl.* § 50. 8. 10.

τῆς ἐλπίδος ἡμῶν] ‘our Hope,’ — not merely the object of it (Leo), nor the author of it (Flatt), but its very substance and foundation; ‘in eo solo residet tota salutis nostræ materia,’ Calv.: see Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης, and comp. Eph. ii. 14, αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, where (see notes) the abstract subst. must be taken in a sense equally full and comprehensive. The same expression occurs in Ignat. *Trall.* 2.

2. Τιμοθέω κ. τ. λ.] ‘to Timothy my true child.’ There is no necessity to supply χάρειν; for, as Möller rightly observes, the following wish forms really part of the salutation. It is best, in accordance with the punctuation adopted in the former Epp., to place a period after πιστεῖ; for although in St. Paul’s salutations, with the exception of this passage, 2 Tim. i. 2, and Tit. i. 4, the

resumption is made more apparent by the insertion of ὑμῖν after χάρις, yet this appears to have arisen either from the plurality of the persons saluted (*e. g.* Phil., Philem.) or the generic expression (τῇ ἐκκλησίᾳ 1 and 2 Thess. i. 1, ταῖς ἐκκλησίαις Gal. i. 2) under which they are grouped. Here the resumptive pronoun would be unnecessary. On the form of salutation see notes on Gal. i. 4 and Eph. i. 2.

ἐν πιστεῖ] ‘in (the) faith,’ ‘in the sphere of Christian faith;’ not to be connected merely with γνησίῳ (a grammatically admissible, though not natural connection; see Winer, *Gr.* § 20. 2, p. 124), or merely with τέκνῳ (compare Alf.), but with the compound idea γνησίῳ τέκνῳ. Every part of the appositional member has thus its complete significance: τέκνῳ denotes the affectionate (1 Cor. iv. 17, τέκνον ἀγαπητόν), as well as spiritual (Philem. 10) nature of the connection; γνησίῳ (not ‘dilecto,’ Vulgate, but  [true] Syr.; joined with ὄντως ὦν, Plato, *Politic.* p. 293, and ‘opp. to νόθος, Philo, *Somm.* ix. 6, Vol. i. p. 665, ed. Mang.) specifies the genuineness and reality of it (Phil. iv. 3), — τὴν ἀκριβῆ καὶ ὑπὲρ τοὺς ἄλλους πρὸς αὐτὸν ὁμοίτητα, Chrys.; ἐν πιστεῖ marks the sphere in which such a connection is alone felt and realized, — more generally, but not less suitably (De W.), expressed by κατὰ κοινὴν πίστιν, Tit. i. 4. ἔλεος] The addition of this substantive to the usual form of salutation, χάρις καὶ εἰρήνη, is peculiar to the Pastoral Epp. (Tit. i. 4, *Rec.*, *Lachm.*, is however doubtful); see 2 John 3, and Jude 2. It here probably serves to individualize, and to mark the deep and affectionate interest of the Apostle in his convert;

I exhort thee to abide still in Ephesus, and to repress

teachers of other doctrine and would-be teachers of the law: the law is not for the righteous, but for open sinners and opponents of sound doctrine, as the spirit of the Gospel shows.

3 Καθώς παρεκάλεσά σε προσμείναι ἐν

καὶ τοῦτο ἀπὸ πολλῆς φιλοστοργίας, Chrys.: see notes on Eph. i. 2.

3. καθώς] ‘Even as;’ protasis, to which there is no expressed apodosis (neither at ver. 5, nor ver. 18, Beng.), but to which the obvious and natural one, οὕτω καὶ νῦν παρακαλῶ (comp. ch. ii. 1), can easily be supplied; see Winer, *Gr.* § 63. 1, p. 503, where there is a good list of the imaginary parentheses in St. Paul’s Epp. All other explanations, whether by an interpolation before ἵνα (‘ita facito,’ Erasm.), or by an arbitrary change of reading (προσμείνας,—Schneckenb. *Beitr.* p. 183), seem forced and unsatisfactory. παρεκάλεσα]

‘I besought,’ Auth. Ver.: ἔκουε τὸ προσηγνές . . . οὐ γὰρ εἶπεν ἐπέταξα, οὐδὲ ἐκέλευσα, οὐδὲ παρήνευσα, ἀλλὰ τί; παρεκάλεσά σε, Chrys.; compare Philem. 8, παῖρησιαν ἔχων ἐπιτάσσω—μᾶλλον παρακαλῶ. The above comment is certainly not invalidated by Titus i. 5 (Huther); for there the use of διαταξάμην was probably suggested by the specific instructions which follow the general order. It may be observed, however, that παρακαλῶ is a word of most frequent occurrence in St. Paul’s Epp., being used above fifty times, and with varying shades of meaning (comp. notes on Eph. iv. 1, 1 *Thess.* v. 11), while of the other words mentioned by Chrys., one only (ἐπιτάσσω) is used by the Apostle, and that only once, Philem. *l. c.* No undue stress, then (‘recommended,’ Peile), should be laid in translation.

προσμείναι] ‘to abide still,’ ‘tarry on,’ ‘ut permaneres,’ Beza; certainly not, in an ethical sense, ‘to adhere to a plan’ (Paulus),—an interpretation framed only to obviate supposed historical difficulties: see Wieseler, *Chronol.* p. 302. The tense cannot be pressed; as the aor. inf. is only used on the principle of the

‘temporum τὸ κατάλληλον’ (Schæfer, *Demosth.* Vol. III. p. 432),—a usage not always sufficiently borne in mind. All that can be said is, that if the pres. inf. had been used (comp. Acts xiv. 22), the contemplated duration of Timothy’s stay at Ephesus would have been more especially marked. In the present case no inference can be safely drawn. On the use of the inf. pres. and aor. after ἐπίσειν, κελεύειν, παρακαλεῖν κ. τ. λ., see Winer, *Gr.* § 44. 7. c, p. 296, comp. Lobeck, *Phryn.* p. 748 sq.; and on the general distinction between these tenses in the inf., consult the good note of Stallbaum on Plato, *Euthyd.* p. 140.

πορευόμενος] ‘when I was on my way,’ ‘as I was going,’ Hamm. It is not grammatically possible, as De Wette seems to imagine, to refer this participle to Timothy; see Winer, *Gr.* § 44. 3, p. 287. Such participial anacolutha as those cited by Matth., e. g. Eph. iii. 19, iv. 2, Col. iii. 16 (but see Meyer), are very dissimilar: there the distance of the part. from the words on which it is grammatically dependent, and still more the obvious prominence of the clause (see notes on Eph. iii. 18) render such a construction perfectly intelligible; here no such reasons can possibly be urged; see exx. in Winer, *Gr.* § 63. 2, p. 505. There is confessedly great difficulty in harmonizing this historical notice with those contained in the Acts. Three hypotheses have been proposed, to all of which there are very grave objections, historical and exegetical. These can here only be noticed very briefly. (a) If the journey here mentioned be that related Acts xx. 1, 2 (Theodoret, Homsen), how is it possible to reconcile the stay of Timothy at Ephesus with the fact that St. Paul despatched him a short time only before his own departure,

ἑτεροδιδασκαλεῖν ⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπε-

ination. It will thus be seen that, with Chrysostom, Theodoret, and the other Greek commentators, we regard the error which St. Paul is here condemning, not so much a settled form of heresy, pre-Marcionite or otherwise, as a profitless and additious teaching which, arising from Jewish (comp. Tit. i. 14), perhaps Cabbalistic, sources, was afterwards an affluent of the later and more definite Gnosticism; see especially Wiesinger, *Einleit.* § 4, p. 212, Huther, *Einleit.* p. 41, and (thus far) Schleiermacher, *über 1. Tim.* p. 83 sq.

4. προσέχειν] ‘give heed to,’ Auth. Ver., a felicitous translation; so Tit. i. 14. The verb προσέχειν does not imply ‘fidem adhibere’ (Heinr.), and is certainly not synonymous with πιστεύειν (Krebs, *Obs.* p. 204), either here or elsewhere (Acts viii. 6, 11, xvi. 14, al.), but simply indicates a prior and preparatory act, and is, as it were, a mean term between ἀκούειν and πιστεύειν; compare Polyb. *Hist.* iv. 84. 6, διακούσαντες οὐδὲν προσέσχον, Joseph. *Bell. Jud.* vi. 5. 3, οὔτε προσείχον οὔτε ἐπίστευον. The examples adduced by Krebs and Raphael (*Obs.* Vol. II. p. 113) only serve to confirm the strict interpretation. The canon of Thom. Mag., ‘προσέχω σοι τὸν νοῦν’ κάλλιον ἢ ‘προσέχω σοι’ μόνον, is abundantly disproved by his commentators; see p. 749, ed. Bernard. μύθοις καὶ γενεαλογ. ἀπεράντ.] ‘fables and endless genealogies.’ It is very doubtful whether the popular reference of these terms to the spiritual myths and emanations of Gnosticism (Tertull. *Valent.* 3, *de Præscr.* 33, Irenæus, *Hæc.* (Præf.), Grot., Hamm., and most modern commentators) can be fairly sustained. The only two passages that throw any real light on the meaning of these terms are Tit. i. 14, iii. 9. In the former of these the μῦθοι are defined as Ἰουδαϊκοί, in the

latter the γενεαλογίαι are connected with μάχαι νομικαί; in both cases, then, the words have there a Jewish reference. Λ

The same must hold in the present case; for the errors described in the two Epp. are palpably too similar to make it at all probable that the terms in which they are here alluded to have any other than a Jewish reference also; so Chrys., Theodoret, al., compare Ignat. *Magn.* 8; see esp. Wiesinger, *Einleit.* p. 211 sq., Neander, *Planting*, Vol. I. p. 342 (ed. Bohn). For a discussion of the various references that have been assigned to γενεαλ. in the present passage see the note of De Wette translated by Alford *in loc.* Thus then μῦθοι will most probably be, not specifically τὰ παράσημα δόγματα (Chrysost.), nor a supplementary ἐρμηνεία, a δευτέρωσις (Theod.), but generally, Rabbinical fables and fabrications whether in history or doctrine. Again γενεαλογίαι will be ‘genealogies’ in the proper sense, with which, however, these wilder speculations were very probably combined, and to which an allegorical interpretation may have been regularly assigned; comp. Dähne, *Stud. u. Krit.* for 1833, p. 1008. It is curious that Polybius uses both terms in similarly close connection, *Hist.* ix. 2. 1.

ἀπεράντοις] ‘endless,’ ‘interminable,’ ‘quibus finis non est,’ Syr.: πῆλον ἀπεράντων, Pind. *Nem.* viii. 38; so 3 Macc. ii. 9, ἀπέρ. γῆν. It does not seem necessary to adopt either the ethical (ἀτελείωτον Hesych., Chrysost. 2) or logical (λόγοι ἀπεράντοι opp. το λόγοι περαντικοί, Diog. Laert. vii. 78) meaning of this word. The genealogies were vague, rambling, interminable; it was an ἄμετρος καὶ ἀπέρ. διήγησις (Philo, *de Abrah.* § 3, Vol. II. p. 4, ed. Mangey) that had no natural or necessary conclusion; compare Polyb. *Hist.* I. 57. 3, where the simple sense appears similarly main-

ράντοις, αἴτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει ὁ τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ

tained. αἴτινες 'inasmuch as they,' 'seeing they;' explanatory use of ὅστις, see notes on Gal. iv. 24.

ζητήσεως] 'questions;' either subjectively, 'disputings,' Acts xv. 2 (*Tisch.*); or, more probably, in an objective sense, 'questions of controversy,' 'enquiries,' essentially opposed to faith (Chrysost., Theod.), and of which ἔρεις and μάχαι are the natural and specified results; see ch. vi. 4, 2 Tim. ii. 23, Tit. iii. 9.

οἰκονομίαν Θεοῦ] 'God's dispensation,' not 'edifying,' Raphel, Wolf,—a translation which οἰκονομία cannot bear; see Polyb. *Hist.* iv. 65. 11 (cited by Raphel), where the proper translation is 'executio instituti;' and compare Schweigh. *Lex. Polyb.* s. v. The exact meaning of the term is, however, doubtful. If οἰκονομία be explained *subjectively*, 'the stewardship,' scil. 'the exercising of the stewardship' (Conyb. and Hows.), 'the discharge of the functions of an οἰκονόμος Θεοῦ' 'actum non statum,' Beng; comp. 1 Cor. ix. 17, iv. 1), the use of παρέχειν must be zeugmatic, *i. e.* involve two different meanings ('præbere, promovere'), unless ζητήσεις be also explained actively, in which case παρέχειν will have a single meaning, but the very questionable one, 'promovere.' If, however, οἰκονομία Θεοῦ be taken *objectively* and passively (Chrys.), the 'dispensation of God' (gen. of the *origin* or *author*; compare notes on 1 *Thess.* i. 6), *i. e.* 'the scheme of salvation designed by God, and proclaimed by His Apostles,' with only a remote reference to the οἶκος Θεοῦ (see notes on *Eph.* i. 10), the meaning of ζητ. and οἶκον. will be more logically symmetrical, and παρέχειν can retain its simple sense 'præbere:;' the fables and genealogies supplied questions of a controversial nature, but not the essence and principles of the

divine dispensation.

τὴν ἐν πίστει] 'which is in faith:' further definition of the nature of the οἰκονομία by a specification of the 'sphere of its action,—'faith, not a questioning spirit,'—thus making the contrast with ζητήσ. more clear and emphatic. The easier readings οἰκοδομίαν (found only in D³) or οἰκοδομήν (D¹; *Iren. ap. Epiph.*), though appy. supported by several Vv. (*ædificationem*, *Vulg.*, *Clarom.*, *Goth.*, *Syr.*, al.), cannot possibly be sustained against the authority of all the uncial MSS., and is probably only due to erroneous transcription, δ and ν being confused. How can Bloomf. (ed. 9) adduce the Alex. MS. in favor of οἰκοδομίαν, and (except from a Lat. transl.) assert that Chrys. and Theod. were not aware of any other reading? These are grave errors.

5. τὸ δὲ τέλος κ. τ. λ.] 'But (not 'now,' *Auth. Ver.*, Conyb.) the end (aim) of the commandment, etc.;' a contrasted statement of the purpose and aim of sound practical teaching. There ought not to be here any marks of parenthesis (*Griesb.*, *Lachm.*), as the verse does not commence a new train of thought, but stands in simple antithetical relations (δὲ) to ver. 4, forming at the same time an easy and natural transition to ver. 6 sq., where the errors of the false teachers are more particularly specified. Τέλος is thus not the συμπλήρωμα (Chrys.; comp. Rom. xiii. 10), the 'palmarium, præcipuum' (*Schoettg.*), or the 'sum' ('die Hauptsumme,' *Luther*),—meanings scarcely lexically tenable,—but the 'aim' (*Beza*, *Hamm.* 2), as in the expression noticed by Chrys., τέλος ἱατρικῆς ὑγιείας; see Rom. x. 4, and Chrysost. *in loc.*,—where however the meaning does not seem equally certain. The distinction of Cassian (cited by

καθαρὰς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρί-

Justiniani) between *σκοπός*, 'id quod artifices spectare solent,' and *τέλος*, 'quod expetitur ab arte,' is not fully satisfactory.

ἡ παραγγελία is not the 'lex Mosaica' ('pars pro toto,' Calv.), nor even the 'lex Evangelica' (Corn. a Lap.), both of which meanings are more *inclusive* than the context seems to require, or the usage of παραγγελία in the N. T. (ch. i. 18, Acts v. 28, xvi. 24, 1 Thess. iv. 2) will admit of. On the other hand, to refer παραγγ. simply to the preceding παραγγέλως (Theophyl., ἐὰν παραγγέλως μὴ ἑτεροδιδασκαλεῖν, τοῦτο κατορθώσεις, τὴν ἀγάπην) seems too narrow and *exclusive*. That it was suggested by the verb just preceding is not improbable; that it has however a further reference to doctrine in a *preceptive* form generally,—'practical teaching' (De W.), seems required by the context, and confirmed by the recurrence of the verb in this Ep.; compare ch. iv. 11, v. 7, vi. 13, 17.

ἀγάπη] 'love;' the ζήσεις engendered μάχας, 2 Tim. ii. 23. The love here mentioned is clearly love to men (ἡ ἐκ διαθέσεως καὶ τοῦ συναλγεῖν συνισταμένη, Theophyl.) not love to God and men (Matth.): 'quom de caritate fit mentio in Scripturâ, sæpius ad secundum membrum restringitur,' Calv.: see esp. Usteri, *Lehrb.* II. 1. 4, p. 242. . . ἐκ καθαρὰς καρδίας] 'out of, emanating from, a pure heart;' ἐκ with its usual and proper force (Winer, *Gr.* § 47. b, p. 328) pointing to and marking the *inward* seat of the ἀγάπη: comp. Luke x. 27, 1 Pet. i. 22. The καρδία, properly the (imaginary) seat of the ψυχή (Olsh. *Opusc.* p. 155), appears very commonly used in Scripture (like the Hebrew מִצְּהָ) to denote the ψυχή in its active aspects ('quatenus sentit et agitur et movetur duce spiritu vel carne,' Olsh. *ib.*), and may be regarded as the centre both of the feel-

ings and emotions (John xvi. 6, Rom. ix. 2, al.) and of the thoughts and imaginations (Matth. ix. 4, xv. 19, 1 Cor. iv. 5, al.), though in the latter case more usually with the associated ideas of activity and practical application; see Beck, *Bibl. Seelenl.* III. 24. 3, p. 94 sq., and esp. the good collection of exx. in Delitzsch, *Bibl. Psychol.* iv. 12, p. 204.

συνείδησις ἀγαθῆ here and ver. 19 (compare 1 Pet. iii. 16; καλή Heb. xiii. 18; καθαρὰ 1 Tim. iii. 9, 2 Tim. i. 3) is connected with πίστις as the true principle on which its existence depends. Faith,—faith ἀνυπόκριτος, though last in the enumeration, is really first in point of origin. It renders the heart pure (Acts xv. 9), and in so doing renders the formerly evil conscience ἀγαθῆ. Thus considered, συνείδησις ἀγ. would seem to be, not the *antecedent* of the καθαρὰ καρδία (Hamm.), and certainly not identical with it (Corn. a Lap., compare Calv.), but its *consequent*; 'conscientia bona nihil aliud est quam scientia et testimonium animæ affirmantis se pure et sancte vivere,' Menoch. ap. Pol. *Syn.*; compare Pearson, *Creed*, Art. vii. Vol. 1. p. 347 (ed. Burton). On the exact meaning of συνείδησις see Sander-son, *de Obl. Consc.* I. 4 sq., Vol. iv. p. 3 (ed. Jacobs.); on its nature and power, Butler, *Serm.* 2, 3, and on its threefold character (an exponent of moral law, a judge, and a sentiment) the very clear discussion of M'Cosh, *Divine Gov.* III. I. 4, p. 291 sq. It must be remembered, however, that in Scripture these more exact definitions are frequently wholly inapplicable; the συνείδησις is viewed, not in its abstract nature, but in its practical manifestations; see Harless, *Ethik*, § 9. β, p. 35.

ἀνυποκρίτου] 'unfeigned,' 'undissembled;' an epithet of πίστις here and 2 Tim. i. 5; of ἀγάπης, Rom. xii. 9, 2 Cor. vi. 6; of

του, ⁶ ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,
⁷ θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν

φιλαδελφία, 1 Pet. i. 22; of ἡ ἄνωθεν σοφία, James iii. 17, marking the absence of everything ἐπίπλαστον and ὑποκεκρυμένον (Chrys.). It was a faith not merely in mask and semblance, but in truth and reality: 'notandum epitheton; quo significat fallacem esse ejus professionem ubi non apparet bona conscientia,' Calv. All these epithets have their especial force as hinting at the exactly opposite in the false teachers; they were διεφθαρμένοι τὸν νοῦν (ch. vi. 5), κεκαυτηριασμένοι τὴν συνειδησίην (ch. iv. 2), ἀδόκιμοι περὶ τὴν πίστιν (2 Tim. iii. 8). It may be remarked that the common order of subst. and epith. (see Gersdorf, *Beiträge*, p. 334 sq.) is here reversed in καθαρὰ καρδ.; so 2 Tim. ii. 22, Heb. x. 22, comp. Rom. ii. 5; on the other hand contrast Luke viii. 15, and esp. Psalm l. (li.) 10, καρδίαν καθαρὰν κτίσων ἐν ἐμοί. This is possibly not accidental; the heart is usually so sadly the reverse, so often a καρδία πονηρὰ ἀπιστίας, Heb. iii. 12, that the Apostle, perhaps designedly, gives the epithet a slightly distinctive prominence; see Winer, *Gr.* § 59. 2, p. 564 (ed. 6).

6 ὧν τινες κ. τ. λ.] The remark of Schleiermacher (*über 1 Tim.* p. 161), that this verse evinces an incapacity in the writer to return from a digression, cannot be substantiated. There is no digression; ver. 5 has an antithetical relation to ver. 4; it states what the true aim of the παραγγελία was, and thus forms a natural transition to ver. 6, which specifies, in the case of the false teachers, the general result of having missed it: ver. 7 supplies some additional characteristics. ὧν refers only to the three preceding genitives, not to ἀγάπη also (De W.?): ἀγάπη, the principle emanating from them, forms the true aim, and stands in contrast with ματαιολ., the

state consequent on missing them, and the result of false aim; comp. Wiesing. *in loc.* ἀστοχήσαντες] 'having missed their aim at.' This word only occurs again in 1 Tim. vi. 21, 2 Tim. ii. 18, in both cases with περὶ: in its meaning it is opposed to εἰστοχεῖν (Kypke; comp. τέλος, ver. 4), and far from being ill chosen (Schleierm. p. 90), conveys more suitably than ἀμαρτόντες, the fact that these teachers had once been in the right direction, but had not kept it: καλῶς εἶπεν, ἀστοχ. τέχνης γὰρ δεῖ ὥστε εὐδέα βάλλειν καὶ μὴ ἔξω τοῦ σκόπου, Chrys.; see exx. in Kypke, *Obs.* Vol. II. p. 348.

ἐξετράπησαν] 'swerved, turned themselves from;,' ἐξέκλιναν, Hesych. : see ch. v. 15, vi. 20, 2 Tim. iv. 4, Heb. xii. 13. Ἐκτρέπεσθαι is properly 'a viâ deflectere' (Alberti, *Obs.* p. 392), the ἐκ referring to the original direction from which they swerved; comp. Joseph. *Ant.* XIII. 10, 5, τῆς ὁδοῦ ἐκτρέπόμενον, and simply, *ib.* VIII. 10, 2, εἰς ἀδίκοις ἐξετράπη πράξεις. 'Aversi sunt' (Beng.) is thus a more exact transl. than 'conversi sunt' (Vulg.). ματαιολογίαν] 'vaniloquium,' or, in more classical Lat. (Livy, xxxiv. 24, Tac. *Ann.* III. 49), 'vaniloquentia,' Beza. This was an especial characteristic of the false teachers (comp. Tit. i. 10, iii. 9), and is more exactly defined in the following verse.


7. θέλοντες] 'desiring; they were not really so. This and the following expressions, νομοδιδάσκαλοι, μὴ νοοῦντες κ. τ. λ., seem distinctly to show, — and this much Schleiermacher (p. 80 sq.) has not failed to perceive, — that Judaism proper (Leo, compare Theodoret) cannot be the error here assailed. The νόμος is certainly the Mosaic law, but at the same time it was clearly used by the false teachers on grounds essentially

μήτε·περὶ τίνων διαβεβαιούνται. ⁸ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος

differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles; see Huther *in loc.* The assertion of Baur (*Pastoralbriefe*, p. 15), that Antinomians (Marcionites, etc.) are here referred to, is opposed to the plain meaning of the words, and the obvious current of the passage; comp. ver. 8 sq.

μη νοοῦντες] ‘yet understanding not, though they understand not;’ the participle having a slight antithetical or perhaps even concessive force (Donalds. *Gr.* § 621: the total want of all qualifications on the part of these teachers is contrasted with their aims and assumptions. The correct translation of participles will always be modified by the context, as it is from this alone that we can infer which of its *five* possible uses (temporal, causal, modal, concessive, conditional) mainly prevails in the passage before us: for exx. in the New Test. see Winer, *Gr.* § 45. 2, p. 307 (where, however, the uses of the part. are not well-defined), and for exx. in classical Greek, the more satisfactory lists of Krüger, *Sprachl.* § 56. 10 sq. On the negative with the part. comp. notes on ch. vi. 4.

μήτε ἂ κ. τ. λ.] The negation bifurcates; the objects to which it applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses introduced by the adjunctive negatives μήτε—μήτε; compare Matth. v. 34, James v. 12, and see Winer, *Gr.* § 55. 6, p. 433. Their ignorance was thus complete, it extended alike to the assertions they made and the subjects on which they made them. περὶ τίνων διαβεβ.] ‘whereof they affirm,’ Auth. Ver.—scil. ‘the subject about which (Syr., Vulg.) they make their asseverations;’ not ‘what they maintain,’ Luther; Bretschn., compare De Wette. The compound verb διαβε-

βαιῶσαι does not here necessarily imply ‘contention,’ Syr. 

[contententes], but, as in Tit. iii. 8, is simply equivalent to λέγειν μετὰ βεβαιώσεως (‘stuirjan,’ Goth.: comp. Pollux, *Onomast.* v. 152, διεγγνώμαι, διαβεβ., διῶσχυρίζομαι), περι referring to the object about which the action of the verb takes place (Winer, *Gr.* § 47. c, p. 333); compare Polyb. *Hist.* xii. 12. 6, διοριζόμενος καὶ διαβεβαιούμενος περι τούτων. Thus then ἀ and περι τίνων refer to different objects (opp. to De W.); the former referring to the subjective assertions, the latter to the objects which called them forth: so Huther, Weisinger. The union of the relative and interrogative in parallel clauses involves no difficulty; see Winer, *Gr.* § 25. 1, p. 152, Bernhardt, *Synt.* xiii. 11. p. 443, and the copious list of exx. cited by Stallbaum on Plato, *Crit.* p. 48 A.

8. οἶδαμεν δέ] ‘Now we know;’ ὡσανεὶ ἔλεγεν ὁμολογημένον τοῦτο καὶ δῆλόν ἐστι, Chrys. (on Rom. vii. 14): compare Rom. ii. 2, iii. 19, vii. 14 (*Lachm.* marg.), viii. 28. The δέ, though certainly not = μέν Möller (an unfortunate comment), is still not directly oppositive, but rather μεταβατικόν (in a word, not ‘at’ but ‘autem’ Hand, *Tursell.* Vol. I. p. 562, compare p. 425), and the whole clause involves a species of concession: the false teachers made use of the law; so far well; their error lay in their improper use of it; οὐ τῷ νόμῳ μέμφομαι, ἀλλὰ τοῖς κακοῖς διδασκάλοις τοῦ νόμου, Theodorët. καλὸς] ‘good,’ morally; not ὠφέλιμος, Theodorët, De W. The object of the apostle seems to be a full admission, not merely of the usefulness, but the positive excellence of the law; compare Rom. vii. 12, 14, 16. ὁ νόμος] ‘the law;’

ἐάν τις αὐτῷ νομίμως χρῆται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κείται, ἀνόμοις δὲ καὶ ἀνυπότακτοῖς, ἀσεβέσιν καὶ ἀμαρτωλοῖς,

surely not 'law in the abstract' (Peile), but, as the preceding expression νομοδιδάσκαλοι unmistakably implies, 'the Mosaic law,' the law which the false teachers improperly used and applied to Christianity.

τ[ις] 'any one,' i. e., as the context seems here to suggest, any teacher; 'non de auditore legis [compare Chrys.] sed de doctore loquitur,' Beng., — and, after him, most recent interpreters.

νομίμως] 'lawfully,' i. e. agreeably to the design of the law; an obvious instance of that effective paronomasia (repetition of a similar or similar-sounding word) which we so often observe in St. Paul's Epp.; see exx. in Winer, *Gr.* § 68. 1, p. 560 sq. The legitimate use of the law has been very differently defined, e. g. ὅταν [τις] ἐκπληροῖ αὐτὸν δι' ἔργων, Chrys. 1, Theophyl.; τὸ παραπέμπειν πρὸς τὸν Χριστόν, Chrys. 2, Theodoret, Theoph.; ὅταν ἐκ πολλῆς αὐτὸν φυλάττης τῆς περιουσίας, Chrys. 3, etc. The context, however, seems clearly to limit this legitimate use, not to a use consistent with its nature or spirit in the abstract (Mack, comp. Justiniani), but with the admission of the particular principle ὅτι δικαίῳ οὐ κείται ἀνόμοις δὲ καὶ ἀνυποτ. κ. τ. λ. The false teachers, on the contrary, assumed that it was designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel; so De W., Weissing., al., and, similarly, Alford.

9. εἰδὼς τοῦτο] 'knowing this,' 'being aware of ('mit dem Bewusstsein,' Wegsch.) this great truth and principle; secondary and participial predication, referring, not to the subject of οἶδαμεν ('per enallagen numeri,' Elsner, *Obs.* Vol. II. p. 288), but to the foregoing τις, and specifying the view which must be taken of the law by the

teacher who desires to rightly use it. νόμος οὐ κεῖται] 'the law is not ordained.' The translation of Peile, 'no law is enacted,' is fairly defensible (see Middleton, *Greek Art.* p. 385 sq. and comp. III. 3. 5, p. 46, ed. Rose), and not without plausibility; the absence of the article being regarded as designed to imply that νόμος is taken indefinitely, and that the sentiment is perfectly general, — e. g. ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, Antiph. ap. Stob. *Floril.* IX. 16 [cited by Mack, al.]. As, however, it is now certain that νόμος, like many similar words both in the N. T. and elsewhere (see the full list in Winer, *Gr.* § 19. 1, p. 109 sq.), even when anarthrous, can and commonly does signify 'the Mosaic law' (compare Alford on *Rom.* ii. 12), and as this sense is both suitable in the present passage, as defining the true functions of the Mosaic law, and is also coincident with St. Paul's general view of its relation to the Christian (comp. *Rom.* vi. 14, *Gal.* iii. 19, al.) we retain with Chrys. and the Greek expositors the definite reference of νόμος: comp. *Iren. Hæc.* IV. 3: so De W., Huther, Wiesing., al.

δικαίῳ] 'a righteous man.' The exact meaning of δίκαιος has been somewhat differently estimated: it would seem not so much, on the one hand, as ὁ δικαιοδούς, with a formal reference to δικαιοσύνη, nor yet, on the other, so little as ὁ κατορθωκῶς τὴν ἀρετὴν, Theophyl., but rather, as the context seems to require and imply, 'justus per sanctificationem,' Croc. (compare De W.), he who (in the language of Hooker, *Serm.* II. 7) 'has his measure of fruit in holiness;' compare Waterl. *Justif.* Vol. II. p. 7. κεῖται] 'is enacted,' 'posita est,' Vulg., 'ist satith,' Goth. No special or peculiar force ('onus illud

ἄνοσίοις καὶ βεβήλοις, πατρολόαις καὶ μητρολόαις, ἀνδροφόνοις,

maledictionis,' Pisc.; 'consilium et destinatio,' Kütt. ap. Peile) is here to be assigned to κείσθαι, it being only used in its proper and classical sense of 'enactment,' etc., of laws; comp. (even passively, Jelf, *Gr.* § 359. 2) Xenoph. *Mem.* IV. 4. 22, τοὺς ὑπὸ τῶν θεῶν κεκίμενους νόμους, and the numerous exx. in Weist. in, Kypke, and the phraseological annotators. The origin of the phrase seems due to the idea, not of mere local position ('in publico exponi ibique jacere,' Kypke, *Obs.* Vol. II. p. 349), but of 'fixity,' etc. (comp. Rost. u. Palm, *Lex.* s. v. 12, Vol. I. 1694) which is involved in the use of κείσθαι. ἀνόμοις δὲ κ. τ. λ.] 'but for lawless and unruly.' The reference of ἀνόμοις and ἀνυποτ. to violation of divine and human laws respectively (Leo) is ingenious, but doubtful. Both imply opposition to law; the former perhaps, as the derivation seems to convey, a more passive disregard of it; the latter, as its deriv. also suggests (ὑποτάσσεσθαι = sponte submittere, Tittm. *Synon.* II. p. 3) a more active violation of it, arising from a refractory will; comp. Tit. i. 10, where ἀνυπότακτοι stands in near connection with ἀντιλέγοντες. ἄσεβέσιν καὶ ἁμαρτ.] 'ungodly and sinful.' These epithets are also connected in 1 Pet. iv. 18, Prov. xi. 31. This second bracket points to want of reverence to God; the third to want of inner purity and holiness; the fourth to want of even the commonest human feeling. The list is closed by an enumeration of special vices. ἀνοσίοις] 'unholy;' only here and 2 Tim. iii. 2. As ὅσιος and ὁσιότης seem, in all the passages where they are used by St. Paul, to convey the notion of a 'holy purity' (comp. notes on Eph. iv. 24, and Harless in loc.), the same idea is probably involved in the negative.

The ἀσεβής is unholy through his lack of reverence; the ἀνόσιος through his lack of inner purity. The use in classical authors is appy. somewhat different; it seems there rather to mark 'impiety' (Plato, *Euthyphr.* p. 9 D, δ' ἀν πάντες οἱ θεοὶ μισῶσιν, ἀνόσιον), the violation of *fus* in contradistinction to *jus*, whether in its highest sense in relation to the gods, e. g. Schol. Eurip. *Hec.* ὅσιος, ὁ περὶ τὰ θεῖα δίκαιος, or its lower sense in relation to parents and kindred, e. g. Xen. *Cyrop.* VIII. 8, 27, ἀνοσιωτέρους περὶ συγγενεῖς: see Tittmann, *Synon.* I. p. 25. Hence the frequent combination of ἀνόσιος and ἄδικος, e. g. Plato, *Gorg.* p. 505 B, *Legg.* VI. p. 777 E, *Theæt.* p. 176 E, *Republ.* II. p. 363 D. πατρο-

λόαις] 'smiters of father,'

ⲉⲣⲁⲛⲁⲓⲛⲁⲓ [qui percutiunt patres]

Syr.; not 'murderers of fathers,' Auth. Ver. Both the derivation (ἀλοάω, compare Aristoph. *Ran.* 149) and the similar use of the word in good authors (e. g. Demosth. *Timocr.* 732, Aristoph. *Nub.* 1327, compared with 1331, and esp. Lysias, *Theomn.* 116. 8) will certainly warrant this milder translation; comp. Suidas, πατραλοίας, πατροτύπτης· καὶ πατραλφας ὁ αὐτός, and Poll. *Onomast.* III. 13, who even extends it to οἱ περὶ τοὺς γονεῖς ἐξαμαρτάνοντες: sim. Hesych., πατραλ. ὁ τὸν πατέρα ἀτιμάζων, τύπτων, ἢ κτείνων. It seems, too, more consistent with the context, as the crime of parricide or matricide would naturally be comparatively rare, and almost (even in a pagan's idea, compare Cicero, *pro Rosc.* c. 25) out of the special contemplation of any law. Against the crime of the text the Mosaic law had made a provision, Exodus xxi. 15 (obs. there is no addition פֶּהַר, as in ver. 12), comp. Lev. xx. 9. The following ἀνδροφόνοις

¹⁰ πόρνοις, ἀρσενοκόιταις, ἀνδραποδισταῖς, ψεύσταις, ἐπίορκοις,

supplies no argument against this transl. (De W.); St. Paul is obviously following the order of the commandments. The usual Attic form is πατραλοίας; Thom. Mag. p. 695 (ed. Bern.), Alberti, *Obs.* p. 394.

10. ἀνδραποδισταῖς] ‘men-stealers;’ ‘plagiariis’ (Cicero, *Quint. Frat.* i. 2. 2), i. e. ‘qui vel fraude vel apertâ vi homines suffurantur ut pro mancipiis vendant,’ Vorst ap. Pol. *Synon.*; compare Poll. *Onomast.* iii. 78, ἀνδραποδὸν τὸν ἐλεύθερον καταδουλούμενος ἢ τὸν ἀλλότριον οἰκέτην ὑπαγόμενος (ed. Bekk.); a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοτεῖν is similarly of the seventh: they are grouped with δραπεταί and μοιχοί, Polyb. *Hist.* xii. 9. 2, 10. 6; compare Rein, *Criminalrecht*, p. 386 sq. The penalty of death is attached to this crime, Exodus xxi. 16, Deut. xxiv. 7; so appy. in some Pagan codes, Xenoph. *Laced.* iv. 36; see Sturz., *Lex. Xenoph.* s. v.

ἐπίορκοις] ‘perjured persons,’ Auth. Ver.: ‘ἐπίορκοι sunt et ii qui quod juraverunt non faciunt (Xenoph. *Agesil.* i. 12, comp. 11) et ii qui quod falsum esse norunt jurato affirmant.’ Raphael. Perjury is specially mentioned Lev. xix. 12.

εἴ τι κ. τ. λ. is not for ὅ τι (Mack), but is a mere emphatic and inclusive form of expression. It implies that all forms of sinfulness had not been specifically mentioned, but that all are designed to be included; Raphael (*Obs.* Vol. II. p. 562) very appositely cites Polyb. *Hist.* p. 983 [xv. 18. 5], οἰκίας καὶ χῶραν, καὶ πόλεις καὶ εἴ τι ἕτερόν ἐστι Μασσαίσιου. τῇ ὑγιαίνουσῃ

διδασκ.] ‘the sound (healthful—not healthgiving, Mosh.) doctrine:’ καλῶς εἶπε, τῇ ὑγιαίν. διδασκαλίᾳ, ἐκεῖνα γὰρ πάντα πάθη ψυχῆς ἦν διεφθαρμένης. Chrys.; comp. Plutarch, *de Liber. Educ.* § 9, τῆς ἀδιαφθόρου καὶ ὑγιαίνουσῃ παι-

δείας, ib. § 7, ὑγιαίνοντος καὶ τεταγμένου βίου. The formula is nearly identical in meaning with ἡ καλὴ διδασκαλία, ch. iv. 6, and ἡ κατ’ εὐσέβειαν διδασκ., ch. vi. 3, and stands in clear and suggestive contrast to the sickly (ch. vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis. The present part. seems to convey the idea of present, existing healthiness, which was to be maintained and not depraved; comp. Waerl. *Trinity*, Vol. III. p. 400.

The expressions ὑγιαίνουσα διδασκαλία, 2 Tim. iv. 3, Tit. i. 9, ii. 1, and ὑγιαίνοντες λόγοι, 1 Tim. vi. 3, 2 Tim. i. 13 (compare Tit. ii. 8), are peculiar to the Pastoral Epistles, and have frequently been urged as ‘un-Pauline:’ to this the answer of Weisinger (*on Tit.* i. 9) seems fair and satisfactory,—viz. that it is idle to lay stress upon such an usage, unless at the same time corresponding expressions can be produced out of St. Paul’s other Epp., which might suitably take the place of the present: see in answer to Schleiermacher, Planck, *Bemerkungen*, Gott. 1808, Beckhaus, *Specimen Obs.* Ling. 1810.

The majority of these objections are really fundamentally uncritical. If in these Epp. the Apostle is characterizing a different form of error from any which he had previously described, and if the expressions he has made use of admirably and felicitously depict it, why we are to regard them with suspicion because they do not occur in other Epp. where really *dissimilar* errors are described? That there is a certain difference in the language of these Epp. we freely admit, yet still it is not one whit more than is natural to expect from the form of errors described (see Huther, *Einleit.* p. 52), the date of the composition (see notes on ver. 3), and, possibly, the age and experiences of the inspired author; compare Guerike, *Ein-*

καὶ εἴ τι ἕτερον τῇ ὑγμαιοῦσῃ διδασκαλίᾳ ἀντικείται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεῦδην ἐγώ.

I thank Him who entrusted

that Gospel to me, and who

was merciful to me in my ignorance and unbelief: to Him be all honor and glory.

¹² Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με

leit. § 48. 2, p. 402 (ed. 2). It is to be regretted that so able a writer as Reuss should still feel difficulties about the authorship of this Ep.; see his *Gesch. des N. T.* § 90, p. 76.

11. κατὰ τὸ εὐαγγέλιον] ‘according to the Gospel;’ specification of that with which all the foregoing is in accordance. There is some little difficulty in the connection. Three constructions have been proposed: the clause has been connected (a) with τῇ ὑγ. διδασκ., Beng., Leo, Peile, al.; (b) with ἀντικείται, Mack, Matth., compare Justin. 2; (c) with the whole foregoing sentence, ver. 9 sq., De W., Huther, Wiesing. Of these (a) seems clearly grammatically untenable: for the article [inserted in D¹; Bas.] cannot be dispensed with, as Theophyl., in his gloss, τῇ οὐσῃ κατὰ τὸ εὐαγγέλ., tacitly admits. Again (b) is exegetically unsatisfactory, as the sentence would thus be tautologous, the ὑγ. διδασκ. being obviously the import of the εὐαγγέλ., if not even synonymous with it; comp. ch. vi. 1, 3. Thus then (c) is alone tenable: the Apostle substantiates his positions about the law and its application by a reference to the Gospel. His present assertions were coincident with its teaching and principles: so, very similarly, Rom. ii. 16; see Meyer, *in loc.*, and on κατά, comp. notes on Eph. i. 5.

τῆς δόξης] is not a mere genitive of quality (compare Winer, *Gr.* § 34. 2. b, p. 211), and only equivalent to ἔνδοξος, Beza. Auth. Ver., al., but is the gen. of the contents; see Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126, and notes on Eph. i. 13, and compare 2 Cor. iv. 4. The glory of God, whether as evinced in the sufferings of Christ

(Chrys) or in the riches of His sovereign grace, (D. W.), is the *import*, that which is contained in, and revealed by the Gospel, ‘quod Dei majestatem et immensam gloriam [Rom. ix. 23, Eph. iii. 16] explicit,’ Justiniani, 2. The gen. τοῦ θεοῦ is consequently not the gen. *originis* (τὴν μέλλουσαν δόξαν ἐπαγγέλλεται, Theodoret, comp. also Chrys.), but the simple *possessive* genitive, the glory which essentially belongs to and is immanent in God.

μακαρίου] This epithet (only here and ch. vi. 15), when thus applied to God, seems designed still more to exalt the glory of the Gospel dispensation. Μακάριος, indeed, was God, not only on account of His own immutable and essential perfections (ὅς ἐστὶν αὐτομακαρίτης, Theophyl. *in* 1 Tim. vi. 15), but on account of the riches of His mercy in this dispensation to man; comp. Greg. Nyss. *in Psalm.* i. 1, Vol. I. p. 258 (ed. Morell), τοῦτο μόνον ἐστὶ μακάριον τῇ φύσει οὐ πᾶν τὸ μέτεχον μακάριον γίγνεται: compare also Suicer, *Thesaur.* Vol. II. p. 289.

ὃ ἐπιστεῦδην] ‘with which I was entrusted:’ a common construction in St. Paul’s Epp., especially in reference to this subject; see 1 Cor. ix. 17, Gal. ii. 7, 1 Thess. ii. 4, Tit. i. 3. As the context is simply referring to the past, not (as in Gal. ii. 7) also to the present fact of the apostle’s commission, the aor. is perfectly suitable; see notes on Gal. ii. 7.

12. χάριν ἔχω] ‘And I give thanks;’ appended paragraph (not however, as Alf., only with a comma after ἐγώ) expressive of the Apostle’s profound thankfulness for God’s mercy toward him, as implied in the ὃ ἐπιστεῦδην of the preceding verse. It has been urged

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο, Δέμενος

12. καὶ χάριν ἔχω] So *Tisch.* (ed. 2, 7) with D K L; great majority of mss.; Clarom., Goth., Syr. (both), al.; Dam., Œcum. (text); Lucif., Ambrst. (*Rec., Griesb., Sholz, Wiesing.*). The connecting καὶ is omitted in A F G; about 10 mss.; Boern., Vulg., Copt., Æth. (both), Arm.; Chrys., Theodoret, al.; Pel., Vig., Bed. (*Mill, Prolegom.* p. LXXXIV., *Lachm., Huther, De Wette* (c sil.), *Tisch.* ed. 1, *Alf.*). The external authorities are thus nearly equally balanced. Internal arguments are also nearly in equipoise:—if, on the one hand, the important critical principle, ‘proclivi lectioni præstat ardua’ (compare Tregelles, *Printed Text of N. T.*, p. 221), seems here to find a legitimate application, the insertion of καί, on the other hand, is distinctly in accordance with St. Paul’s use of that particle. As it is possible that the omission of καὶ may have arisen from a mistaken idea of the connection of ἐγὼ with χάριν ἔχω, and as the preponderance of external evidence is perhaps slightly in favor of the insertion, we retain, though not with perfect confidence, the reading of *Tischendorf*.

by Schleierm. (p. 163 sq.) in his arguments against the genuineness of this Ep., that there is here a total want of connection. Were it even so, no argument could be fairly founded on it, for what is more noticeable than St. Paul’s tendency to digression whenever anything connected with his mission and the mercy of God towards him comes before his thoughts? comp. 1 Cor. xv. 9 sq., Eph. iii. 8. There is, however, here scarcely any digression; the Apostle pauses on the weighty words δὲ ἐπιστεύθην ἐγὼ (what a contrast to the ignorance and uncertainty of the false teachers, ver. 7!), to express with deep humility (compare Chrys.) his thankfulness; with this thankfulness he interweaves, ver. 13 sq., a demonstration, founded on his own experiences of the transforming grace of the Gospel, and the forgiveness (not the legal punishment) of sin. Thus, without seeking to pursue the subject in the form of a studied contrast between the law and the Gospel (he was not now writing against *direct* Judaizers) or of a declaration how the transgressors of the law were to attain righteousness (see Baumgarten, *Pastoralbr.* p. 224 sq.), he more than implies it all in the history of his

own case. In a word, the law was for the condemnation of sinners; the Gospel of Jesus Christ was for the saving of sinners and the ministration of forgiveness: verily it was an εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ; comp. Huther *in loc.*

τῷ ἐνδυναμώσαντι] ‘to him who strengthened me within,’ sc. for the discharge of my commission, for bearing the λάβουρον (Chrys.) of Christ. The expressive word ἐνδυναμι., with the exception of Acts ix. 22, is only found in the N. T. in St. Paul’s Epp. (Rom. iv. 20, Eph. vi. 10, Phil. iv. 13, 2 Tim. ii. 1, iv. 17) and Heb. xi. 34; compare notes on Eph. vi. 10. There does not seem any reference to the δυνάμεις which attested the apostleship (Macknight), nor specially to mere bravery in confronting dangers (compare Chrys.), but generally to spiritual δύναμις, for the functions of his apostleship.

πιστόν] ‘faithful,’ ‘trusty;’ compare 1 Cor. vii. 25. Eadie, on Eph. i. 1, p. 4, advocates the participial translation ‘believing’ (compare Goth. ‘galäubjandan’): this, however, seems here clearly untenable; the addition of the words εἰς διακονίαν show that the word is used in its ordinary ethical, not theological sense. Δέμενος εἰς διακ.] ‘appointing me,

εἰς διακονίαν, ¹³ τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,

or, *in that he appointed me, for the ministry;* not 'postquam,' Grot., but 'dum posuit,' etc. Beng. The act, τὸ θέσθαι εἰς διακ., furnished proof and evidence ὅτι πιστὸν ἠγάσαστο: πῶς γὰρ ἂν ἐξεδό με εἰ μὴ ἐπιτηδειότητα εἶδεν ἐν ἐμοί; Theophyl.; see Winer, *Gr.* § 45. 4, p. 311. Schleiermacher takes exception at this expression; why may we not adduce 1 Thess. v. 9, ἐδετο ἡμᾶς εἰς ὀργήν?

13. ὕντα] The participle seems here to involve a concessive meaning, 'though I was,' 'cum tamen essem,' Justiniani, — certainly not, 'who was,' Alf., as this gives it a predicative character. On the use of participles in concessive sentences, see Donaldson, *Gr.* § 621, and compare notes on ver. 7.

βλάσφημον] 'blasphemer;' in the full and usually received meaning of the word, as it was specially against the name of our Lord (Acts xxvi. 9, 11) that St. Paul both spoke and acted. The verb βλασφημεῖν (*i. e.* βλαψιφημεῖν, Pott, *Etym. Forsch.* Vol. I. p. 47, Vol. II. p. 49) taken *per se* is nearly equivalent in meaning to λοιδορεῖν (*e. g.* *Martyr. Polyc.* 9, λοιδορησον τὸν Χριστόν, compared with the martyr's answer, πῶς δύναμαι βλασφημησαι; compare Clem. Alex. *Pædag.* I. 8, p. 137, ed. Potter), but when in connection with God's name it naturally has the more special and frightful meaning of 'blasphemy,' ἡ εἰς Θεόν ὕβρις, Suidas: see Suicer, *Thesaur.* s. v. Vol. I. p. 696 sq. διώκτην] 'persecutor;' οὐ μόνον ἐβλασφήμουν ἀλλὰ καὶ τοὺς ἄλλους διώκων βλασφημεῖν ἠνάγκαζον, *Æcum.*: see Acts xxii. 4, Gal. i. 13, 23.

ὑβριστήν] 'doer of outrage,' Conyb and Hows.; only here and Rom. i. 30; ὑβριστής [perhaps from ὑπέρ, Donald. *Cratyl.* § 335, with verbal root, ἰ' (ire), Pott, *Etym. Forsch.* Vol. I. p. 144] is one who displays his insolence not in words

merely, but in deeds of violence and outrage: see Trench, *Synon.* § xxix. 'Paulus nequitiam quibusdam veluti gradibus amplificat. Primus gradus est maledicere, ideo se vocat blasphemum; secundus insectari, ideo se appellat persecutorem; et quia potest insectatio citra vim consistere, addit tertio se fuisse oppressorem,' Justiniani. The translation of the Vulgate 'contumeliosus,' is scarcely critically exact, as, although 'contumelia' [perhaps from 'contumeco,' Voss, *Etymol.* s. v., comp. Pott, Vol. I. p. 51] is frequently applied to deeds (*e. g.* Cæsar, *Bell. Gall.*, quamvis vim et contumeliam [fluctuum] perferre), 'contumeliosus,' seems more commonly applied to words. The distinction between *ὑπερήφανος* (thoughts), *ἀλαζών* (words), and *ὑβριστής* (deeds), is investigated in Trench, *l. c.*; see also Tittm. *Synon.* I 74.

ἀλλὰ ἠλεήθη] 'still, notwithstanding, I obtained mercy.' Ἀλλὰ has here its full and proper *seclusivæ* ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2), and thence commonly adversative force: God's mercy and St. Paul's want of it are put in sharpest contrast. In the following words the apostle clearly does not seek simply to excuse himself (De W.), but to illustrate the merciful procedure of divine grace. His ignorance did not give him any claim on God's *ἔλεος*, but merely put him within the pale of its operation.

ἐν ἀπιστίᾳ ('being yet *in unbelief*,' Peile) then further defines the ground of his *ἄγνοια*: his ignorance was due to his *ἀπιστία*. How far that *ἀπιστία* was excusable, is, as Huther observes, left unnoticed: it is only implied that the *ἄγνοια* which resulted from it was such as did not leave him wholly *ἀναπολόγητος*; οὐ γὰρ φθόνῳ βαλλόμενος ἐπομέμουν,

14 ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης

ἀλλ' ὑπὲρ τοῦ νόμου δῆθεν ἀγωνιζόμενος, Theodoret: comp. Acts iii. 17, Rom. x. 2, and see esp. the excellent sermon of Waterland, Part II. Vol. v. p. 731.

14. ὑπερεπλέονασεν] 'was (not 'hath been,' Peile) exceeding abundant,' ἄγ. [magna fuit] Syr.; compare Rom. v. 20, ὑπερεπερίσσευσεν ἡ χάρις, 2 Thess. i. 3, ὑπεραξάνει ἡ πίστις. There is not here any comparative force in ὑπερεπλέονασεν, whether in relation to the apostle's former sin and unbelief (Mack), or to the ἔλεος which he had experienced (ὑπερέβη καὶ τὸν ἔλεον τὰ δῶρα, Chrys.), as verbs compounded with ὑπὲρ are used by St. Paul in a *superl.* rather than a *compar.* sense; see Fritz. Rom. Vol. i. p. 350; the apostle thus only explains more fully how, and in what measure, he obtained mercy. This, it may be observed, he introduces, not by an explanatory καί, or a confirmatory γάρ, but by δέ; a gentle adversative force being suggested by the last words, ἐν ἀπιστία: 'yes, unbelieving I was, but God's grace was not on that account given in scanty measure:' see especially Klotz, *Devar.* p. 363 sq. and comp. the remarks in notes on Gal. iii. 8, 11, and al. pass. The word ὑπερπλ. is excessively rare; it has at present only been found in the *Psalm.* Salom. v. 19, and *Hermæ Fragments*, ap. Fabric. *Bibl. Gr.* Book v. 1, Vol. v. p. 12 (ed. 1712), where it is used with a semi-local reference, — οὐ χωρεῖ ἐκεῖνο τὸ ἄγγος, ἀλλ' ὑπερπλεονάζει. On St. Paul's frequent use of verbs compounded with ὑπὲρ, see notes on Eph. iii. 20. μετὰ πίστι. καὶ ἀγ. Faith and love are 'the concomitants of the grace of our Lord Jesus;' on which proper force of μετά, see notes on Eph. vi. 23, and compare ib. iv. 2. Leo has rightly felt and expressed this use of the

prep., — 'verbis μετὰ κ. τ. λ. indicatur πίστι. κ. ἀγ. quasi comites fuisse illius χάριτος.' Of the two substantives the first πίστις stands in obvious antithesis to ἐν ἀπιστία, ver. 13 (on its more inclusive sense as also implying ἔλπις, see Usteri, *Lehrb.* II. 1. 4, p. 241), while ἀγάπη, which here seems clearly to imply Christian love, love to man (Justin.) as well as to God, suggests a contrast to his former cruelty and hatred; 'dilectio in Christo opponitur sævitiae quam exercuerat adversus fideles, Calv. τῆς ἐν Χρ.] 'which is in Christ,' — not 'per Christum,' Justin. (compare Chrys., τὸ, ἐν, διὰ ἔστιν), but in Him, as its true sphere and element. Faith and love have their only true centre in Jesus Christ; it is only when we are in union with Him that we can share in and be endowed with those graces. This proper meaning of ἐν has frequently been vindicated in these commentaries; see notes on Gal. ii. 17, on Eph. i. 2, al. On the insertion of the article, see notes on ch. iii. 13.

15. πιστὸς ὁ λόγος] 'Faithful is the saying,' triggv [trusty, sure] thata vaurd, Goth.; πιστός — ἀντὶ τοῦ ἀψεύδους καὶ ἀληθῆς, Theod. This 'gravisima præfandi formula' (Beng.), is found only in the Pastoral Epp.; ch. iii. 1, iv. 9, 2 Tim. ii. 11, Tit. iii. 8; comp. the somewhat similar forms, οἱ λόγοι ἀληθινοὶ καὶ πιστοί, Rev. xxi. 5, xxii. 6, and ἀληθινὸς ὁ λόγος, 1 Kings x. 6, 2 Chron. ix. 5. This is one of the many hints that may tend to confirm us in the opinion that the three Epp. were written about the same time; compare Guericke, *Einleit.* § 48. 1, p. 400 (ed. 2). πάσης ἀποδοχῆς] 'all (i. e. every kind of) acceptation,' Auth. Ver.; an excellent translation. Ἀποδοχή, 'exceptio studii et favoris plena,' Schweigh. *Lex.*

ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ¹⁶ ἀλλὰ διὰ τοῦτο ἠλεήθην,

Polyb. s. v. (comp. ἀποδεκτός, ch. ii. 3, v. 4), is used very frequently and in very similar constructions by later Greek writers; e. g. ἀποδ. ἄξιος, Philo, *de Præm.* § 23, Vol. I. p. 565, ib. *de Profug.* § 2, Vol. II. p. 410, al. In Polybius (where it very frequently occurs), it is occasionally found in union with πίστις, e. g. *Hist.* I. 43. 4, VI. 2. 13,—‘etiam fides species est *acceptio*nis,’ Beng.; see the collections of Elsner and the phraseolog. annotators, by all of whom the word is abundantly illustrated. On this use of πᾶς with abstract nouns, commonly denoting *extension* (‘*omnium totius animi facultatum*,’ Beng.) rather than *intension*, see notes on *Eph.* i. 8.

ἦλθεν εἰς τὸν κόσμον] ‘*came into the world*.’ see John xvi. 28, and (according to the most probable construction) ib. i. 9. In these passages κόσμος is appy. used in its *physical* or perhaps rather (see John iii. 16 sq.) *collective* sense; comp. Reuss, *Théol. Chrét.* IV. 20, p. 228, and notes on *Gal.* iv. 3. The allusion they involve to the προὔπαρξις of Christ is clear and unmistakable; comp. Pearson, *Creed*, Vol. I. p. 141 (ed. Burton).

ὧν πρῶτός εἰμι] ‘*of whom I am chief*,’ ‘*antecedens omnes non tempore sed magnitudine*,’ August. in *Psalm* lxx. Justiniani and others, following a hint of Ambrose, endeavor to qualify these words, by referring the relative, not to ἁμαρτωλοὺς absolutely, but ‘*iis tantum qui ex Judaismo conversi erant in fidem*’; ὧν sc. σωζομένων, Wegscheid.: similarly Mack, and what is more singular, Waterland, *Serm.* xxx. Vol. v. p. 729. As however the words Χριστὸς ἦλθεν . . . σῶσαι must clearly be taken in their widest extent,—‘*non solos illos Judæos sed et omnes omnino homines et peccatores venit salvos facere*,’ Corn. a Lap.,—any interpre-

tation which would limit either ἁμαρτωλοὺς or its relative seems exegetically untenable. Equally unsuccessful is any grammatical argument deduced from the anarthrous πρῶτος, scil. ‘*einer der Vornehmsten*.’ Flatt; for comp. *Matth.* x. 2 (De Wette also cites ib. xxii. 38, but the reading is doubtful, and Middleton, *Art.*, vi. 3, p. 100 (ed. Rose). Thus to explain away the force of this expression is seriously to miss the strong current of feeling with which, even in terms of seeming hyperbole (αὐτὸν ὑπερβαίνει τῆς ταπεινοφροσύνης ὕρον, Theod.) the apostle ever alludes to his conversion, and his state preceding it; see notes on *Eph.* iii. 8.

εἰμι] Not ἦν; ‘*cave existimes modestiæ causâ apostolum mentitum esse*.’ Veram enim non minus quam humilem confessionem edere voluit, atque ex intimo cordis sensu depromptam,’ Calvin. See the excellent sermons on this text by Hammond, *Serm.* xxx. xxxi. p. 632 sq. (A. C. Libr.), and compare August. *Serm.* clxxiv. clxxv. Vol. v. p. 939 sq. (ed. Migne), Frank, *Serm.* viii. Vol. I. p. 108 sq. (A. C. L.).

16. ἀλλά] ‘*Howbeit*,’ Auth. Ver., not resumptive (‘*respicit ad ver. 13*,’ Heinr.), but, as in ver. 13, exclusive and antithetical, marking the contrast between the apostle’s own judgment on himself and the mercy which God was pleased to show him: ἁμαρτωλός (μὲν) εἰμι, ἀλλὰ ἠλεήθην. Beza has here judiciously changed ‘*sed*,’ Vulgate, into ‘*verum*,’ see Klotz, *Devar.* Vol. II. p. 3, and compare some remarks of Waterland on this particle, *Serm.* v. (Moyer’s Lect.), Vol. II. p. 108.

διὰ τοῦτο] ‘*on this account*,’ ‘*for this end*,’ pointing to, and directing more especial attention to the ἴνα. ἐν ἐμοί] ‘*in me*,’ not equiv. to δι’ ἐμοῦ (Theod.), but with the usual and

ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακρο-

full force of the prep.; the apostle was to be as it were the *substratum* of the action: comp. Exod. ix. 16, and see exx. in Winer, *Gr.* § 48. a, p. 345, and notes on Gal. i. 24. πρῶτῳ] 'the chief,' not 'first,' Auth. Ver.; 'alludit ad id quod nuper dixerat se primum esse inter peccatores,' Calv.

ἐν δὲ εἰξήται] 'might show forth;' intensive, or, as it has been termed, *dynamic* middle; comp. Donalds. *Gr.* § 432, 2. bb, Krüger, *Sprachl.* § 52. 8, and notes on Eph. ii. 7, where this word and its uses are noticed and investigated.

τὴν ἅπασαν μακρ.] 'the whole of His long-suffering;' i. e. 'the fulness of long-suffering,' Peile; οὐκ ἔφη, ἵνα ἐνδ. ἐν ἐμοὶ τὴν μακρ. ἀλλά, τὴν πᾶσαν μακρ. ὡς ἂν εἰ ἔλεγε· μᾶλλον ἐμου ἐπ' ἄλλω οὐκ ἔχει μακροθυμῆσαι, Chrys. The reading ἅπασαν (*Lachm., Tisch.*) is not quite certain: the preponderance of uncial authority [AFG opp. to DKL] is perhaps slightly in its favor, but it may be remarked that the form ἅπας is only found once more in St. Paul's Epp., Eph. vi. 13 (Gal. iii. 28 *Lachm.* is very doubtful), while the more common form occurs about 420 times. St. Luke uses ἅπας far more (23 times *certain*) than any other of the sacred writers. On the less usual position of the article, see notes on Gal. v. 14, and comp. Gersdorf, *Beiträge*, p. 381, who has, however, omitted this instance and Acts xx. 18: comp. Green, *Gram.* p. 194. We need not

here modify the meaning of μακροθ.: 'Deo tribuitur μακροθ. quia pœnas peccatis debitas differt propter gloriam suam, et ut detur peccatoribus resipiscendi locus,' Suicer, *Thesaur.* s. v. Vol. II. p. 293. The distinction of Theophyl. (on Gal. v. 22) between μακροθυμία (τὸ σχολῆ ἐπιτιθέναι τὴν προσήκουσαν δίκην) and πραότης (τὸ ἀφιέναι παντάπασιν) cited by Suicer; s. v., and Trench, *Synon.* p.

199, may perhaps be substantiated by comparing this passage with Tit. ii. 2.

πρὸς ὑποτύπωσιν κ.τ.λ.] 'to exhibit a pattern for them, etc.,' πρὸς ἀπο-

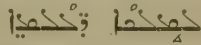
δειξιν, *Æcum.* 2: ὑποτύπ., [ἄμωμω] [ostensio, exemplum, 2 Pet. ii. 6] Syr.,

is a δις λεγόμε; here, and in a somewhat modified sense, 2 Tim. i. 13. St. Paul's more usual expression is τύπος (Rom. v. 14, vi. 17, 1 Cor. x. 6, 11, Phil. iii. 17, al), but for this ὑποτ. is perhaps here substituted, as it is not so much the mere passive example (τύπον) as the active display of it on the part of God ('ad expirandum exemplar,' Erasm.) which the apostle wishes to specify. The usual explanation that the apostle himself was to be the ὑπόδειγμα (2 Pet. ii. 6), the standing type and representative, the 'all-embracing example' (Möller) of those who were hereafter to believe on Christ ('si credis, ut Paulus; salvabere ut Paulus,' Beng.), is scarcely satisfactory. It was not so much the apostle as the μακροθ. shown to him that was the object of the ὑποτύπ.; comp. Wiesing; *in loc.* On the technical meaning [ad-umbratio et institutio brevis] see the notes of Fabricius on Sext. *Empir.* p. 1; and Suicer, *Thesaur.* s. v. Vol. II p. 1398. The gen. τῶν μελλόντων ('in respect of,' 'pertaining to,' see Donalds. *Gr.* § 453) may be more specifically defined as the genitive of the point of view (Scheuerl. *Synt.* § 18, p. 129), or perhaps, more correctly, as an extended application of the possessive gen.; the ὑποτύπωσις was designed in reference to them, to be, as it were, their property; so 2 Pet. ii. 6; comp. Soph. *Æd. Col.* 355, and see Scheuerl. *Synt.* § 13. 2, p. 112 sq., Matth. *Gram.* § 343. 1 (not 2, where Soph. *l. c.* is misinterpreted, see Wunder *in loc.*). If the dative had been used, the idea of the 'convenience,' 'ben-

δυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἄοράτῳ

eft' of the parties concerned, would have come more prominently into notice : contrast Ecclus. xlv. 16 with 2 Pet. *l. c.* The explanation of Bretsch., 'ut (hoc nōc exemplo) adumbraret conversionem futuram gentium,' is grammatically defensible but not exegetically satisfactory. πιστεῦειν ἐπ. αὐτῷ] 'to believe on Him.' In this construction, which only occurs elsewhere in Luke xxiv. 25 (omitted by Huther) and (in one and the same citation from the LXX) Rom. ix. 33, x. 11, 1 Peter ii. 6 (Matthew xxvii. 42 is doubtful), Christ is represented as the basis, 'foundation, on which faith rests; ἐπὶ with dat. marking 'absolute superposition' (Donalds. *Gr.* § 483), and thence the accessory notion of 'dependence on;' see Bernhardt, *Synt.* v. 24, p. 250, Krüger, *Sprachl.* § 68. 41, p. 541. If we adopt the usual reading and explanation in Mark i. 15 (comp. John iii. 15 [*Tisch., Lachm.* marg.], Gal. iii. 26, Jerem. xii. 6, Ignat. *Philad.* 8), it may be observed that πιστεύω has five constructions in the N. T., (a) with simple dative; (b) with ἐν; (c) with εἰς; (d) with ἐπὶ and dat.; (e) with ἐπὶ and accus. Of these it seems clear that the prepositional constructions have a fuller and more special force than the simple dative (see Winer, *Gr.* § 31. 2. obs., p. 241), and also that they all involve different shades of meaning. There may be no great difference in a dogmatical point of view (compare Pearson, *Creed*, Vol. II. p. 8, ed. Burt.), still the grammatical distinctions seem clearly marked. In a word, the exercise of faith is contemplated under different aspects: (a) expresses only the simple act; (b) involves also the idea of union with; (c) union with, appy. of a fuller and more mystical nature (comp. notes on Gal. iii. 27), with probably some accessory idea of moral motion, mental

direction toward; see Winer, *Gr.* § 53. a. p. 473; (d) repose, reliance on; (e) mental direction with a view to it; Fritz. *Rom.* iv. 5, Vol. I. p. 217, comp. Donalds. *Gr.* § 483. Of the four latter formulæ, it may be remarked in conclusion, that (b) and (d) are of rare occurrence; (e) only (John iii. 15 is doubtful) is used by St. John and St. Peter, by the former very frequently; and about equally with (e) by St. Luke, and rather more than equally by St. Paul: a notice of these constructions will be found in Reuss, *Théol. Chrét.* iv. 14, p. 229; compare also Tholuck, *Beiträge*, p. 94 sq. εἰς ζωὴν αἰώνιον] 'unto eternal life;' object to which the exercise of πίστις ἐπ' αὐτῷ was directed. It is singular that Bengel should have paused to notice that this clause can be joined with ὑποτύπωσιν: such a construction has nothing to recommend it.

17. βασιλεῖ τῶν αἰώνων] 'to the king of the ages,'  [regi sæculorum] Syriac,—a noticeable title, that must not be diluted into 'the king eternal' of Luth. and the Auth. Ver., even if Hebraistic usage (comp. Winer, *Gr.* § 34. b, p. 211) may render such a dilution grammatically admissible: comp. Heb. i. 2, xi. 3. The term αἰῶνες seems to denote, not 'the worlds' in the usual concrete meaning of the term (Chrys., and appy. Theod., Theoph.), but, in accordance with the more usual temporal meaning of αἰὼν in the N. T., 'the ages,' the temporal periods whose sum and aggregation (αἰῶνες τῶν αἰώνων) adumbrate the conception of eternity; see notes on Eph. i. 21. The βασιλεὺς τῶν αἰώνων, will thus be 'the sovereign dispenser and disposer of the ages of the world:' see Psalm cxlvi. (cxlv.) 13, ἡ βασιλεία σου βασιλεία πάν-

μόνω Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

I charge thee, son Timothy,
to fight the good fight of
fidelity, and not to make shipwreck of it, as some have done.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,

των τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν
πάσῃ γενεᾷ, καὶ γενεᾷ and comp. Ex. xv.
18; so Hamm. 1, comp. Usteri, *Lehrb.* 11.
2. 4, p. 315. Any reference to the Gnostic
æons (Hamm. 2) is untenable, and com-
pletely out of place in this sublime dox-
ology. The title does not occur again
in the N. T., but is found in the O. T.,
Tobit xiii. 6, 10; comp. Eccus. xxxvi.
17. ὁ θεὸς τῶν αἰώνων.

ἀφθάρτου] ‘incorruptible;’ nearly equi-
valent to ὁ μόνος ἔχων ἀθανάσιαν, ch. vi.
16. This epithet is only found in union
with Θεός, here and Rom. i. 23; comp.
Wisdom xii. 1. Both this and the two
following epithets must be connected
with Θεῷ, not βασιλεῖ (Auth. Version,
Conyb., al.), which is scarcely grammat-
ically tenable. Huther urges against
this the omission of the article before the
epithet; this, however, frequently takes
place in the case of a title in apposition;
see Middleton, *Article*, p. 387 (ed. Rose).
ἀοράτου] ‘invisible;’ see Col. i. 15, and
comp. 1 Tim. vi. 16; ὡφὶ μόνω σκιαγραφού-
μενος καὶ τοῦτο λιὰν ἀνδρῶς καὶ μετρίως,
Greg. Naz. *Orat.* xxxviii. 11 (a noble
passage), p. 615 D (ed. Morell).

μόνω Θεῷ] ‘only God;’ comp. ch. vi.
15, ὁ μακάριος καὶ μόνος δυνάστης. It is
not of serious importance whether, with
Pseud.-Ambrose *in loc.*, we refer this ap-
pellation to the First Person (‘particula
μόνω extraneas tantum personas, non
autem divinas excludit,’ Just., comp.
Basil, *Eunom.* Book iv. ad fin.) or, with
Theodoret and Greg. Naz. (*Orat.* xxxvi.
8, p. 586 B, ed. Morell), to the three Per-
sons of the blessed Trinity. The former
seems most probable; comp. John xvii.
3. The reading of the text, a ‘mag-
nifica lectio,’ as Bengel truly calls it, is
supported by such preponderating au-

thority [AD'FG opp. to KL.] that it
seems difficult to imagine how Leo can
still defend the interpolated σοφῷ.

τιμὴ καὶ δόξα] ‘honor and glory;’ a
combination (in doxology) only found
here and (with the art.) in Rev. v. 13,
comp. iv. 9 sq. St. Paul’s usual for-
mula is δόξα alone, with the art.: see
notes on Gal. i. 5. εἰς
τοὺς αἰῶνας κ. τ. λ.] ‘to the ages of
the ages;’ i. e. ‘for all eternity;’ see
notes on Gal. i. 5.

18. ταύτην τὴν παραγγελίαν]
‘This command;’ τί δὲ παραγγέλεις,
εἰπέ; ἵνα στρατεύῃ κ. τ. λ., Chrys. The
reference of these words has been very
differently explained: they have been
referred (a) directly to παραγγέλεις, ver.
3, Calvin, Est., Mack; (b) to παραγγέ-
λιας, ver. 5, Beng.; (c) to πιστὸς ὁ λόγος
κ. τ. λ., Peile; (d) to ἵνα στρατ., Chrys.,
De Wette, al., comp. John xiii. 34. The
objection to (a) lies in the fact that in
ver. 3 παραγγ. is defined and done with;
to (b) that the purport of the παραγγ. is
not defined, but only its aim stated; and
to both that the length of the digression,
and the distance of the apodosis from the
protasis is far too great: (c) is obviously
untenable, as ver. 15 involves no παραγγ-
γελία at all. It seems best, then, with
Chrys. and the principal modern exposi-
tors, to refer παραγγ. directly to ἵνα στρατ.,
and indirectly and allusively to ver. 3
sq., inasmuch as obedience to the com-
mand there given must form a part of
the καλὴ στρατεία. This verse thus forms
a general and appropriate conclusion;
ver. 3—11 convey the direct injunctions;
ver. 12—16 the authority of the apostle;
ver. 18 sq. the virtual substance of his
previous injunctions expressed in the
simplest form.

παρατίθεμαί

τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα

σοι] ‘I commit unto thee, as a sacred trust;’ τῆς φυλακῆς τὸ ἀκριβές δηλοῖ, Chrys.; comp. 2 Tim. ii. 2. The use and force of the middle in such forms of expression may be perhaps felt by observing that the object is represented, as it were, emanating from, or belonging to, the subject of the verb; see Krüger, *Sprachl.* 52. 8. 6, p. 365, and compare Donalds. *Gr.* § 432. 2. bb.

κατὰ τὰς, κ. τ. λ.] ‘in accordance with the forerunning prophecies about thee;’ defining clause apparently intended to add weight to the apostle’s exhortation (ἀφορῶν πρὸς ἐκείνας παραινῶσοι, Theophyl.), and to suggest to Timothy an additional ground of obligation; ἐκείνων ἄκουσον, ἐκείναις πείθου ἐκείναι σε εἶλοντο εἰς ὃ εἶλοντό σε, Chrys. There is thus no necessity for here assuming an hyperbaton, scil. ἵνα στρατεύῃ κατὰ τὰς κ. τ. λ. (Ecum., Möller), a very forced and untenable construction.

προαγούσας] ‘forerunning,’ ‘precursory;’ see Heb. vii. 18, προαγούσης ἐντολῆς. The order of the words might seem to imply the connection of ἐπὶ σὲ with προαγούσας (‘leading the way to, pointing to you as their object,’ Matth.), but as this involves a modification of the simple meaning of προάγω, and also (see below) of προφητεῖαι as well; it is best, with De W., Huther, and most modern commentators, to connect ἐπὶ σὲ with προφητείας. It is not however necessary to give πρὸ a purely temporal sense (Syr.); the local or quasi-local meaning which nearly always marks the word in the N. T. may be fully retained; the prophecies went forward, as it were, the heralds and avant-couriers to the actions which they foretold; comp. ch. v. 24.

ἐπὶ σὲ] ‘upon thee,’ or, more in accordance with our idiom, ‘concerning thee,’ ‘respecting thee,’ Peile. Ἐπὶ marks the ethical direction, which, as it were, the

prophecies took (see Winer, *Gr.* § 49. 1, p. 362), and, with its proper concomitant idea, of ‘ultimate super-position,’ points to the object on whom they came down (from above) and rested; see Donalds. *Gr.* § 483, and compare the exx. in Krüger, *Sprachl.* § 68. 42. 1, p. 543.

τὰς προφητείας] ‘the prophecies:’ not ‘the premonitions of the Holy Spirit’ (κατὰ θεῖαν ἀποκάλυψιν τὴν χειροτονίαν ἐδέξω, Theodoret) which led to the ordination of Timothy (Hammond in loc., Thorndike, *Gov. of Churches*, ch. iv. 8, — an interpretation which involves a modification of the meaning of προφητεῖαι which the word can scarcely bear), but, in accordance with its usual meaning in the N. T., ‘the predictions suggested by the Spirit,’ ‘the prophecies’ which were uttered over Timothy at his ordination (and perhaps conversion, Fell, compare Theophyl.), foretelling his future zeal and success in the promulgation of the gospel. The plural may point to prophecies uttered at his circumcision and other chief events of his spiritual life (Theophyl.), or, more probably, to the several sources (the presbyters perhaps) from whence they proceeded at his ordination; comp. ch. iv. 14, vi. 12.

ἵνα στρατεύῃ] ‘that thou mayest war,’ etc. In this use of ἵνα after verbs implying ‘command,’ ‘exhortation,’ etc., the subjunctive clause is not a mere circumlocution for a simple infinitive, but serves to mark the purpose contemplated by the command as well as the immediate subject of it; compare Luke x. 40, al., and see Winer, *Gr.* § 44. 8, p. 299 sq. On the uses of ἵνα in the N. T. see notes on Eph. i. 17. ἐν αὐταῖς]

‘in them, as your spiritual protection and equipment;’ emphatic. The translation of De Wette, ‘in the might of,’ is not sufficiently exact. The prep. has here its usual and proper force; it is not iden-

στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ¹⁰ ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυά-

ficial in meaning with *διὰ* (Mosh., comp. Œcum.), or with *κατὰ* (Kypke, *Obs.* Vol. II. p. 351, and virtually Huther) but, in accordance with the image, marks, as it were, the armor *in* which Timothy was to wage his spiritual warfare; so Mack, *Matth.*, and Winer, *Gr.* § 48. a, p. 346; comp. also Green, *Gr.* p. 289. Huther objects to this as artificial, but surely his own interpretation 'within, in the bounds of their application,' is more open to the charge, and scarcely so intelligible.

στρατείαν] 'warfare;' not μάχην, Theodoret ('Kampf,' *De W.*), but more inclusively, 'militiam,' Clarom., *Vulg.*, — the service of a στρατιώτης in all its details and particulars; comp. Huther *in loc.* For examples of this simplest form of the cognate accus. (when the subst. is involved in the verb, and only serves to amplify its notion), see Winer, *Gr.* § 32. 2, p. 201, and for a correct valuation of the supposed rhetorical force, the excellent article by Lobeck, *Paralipom.* p. 501 sq.

19. ἔχων] 'having,' Hammond; not 'retines' (Beza) as a shield or weapon (Mack, *Matth.*), in reference to the preceding metaphor, — this would have been expressed by a more precise word, *e. g.* ἀναλαβών, Eph. vi. 16, — or 'innitens' as a ship on an anchor (Pricæus), in reference to the succeeding metaphor, but simply, 'habens,' scil. as an inward and subjective possession: so Syriac, where the verb is simply replaced by the prep. ܕ (in, with); see also Meyer *on Rom.* xv. 4.

ἀγαθὴν συνείδησιν.] 'a good conscience;' see notes on ver. 5 supra.

ἣν] Sc. ἀγαθὴν συνείδησιν. ἀπωσάμενοι] 'having thrust away;' ἀπόσατο μακρὸν ἔρριψεν, Hesyeh.; see exx. in *Wetst. on Rom.* xi. 1. This expressive word marks the deliberate nature of the act, the wilful vio-

lence which the τινες (ver. 3) did to their better nature. Ἀπόσατο (λόγον, Acts xiii. 46; elsewhere in the N. T. with persons, Acts vii. 27, 39, Rom. xi. 1, 2, LXX) occurs very frequently in the LXX, and several times with abstract nouns (διαθήκην, 2 K. xvii. 15 (Alex.); ἐλπίδα, Jer. ii. 37; νόμον, Jer. vi. 19; ἔορτὰς, Amos v. 21) as a translation of עָרַב . The objection of Schleierm. (*üb. 1 Tim.* p. 36) that *St. Paul* elsewhere uses this word *properly* (Rom. xi. 1, 2) as in reference to something external, not internal, is pointless; *Rom. l. c.* is a quotation. Conscience is here suitably represented, as it were, another and a better self. Viewed practically the sentiment is of great moment; the loss of a good conscience will cause shipwreck of faith. Olish.

περὶ τὴν πίστιν] 'concerning, in the matter of, the faith.' Loesner compares Philo, *de Somn.* p. 1128 D [II. § 21. Vol. I. p. 678, ed. Mang.], ναυαγήσαντες, ἢ περὶ γλώτταν ἄθυρον, ἢ περὶ γαστέρα ἀπληστον ἢ περὶ τὴν τῶν ὑπογαστρῶν ἀκρότορα λαγυεῖαν; there is however some difference in the use of the prep. In Philo *l. c.* it marks really what led to the shipwreck; the accusatives properly representing the objects 'around which the action or motion take place,' see Winer, *Gr.* § 49. i, p. 361, Donalds. *Gr.* § 482. c: in the present case merely the object in reference to which it happened, *perhaps* more usually expressed by the *gen.*, see Rost u. Palm, *Lex. s. v.* περί, I. 1. e, Vol. II. p. 821. At any rate it is surely an oversight in Huther to say that *περὶ* with the accus. is here used in the sense in which it usually stands with the *dat.*; for, in the first place, *περὶ* with *dat.* is rarely found in Attic prose and never in the N. T.; and, secondly, *περὶ* with *dat.* ('around and upon,' Donaldson, *Gr.* 482. b), if more

γησαν²⁰ ὃν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

usual in prose, might have been suitable in Philo *l. c.* (the rock on which they split,—comp. Soph. *Frag.* 149, *περὶ ἐμῶ κάρᾳ κατὰγνυται τὸ τεῦχος*), but certainly not in the present passage. Kyrcke (*Obs.* Vol. II. p. 353) cites a somewhat different use, *περὶ τὴν Κῶαν θάλασσαν ναυαγήσαι*, Diog. Laert. I. 1. 7, where the acc. seems to mark the *area* where the disaster took place, see Rost u. Palm, *Lex. s. v. περὶ*, III. 2, Vol. II. p. 825.

20. Ὑμέναιος] There does not seem any sufficient ground for denying the identity of Hymenæus with the heretic of that name in 2 Tim. ii. 17. Mosheim (*de Rebus*, etc., p. 177 sq.) urges the comparatively milder terms in which Hymenæus is spoken of, 2 Tim. *l. c.*; the one he says was the 'open enemy,' the other 'the insidious corrupter' of Christianity. On comparing however the two passages, it will be seen that the language and even structure is far too similar to render any such distinction either plausible or probable. The only difference is, that here the apostle notices the fact of his excommunication, there his fundamental error; that error however was a βέβηλος κερνοφωνία, 2 Tim. ii. 16. This certainly affords a hint (somewhat too summarily repudiated by Wieseler, *Chronol.* p. 314), in favor of the late date of this epistle; see notes on ver. 3.

Ἀλέξανδρος] It is more difficult to decide whether this person is identical (a) with Alexander, ὁ χαλκεύς, 2 Tim. iv. 14, or (b) with Alexander, Acts xix. 33, or (as seems most probable) different from either. The addition ὁ χαλκεύς in the *second* epistle, and the fact that he seems to have been more a personal adversary of the apostle's than an heretical teacher, incline us to distinguish him from the excommunicate Alexander. All that can be said

in favor of (b) is that the Alexander, mentioned Acts *l. c.*, was probably a Christian; see Meyer *in loc.*, and Wieseler, *Chronol.* p. 56. The commonness of the names makes any historical or chronological inferences very precarious; see Neander, *Planting*, Vol. I. p. 347, note (Bohn).

παρέδωκα τῷ Σατανᾷ] 'I delivered over to Satan,' 'tradidi Satanæ,' Vulgate,—scil. at some former period. The exact meaning of this formula has been much discussed. Does it mean (a) simply, excommunication? Theod. *in loc.* and on 1 Cor. v. 5, Theoph. *in loc.*, Bals., on Can. VII. (Basilii), al.; comp. Johnson, *Unbl. Sacr.* ch. 4, Vol. II. p. 233 (Angl. Cath. Libr.); or (b) simply, supernatural infliction of corporeal suffering, Wolf on Cor. *l. c.*, and appy. Chrys., who adduces the example of Job; or (c) both combined, Meyer, and most modern interpreters? The latter view seems most in harmony with this passage, and esp. with 1 Cor. *l. c.*, where *simple* exclusion from the Church is denoted by ἀρῆναι ἐκ μέσου. We conclude then with Waterland, that 'delivery over to Satan' was a form of Christian excommunication, declaring the person reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death; on *Fundamentals*, ch. 4, Vol. III. p. 460. The patristic views will be found in Suicer, *Thesaur.* Vol. II. p. 940, and Petavius, *Theol. Dogm.* Vol. IV. p. 108. In this fearful formula, the offender is given over τῷ Σατανᾷ, to the Evil One in his most distinct personality; comp. notes on Eph. iv. 27.

παιδευθῶσιν] 'be disciplined,' Hamm.; 'taught by punishment,' Conyb. The true Christian meaning of παιδεύειν, 'per molestias erudire,' is here distinctly apparent; see Trench, *Synon.* § 32, and notes on Eph. vi. 4.

I exhort that prayers be offered for all, for this is acceptable to God, who willet the salvation of all, and whose Gospel I preach.

II. Παρακαλῶ οὖν πρῶτον πάντων ποιήσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας,

CHAPTER II. 1. παρακαλῶ οὖν] 'I exhort then;' 'in pursuance of my general admonition (ch. i. 18) I proceed to special details.' It is singular that Schleierm., and after him De W., should find here no logical connection, when really the sequence of thought seems so easy and natural, and has been so fairly explained by several older (comp. Corn. à Lap.), and most modern expositors. In ch. i. 18, the apostle gives Timothy a commission in general terms, ἵνα στρατεύῃ κ. τ. λ. This, after the very slight digression in ver. 19, 20, he proceeds to unfold in particulars, the first and most important of which is the duty of prayer in all its forms. The particle οὖν has thus its proper collective force ('ad ea, quæ antea posita sunt, lectorem revocat,' Klotz; 'continuation and retrospect,' Donalds. *Gr.* § 604), and could not properly be replaced by any other particle; see Klotz, *Devar.* Vol. II. p. 717. For the use of this and similar particles, the student is especially referred to Euclid (*e. g.* Book I): the careful perusal in the original language of three or four leading propositions will give him more exact views of the real force of ἄρα, οὖν κ. τ. λ. than he could readily acquire in any other way. πρῶτον πάντων] 'first of all,' 'imprimis;' not priority in point of time, sc. ἐν τῇ λατρείᾳ τῇ καθημερινῇ, Chrys. (compare Conyb. and Howsen), 'diluculo,' Erasm.—but of dignity; see Bull, *Serm.* XIII. p. 243 (Oxf. 1844), and comp. Matth. vi. 33. The adverb is thus less naturally connected with ποιήσθαι than with the leading word παρακαλῶ (Syr., Auth. Ver.). The combination πρῶτον πάντων only occurs in the N. T. in this place. δεήσεις κ. τ. λ. 'petitions, prayers, supplications, thanksgivings.' It has been

somewhat hastily maintained by Heinr., De W. (comp. Justin.), al., that the first three terms are little more than synonymous, and only cumulatively denote prayer. On the other hand several special distinctions (comp. Theodoret *in loc.*, Greg. Naz. *Carm.* 15, Vol. II. p. 200) and applications (August. *Epist.* LIX. 12) have been adduced, which certainly cannot be substantiated. Still there is a difference: δέησις seems a special form (*rogatio*) of the more general προσευχή (*precatio*), see notes on Eph. vi. 18; ἐντεύξις (ch. iv. 5) is certainly not a δέησις εἰς ἐκδίκησιν (Hesych.; comp. Theod.), but; as its derivation (ἐντυχάνω) suggests, prayer in its most individual and urgent form (ἐντ. καὶ ἐκβοήσεις, Philo, *Quod Det. Pot.* § 25, Vol. I. p. 209), prayer in which God is, as it were, sought in audience (Polyb. *Hist.* v. 35. 4., III. 15. 4), and personally drawn nigh to; compare Origen, *de Orat.* § 44, ἐντεύξεις τὰς ὑπὸ τοῦ παρρησίαν τινὰ πλείονα ἔχοντος. Thus, then, as Huth. observes, the first term marks the idea of our insufficiency [δεῖ, compare Beng.], the second that of devotion, the third that of childlike confidence. The ordinary translation, 'intercessions,' as Authorized Ver., Alf., al. (comp. Schoettg. *in loc.*), too much restricts ἐντεύξις, as it does not *per se* imply any reference to others: see ch. iv. 5, where such a meaning would be inappropriate, and comp. Rom. viii. 27, 34, xi. 2, Heb. vii. 25, where the preposition, ὑπὲρ or κατὰ, marks the reference and direction of the prayer; see especially the examples in Raphel, *Annotations* Vol. II. p. 567 sq. who has very copiously illustrated this word. εὐχαριστίας] 'thanksgivings:' thanksgiving, was to be the perpetual concomitant of prayer; see

ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ

esp. Phil. iv. 6, Col. iv. 2; Justin M. *Apol.* i. 13, 67, al., and comp. Harless, *Ethik*, § 31. a. It is scarcely necessary to say that the special translation ‘eucharists’ (J. Johnson, *Unbl. Sacr.* i. 2. Vol. II. p. 66, Angl. Cath. Libr.), is wholly untenable.

ὑπὲρ πάντων ἀνθρ. is to be connected, not merely with the last, but with all the foregoing substantives; ταῦτα δὲ ποιεῖν ὑπὲρ πάντων ἀνθρώπων παρεργυῖα, ἐπειδὴ καὶ X. Ἰ. ἤλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, Theodoret. To further encourage this universality in prayer Justin, *Apol.* II. 15), the apostle proceeds to specify, *nominatim*, particular classes for whom it ought to be offered; comp. Chrys. *in loc.*

2. ὑπὲρ βασιλέων] ‘for kings,’—generally, without any special reference to the Roman emperors. It is an instance of the perverted ingenuity of Baur (comp. De W.) to refer the plural to the emperor and his associate in rule, as they appear in the age of the Antonines; surely this would have been τῶν βασιλέων. On the custom, generally, of praying for kings (Ezra vi. 10, Baruch i. 11), see Justin, *Apol.* i. 17, Tertull. *Apologet.* cap. 39, the passages collected by Ottius, *Spicileg.* p. 433, and Grinf. *Schol. Hell.* Vol. II. p. 580. It is very noticeable that the neglect of this duty on the part of the Jews led to the commencement of their war with the Romans, see Joseph. *Bell. Jud.* II. 17. 2.

ἐν ὑπεροχῇ] ‘in authority;’ all who have any share of constituted authority, the ἐξουσία ὑπερέχουσαι, Rom. xiii. 1; comp. 2 Macc. iii. 11, ἀνδρὸς ἐν ὑπεροχῇ κειμένου, Polyb. *Hist.* v. 41. 3. τοῖς ἐν ὑπεροχῆσι ὄσιν. ἵνα ἡρεμον

κ. τ. λ.] ‘in order that we may pass a quiet and tranquil life:’ contemplated end and object, not import of the intercessory prayer; ἕρα τί φησι, καὶ πῶς τίθησι

τὸ κέρδος ἵνα κἂν οὕτω δέξῃ τὴν παραίνεσιν . . . ἡ ἐκείνων σωτηρία ἡμῶν ἀμεριμνία ὑπάρχει, Chrys. ‘The prayer has clearly not a purely *subjective* reference, ‘that we may lead a life of quietude and submission’ (Mack, comp. Heydenr.), nor again a purely *objective* reference, ‘that they may thus let us live in quiet,’ but in fact involves both, and has alike a personal and a political application,—‘that through their good government we may enjoy peace:’ the blessing the powers that be’ will receive from our prayers will redound to us in outward peace and inward tranquillity; comp. Wiesing. *in loc.* ἡρεμος is a late form of adjective derived from the adv. ἡρέμα; comp. Lucian, *Tragod.* 209, Eustath. *II.* v11. p. 142. 9. Lobeck (*Pathol.* p. 158) cites a single instance of its usage in early Greek; *Inscr. Olbiopol.* No. 2059. The correct adjectival form is ἡρεμαῖος.

ἡσύχιον] ‘tranquil;’ once only again, 1 Pet. iii. 4, τοῦ πραέος καὶ ἡσύχιου πνεύματος. The distinction drawn by Olsh. between ἡρεμος and ἡσύχιος can appy. be substantiated; the former [connected apparently with Sanser. *ram*, ‘rest in a chamber,’—the fundamental idea according to Pott, *Etym. Forsch.* Vol. i. p. 262] seems to denote tranquillity arising from *without*, ‘qui ab aliis non perturbatur,’ Tittmann; compare Plato, *Def.* p. 412 λ, ἡρεμία ψυχῆς περὶ τὰ δεινά; Plutarch, *Sol.* 31, τὴν τε χῶραν ἐνεργεστέραν καὶ τὴν πόλιν ἡρεμαιοτέραν ἐποίησεν: the latter [connected with ἩΣ-, ἡμαι, Benfey, *Wurzellex.* Vol. I p. 418] tranquillity arising from *within*, 1 Pet. *l. c.*; comp. Plato, *Charm.* p. 160 α, ἡσύχιος ὁ σώφρων βίος. So, in effect, Tittmann, except that he assigns to ἡσύχ. more of an active meaning, ‘qui aliis nullas turbas excitat,’ *Synon.* i. p. 65. On the use of βίος for ‘manner of life,’ comp. Trench;

εὐσεβείᾳ καὶ σεμνότητι. ³ τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτήρος ἡμῶν Θεοῦ, ⁴ ὃς πάντας ἀνθρώπους θέλει

Synon. § 27. ἐν εὐσεβείᾳ κ. τ. λ.] 'in all godliness and gravity;' the moral sphere in which they were to move. Μετὰ might have been used with σεμνότης (comp. iii. 4), but would have been less appropriate with εὐσεβεία; the latter is to be not merely an accompaniment but a possession (comp. Heb. xi. 2, and Winer, *Gr.* § 48. a, p. 346), the sphere in which they were always to walk. It is proper to observe that both these substantives are only used by St. Paul in the Pastoral Epistles.

εὐσεβεία, [𐤀𐤓𐤁𐤁𐤁𐤁] Δ𐤃𐤁𐤁 [timor Jehovae] Syr., is a word which occurs several times in these Epp. *e. g.* ch. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11, 2 Tim. iii. 5, Tit. i. 1, see also Acts iii. 12, 2 Pet. i. 3, 6, 7, iii. 11. It properly denotes only 'well-directed reverence' (Trench, *Synon.* § 48), but in the N. T. is practically the same as θεοσεβεία (ch. ii. 10), and is well defined by Tittmann, *Synon.* i. p. 146, as 'vis pietatis in ipsâ vitâ vel externâ vel internâ,' and more fully, but with accuracy, by Euseb., *Præp. Evang.* i. p. 3, as ἡ πρὸς τὸν ἕνα καὶ μόνον ὡς ἀληθῶς ὁμολογούμενόν τε καὶ ὄντα Θεὸν ἀνάενσις, καὶ ἡ κατὰ τοῦτον ζωή. Thus then εὐσεβ. conveys the idea, not of an 'inward, inherent holiness, but, as Alford (*on Acts* iii. 12) correctly observes, of a 'practical, operative, cultivate piety:' see other, but less precise, definitions in Suicer, *Thesaur.* s. v. Vol. i. 1264, and esp. the discriminating remarks of Harless, *Ethik.* § 37.

σεμνότης (only here, ch. iii. 4, and Titus ii. 7) appears to denote that 'decency and propriety of deportment,' 'morum gravitas et castitas,' Estius (Ehrbarkeit, Luther), which befits the chaste (Chrys.; comp., in an exaggerated sense, Eur. *Iph. Aut.* 1350), the young, (ch. iii. 4, Tit. ii. 7),

and the earnest (Joseph. *Bell. Jud.* ii. 8. 2), and is, as it were, the appropriate setting of higher graces and virtues; compare Joseph. *Vit.* § 49, μετὰ πάσης σεμν. καὶ πάσης δὲ ἀρετῆς ἐνθαδε πεπολιτευμαι.

3. τοῦτο] Scil. τὸ εὐχθεσθαι ὑπὲρ πάντων: τοῦτο ἀποδέχεται ὁ Θεός, τοῦτο θέλει, Chrys. This verse stands in more immediate connection with ver. 1, of which verse 2 really only forms a semi-parenthetical illustration. To please God is the highest motive that can influence a Christian. γὰρ is omitted by *Lachm.* with A; 17. 67** ; Copt., Sahid. (not Pesch., as Bloomf. asserts),—evidence, however, far from sufficient. The omission very probably arose from a want of perception of the true connection between ver. 1, 2, and 3.

καλὸν καὶ ἀποδεκτόν] Not 'good and acceptable before'—Huth., Wiesing., Alf., but, 'good (per se) and acceptable before God,' Mack, De Wette, al.; καὶ τῇ φύσει ἐστὶ καλόν . . . καὶ τῷ Θεῷ δὲ ἀποδεκτόν, Theophylact. Huther urges against this 2 Cor. viii. 21, προνοούμε: γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου κ. τ. λ., but there, as still more clearly in Rom. xii. 17, προνοούμενοι καλὰ [opp. τὸ κακόν, ver. 16] ἐνώπιον πάντων ἀνθρώπων, the latter clause ἐνώπιον κ. τ. λ. is not connected simply with καλὰ, but with προν. καλὰ, see Meyer *in loc.* 'Αποδεκτός (not ἀποδεκτος, as *Lachm.*, *Tisch.*; see Lobeck, *Paralip.* vii. 11, p. 490) is used in N. T. only here, and ch. v. 4; compare ἀποδοχή, ch. i. 15.

τοῦ σωτήρος κ. τ. λ.] *our Saviour God:* see notes on ch. i. 1. The appropriateness of the title is evinced by the following verse.

4. ὃς πάντας κ. τ. λ.] 'whose, i. e. seeing his will is (not 'whose wish is,' Peile; compare notes on ch. v. 14) that all men should be saved,' etc.; explanatory

σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. 5 εἰς γὰρ Θεός, εἰς

and faintly confirmatory of the preceding assertion; see Col. i. 25, and notes *in loc.* On this slightly causal, or perhaps rather *explanatory* force of *ὅς*, see Ellendt, *Lex. Soph.* s. v. III. 3, Vol. II. p. 371, and comp. Bernhardy, *Synt.* vi. 12. a, p. 291 sq.

πάντας] Emphatic, Rom. viii. 32; ‘*omnes, etiam non credentes, vult salvari*, Beng.; μιμῶν ὄν Θεόν εἰ πάντας ἀνθρώπους θέλει σωθῆναι, θέλει καὶ σύ εἰ δὲ θέλεις εὐχου, τῶν γὰρ τοιούτων ἐστὶ τὸ εὐχέσθαι, Chrys. The various dogmatical expositions of this important verse will be found in Justiniani, Corn. a Lap., and Estius *in loc.*; compare also Petavius, *Theol. Dogmat.* Vol. I. Book x. 1. 2 sq., Vol. v. Book XIII. 1. 3, 4, Forbes, *Instruct.* VIII. 18, p. 415 sq. Without entering upon them in detail, or overstepping the limits prescribed to this commentary, it seems proper to remark that all attempted restrictions (‘*quosvis homines*, Beza, compare August. *Enchirid.* § 103; compare contr. Winer, *Gr.* § 18. 4, p. 101) of this vital text are as much to be reprehended on the one hand, as that perilous universalism on the other, which ignores or explains away the clear declaration of Scripture, that there are those whose *ὅλεθρος* shall be *αἰώνιος* (2 Thess. i. 9), and whose portion shall be the *δεύτερος θάνατος* (Rev. xxi. 8): the remarks of Usteri, *Lehrb.* II. B. p. 352 sq. are very unsatisfactory. Setting aside all technical, though perhaps plausible, distinctions between the ‘*voluntas antecedens*’ and ‘*voluntas consequens*’ of God (Damas. *Orth. Fid.* II. 29), it seems enough to say, that Scripture declares in terms of the greatest latitude (see esp. Hammond, *Fundamentals*, XIV. 2, and comp. *Pract. Catechism* II. 2, p. 18, Angl. C. Libr.) that God *does* will the salvation (σωθῆναι *not* σῶσαι) of *all*; *all* are rendered (through Jesus Christ) ‘*salvabi-*

les’ and ‘*salvandi*’ (Barrow, *Serm.* 72). That *some* are indisputably *not* saved (Matt. xxv. 41 sq., Rev. xx. 10, 15, xxii. 15, al.) is not due to any outward circumscription or inefficacy of the Divine *θέλημα* (Episcop. *Inst. Theol.* IV. 2. 21), but to man’s rejection of the special means of salvation which God has been pleased to appoint, and to which it is also His Divine *θέλημα* (Eph. i. 9) that man’s salvation should be *limited*; comp. Müller *on Sin*, III. 2. 1, Vol. II. p. 211 (Clark). In a word, redemption is universal, yet conditional; *all may* be saved, yet *all will* not be saved, because *all will not* conform to God’s appointed conditions; see Hammond, *l. c.* § 15; and esp. Barrow, *Works*, Vol. IV. p. 1—97, who in four sermons (71—74) has nearly exhausted the subject. The two further momentous questions connected with this doctrine are fairly stated by Ebrard, *Dogmatik*, § 557 sq., Vol. II. p. 689, comp. also Martensen, *Dogm.* § 219 sq. καὶ εἰς ἐπίγνωσιν κ. τ. λ.] ‘*and to come to the (full) knowledge of the truth;*’ comp. 2 Tim. ii. 25, iii. 7: no inversion of clauses, but a further specification of the more immediate object and end; see Winer, *Gr.* § 61. 3. obs., p. 488. The σωθῆναι is the *ultimate*, the εἰς ἐπίγνωσιν ἀληθείας ἔλθειν, an *immediate* end leading naturally and directly to the former. The introduction of this latter moment of thought is suggested by, and suitably precedes, the enunciation of the great truth which is contained in the following verse. On ἐπίγνωσις (‘*cognitio certa et accurata*’) see notes on Eph. i. 17, and on the omissions of the art. notes on 2 Tim. ii. 25. It may be remarked that ἀλήθεια here, as commonly in the N. T., implies no mere *theoretical*, but, *practical* and *saving* truth, ‘*veritas salvifica*,’ as revealed in the Gospel; ἀληθ. ποίαις; τῆς εἰς αὐτὸν πίστεως, Chrysost.; see

καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,
 6 ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς

Reuss, *Théol.* iv. 8, Vol. II. p. 82. A special treatise on this word has been written by Baumann, Strasb. 1838.

5. εἰς γὰρ Θεός] 'For there is one God; proof of the foregoing explanatory assertion, the γὰρ having here its simple argumentative force, and connecting this verse, not with ver. 1 (Lco, Mack), but with the verse immediately preceding. Εἰς and πάντας stand thus in correlation; the universality of the dispensation is proved by the unity of the Dispenser. The existence of different dispensations for different portions of the human race, would seem inconsistent with the conception of one supreme, all-ruling Creator; 'unius Dei una providentia;' compare Rom. iii. 30, where a similar argument is introduced by the forcible (Hartung, *Part.* Vol. I. p. 342) ἐπέπερ.

εἰς καὶ μεσίτης] 'one mediator also:' ὁ ἐν ἑαυτῷ τὰ διεστῶτα συνάψας, Theod. In this and similar distinctions between the first and second Persons of the blessed Trinity (comp. 1 Cor. viii. 6, Eph. iv. 4—6), Reuss finds traces of a citra-Athanasian view (so to speak) of the subordination of the Son; *Théol. Chrét.* iv. 10, Vol. II. p. 102. This is not correct: all that could reasonably be inferred from such a text as the present is the catholic doctrine of a subordination in respect of office; see Waterland, *Second Vind.* Vol. II. p. 400. The position of De Wette after Schleierm. (*über 1 Tim.* p. 177), that this use of μεσίτης, without definite allusion to a διαθήκη, argues a compiler from the Ep. to the Heb. (viii. 6, ix. 15, xii 24), is not entitled to serious attention or confutation. The previous allusion to redemption (ver. 4) and the antithesis of the εἰς Θεός and πάντ. ἄνθρ. suggest the use of a term that best sustains that relation: see also Ebrard, *Dogm.* § 406, and a good sermon by Bev-

eridge, *Serm.* Vol. II. p. 86 sq. (Angl. Cath. Libr.

Θεοῦ καὶ ἀνθρώπων] 'of God and men:' both anarthrous; the former in accordance with its common privilege of rejecting the article (see exx. Winer, *Gr.* § 19, p. 110), the latter, from a bare indication of the other party only being necessary. In both cases the omission is obviously suggested by the familiarity of both the terms connected by the conjunction; see Green, *Gr.* iv. 3, p. 181.

ἄνθρωπος Χ. Ἰ.] 'a man Christ Jesus.' The human nature of Christ is specially mentioned as being the state in which His mediatorial office was visibly performed; ἄνθρωπον δὲ τὸν Χριστὸν ὀνόμασεν ἐπειδὴ μεσίτην ἐκάλεσεν' ἐπανθρωπήσας γὰρ ἐμεσίτευσεν, Theod. On the duration of Christ's mediation, see Pearson, *Creed*, Art. VI. Vol. I. 334 (ed. Burton). The omission of the article (scarcely noticed by the modern German commentators) must be preserved in translation. Middleton (*Greek Art.* p. 388, ed. Rose) considers the article unnecessary, and compares ἄνθρ. Χ. Ἰ. with κύριος Χ. Ἰ.; but the comparison fails, as κύριος has so unequivocally the character of a proper name; comp. Winer, *Gr.* § 19, p. 113. In a different context Christ might clearly have been designated as ὁ ἄνθρ., 'the (representative) man of humanity' (comp. Peile *in loc.*); here, however, as the apostle only wishes to mark the nature in which Christ ἐμεσίτευσεν, but not any relation in which He stood to that nature, he designedly omits the article. The distinction of Alford between 'individual and generic humanity' seems here out of place, and not involved in the context: contrast Wordsw. *in loc.*, who pertinently cites August. *Serm.* xxvi. Vol. v. p. 174, ed. Migne.

6. ἀντίλυτρον] 'ransom; the ἀντι

I desire that the men pray reverently, and that the women dress and comport themselves with modesty.

⁸ Βούλομαι οὖν προσέυχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς

8. *διαλογισμοῦ*] So ADKL, Vulg., and many Vv., Origen (3), Chrys., Theodoret (text), al. (*Rec., Griesb., Matth., Scholz, Lachn., De Wette* (e sil.), *Huther, Alf.*). The plural *διαλογισμῶν* is adopted by *Tisch.* with FG: 17. 67** 73. 80 [MSS that it is asserted commonly accord with B], and many others; Boern., Copt. Syr. (both); Origen (4), Euseb., Basil, Theod., al. As the external authorities seem decidedly to preponderate in favor of the former, and as it seems more probable that the plural should be a correction of the less usual singular (only in Luke ix. 46, 47), than that the singular should have been altered from the plural for the sake of symmetry in number with *ὁργῆς*, we retain the reading of the Received Text.

p. 88. The temporal gen., except in a few familiar forms, is rare in the N. T.

7. *εἰς ὃ*] ‘for which,’ scil. *μαρτύριον*; ‘cui testimonio dicendo constitutus sum præco,’ Fritz. *Rom.* xii. 1, Vol. III. p. 15, note.

κήρυξι] ‘a herald,’ ‘præco solemnis, a Deo missus,’ Beng.; only here, 2 Tim. i. 11, and 2 Pet. ii. 5. There is no necessity in the present case for modifying (‘prædicator,’ Vulg.) the primary meaning of the word; compare *Eccles.* xx. 15, *ἀνοίξει τὸ στόμα αὐτοῦ ὡς κήρυ.*, and see esp. 1 Cor. ix. 27, where *κηρύσσειν* is used of the ‘agonistic herald’ in accordance with the tenor of the foregoing verses; see Meyer *in loc.*

ἀπόστολος] ‘an apostle,’ in the higher sense of the word; *μέγα τὸ τοῦ ἀποστόλου ἀξίωμα καὶ διὰ τοῦτο ἀντιποιεῖται τούτου*, Theophyl.: see notes on *Gal.* i. 1.

ἀλήθειαν κ. τ. λ.] ‘I say the truth, I lie not.’ De Wette seems clearly right in maintaining that this protestation refers to the preceding words; the asseveration with regard to his apostleship was of course not intended for Timothy, but for the false teachers who doubted his apostolical authority. The third official designation *διδάσκ. ἐθνῶν*, then follows with full climactic force. To assert that this is a phrase which the apostle used in his later years ‘with less force and relevance than he had once done’ (Alf.)

appears questionable and precarious. *ἐν πίστει κ. τ. λ.*] ‘in faith and truth;’ the spheres in which the apostle performed his mission. The two substantives are commonly taken either both with *objective* reference, scil. *ἐν πίστει ἀληθινῇ*,—*καὶ* being explanatory, Mack (compare Peile, who inappositely cites 2 Thess. ii. 13), or both with *subjective* reference, ‘faithfully and truly’ *ἐν πίστ. κ. ἀλ. = πιστὸν καὶ ἀληθινόν*, Grinf., Leo [mis-cited by De W.] It seems, however, more simple to refer *πίστις* to the subjective faith of the apostle, *ἀλήθ.* to the objective truth of the doctrine he delivered; ‘quidquid fides docet necessario est verum,’ Justin. *Ἀλήθεια* logically follows *πίστις*, for, as the same expositor remarks, ‘hæc ad illam aditum recludit;’ comp. John viii. 31.

8. *βούλομαι οὖν*] ‘I desire then:’ ‘hoc verbo exprimitur auctoritas apostolica; cap. v. 14,’ Beng. In *βούλομαι* the active *wish* is implied; it is no mere *willingness* or acquiescence. On the distinction between *βούλομαι* and *θέλω*, see below on ch. v. 14, and comp. notes on *Eph.* i. 11, and especially the clear and satisfactory discussion of Donaldson, *Crutyl.* § 463, p. 694 sq. (ed 3).

οὖν] Not simply illative and in reference to ver. 7 (Calv.), but retrospective and resumptive,—recapitulating, and at the

ὀργῆς καὶ διαλογισμοῦ· ⁹ ὡσαύτως καὶ γυναικας ἐν καταστολῇ

same time expanding, the desire expressed in ver. 1; 'in pursuance then of my general exhortation, I desire.' The proper *collective* force of ὁδν is thus not wholly lost: on the resumptive use, see Klotz, *Devar.* Vol. II. p. 718, and notes on *Gal.* iii. 5.

π ρ ο σ ε ὑ χ ε σ θ α ι]

Emphatic; bringing the subject again forward, forcibly and distinctly. The allusion, as Huther properly contends, is clearly to *public* prayer; comp. ver. 1. Τοὺς ἄνδρας is thus in antithesis to τὰς γυναῖκας, ver. 9, and marks, though here not with any *special* force, but rather allusively, the fact that the conducting of the public prayers more particularly belonged to the men; compare ver. 12, 1 Cor. xi. 4, 5. Had the apostle said πάντας, it would not have seemed so consistent with his subsequent specific direction.

ἐ ν π α ν τ ῖ τ ὄ π ω μ ῆ ς]

must be limited to 'every place of customary devotional resort, everywhere where prayer is wont to be made' (Peile); compare Basil, *de Bapt.* II. qu. 8. If the allusion had here been particularly to private prayer, then ἐν παντὶ τόπῳ might have been referred to the indifference of place in regard to prayer; 'omnis locus oratorium est,' August. *Serm.* 130, compare Schoettg. *Hor.* Vol. II. p. 865. This however is not conveyed by the present words. There is also no polemical reference to the limitation of public worship among the Jews to the temple (Chrys., Wolf),—a fact moreover which is not historically true; comp. Est. *in loc.*

ἐ π α ἰ ρ ο ν τ α ς κ. τ. λ.] 'lifting up holy hands;' participial clause, of manner or accessories (compare Jelf, *Gr.* § 698, Winer, *Gr.* § 45. 2), defining both the proper bodily gesture and the spiritual qualifications required in prayer. The Christian, as well as Pagan (Virg. *Æn.* I. 93) and Jewish (1 Kings viii. 22, Ps. xxxviii. 2) custom of raising aloft the

hands in prayer, is illustrated by Suicer, *Thesaur.* s. v. εὐχή, Vol. II. p. 1276, Bingham, *Antiq.* XIII. 8. 10. It was, as it were, an oblation to God of the instruments of our necessities, Chrys. *in Psalm.* cxl. Vol. v. p. 431 (ed. Bened.). The *folding together* of the hands in prayer has been shown to be of Indo-Germanic origin; see *Stud. u. Krit.* for 1853, p. 90, and Vierordt's special treatise on the subject, Carlsr. 1851.

ὁ σ ἴ ο υ ς]

'holy;' opp. to βέβηλοι χεῖρες, 2 Macc. v. 16. It is singular that Winer (*Gr.* § 11. 1, p. 64) should suggest the possibility of so awkward a connection as ὁσίους ('religione perfusos,' Fritz.) with ἐπαίρ, and still more so that Fritzsche (*Rom.* Vol. III. p. 1) should actually adopt it, when the common Attic use of adjectives in -ios, etc. (Elmsl. *Eur. Heracl.* 245) with only two terminations is so distinctly found in the N. T. (ver. 9; see Winer *l. c.*), and gives so good a sense. Contrary instances of similar 'adjectiva minus mobilia,' are collected by Lobeck, *Phrym.* p. 106. Wolf cites Demosth. *Mid.* 531, ὁσίας δεξιὰς ἀνίσχοντες, but the right reading is ἰδίας. On the true meaning of ὁσίους (holy purity), see Harless *on Eph.* iv. 24. It may be remarked that ἀγνός, ἀμίαντος, and καθαρός are all similarly used with χεῖρες; see Clem. *Rom. Cor.* i. 29, ἀγνὰς καὶ ἀμίαντους χεῖρας αἰροντες, and exx. in Suicer, *Thesaur.* s. v. εὐχή. The first term perhaps denotes freedom from (inward) *impurity*; the second, from *stain* (outwardly contracted) or *pollution*; the third, from *alien admixture*: see Tittmann, *Synon.* I p. 26 sq.

χ ω ρ ῖ ς ὀ ρ γ ῆ ς κ. τ. λ.] 'without (or apart from) anger and doubting,' Auth. Ver. It does not seem proper either here or Phil. ii. 14, to import from the text a meaning of διαλογισμὸς ('disceptatio,' Vulg., and nearly all recent commentators except Meyer) unconfirmed by

κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγ-

good lexical authority. The explanation of Chrysost. and the Greek expositors, ἀμφιβολία (πιστεύων ὅτι λήψη, Theodoret), 'hasitationes,' Vulg. in Phil. l. c.,

كَوْسَمِيَّةٌ [cogitationes] Syr., 'tveifeln,' Goth., is perfectly satisfactory and in accordance with the proper meaning of the word; compare Plato, *Asiarch.* p. 367 A, φροντίδες καὶ διαλογισμοί, and Clem. Rom. *Cor.* i. 21, where it is in connection with ἐννοιών; so also Clem. Alex. *Strom.* iv. 17, quoting from Clem. Rom. On the alleged distinction between χωρὶς and ἄνευ, see notes on *Eph.* ii. 12.

9. ὡσαύτως κ. τ. λ.] '(I desire) likewise that women also, in seemly guise, with shamefastness and discretion, do adorn themselves,' etc. Omitting all evasive and virtually participial translations (comp. Conybeare) of the plain infinitive κοσμεῖν, we have two constructions: we may either supply (a) merely βούλομαι, the infin. κοσμεῖν being simply dependent on the supplied verb; or (b) βούλομαι προσεύχεσθαι, the infinitival clause κοσμεῖν κ. τ. λ., being regarded as added 'per asyndeton' (Mack), or with an explanatory force (comp. De W.). The main objection to (a) is the less special meaning that must be assigned to ὡσαύτως; but compare Tit. ii. 3, and appy. Rom. viii. 26, where ὡσαύτως introduces a statement co-ordinate with, but not purely similar to, what precedes; see also 2 Macc. ii. 12. The objection to (b) is the singularly unconnected position of κοσμεῖν: this is far less easy to surmount, for in all the instances hitherto adduced of unconnected infinitives (ch. v. 14, vi. 18, Tit. iii. 1) the verbs all relate to the same subject, and the construction is easy and obvious. It seems best then to adopt (a), and to find the force of ὡσαύτως in the continued but implied (ver. 11) reference to public prayers; see Bp.

Möller *in loc.* Καί, moreover, has thus its full and proper ascensive force: the women were not mere supernumeraries; they also had their duties, as well as the men; these were sobriety of deportment and simplicity of dress, at all times, especially at public prayers. It would seem almost as if the apostle intended only to allude to demeanor and dress at the latter, but concluded with making the instructions general.

ἐν καταστολῇ κοσμίῳ] 'in seemly guise:' compare Tit. ii. 3, ἐν καταστάματι ἱεροπρεπέϊς, and see notes *in loc.*; not to be connected directly with κοσμεῖν, but forming with μετὰ σωφροσ. κ. τ. λ. a kind of adjectival predication to be appended to γυναῖκας; comp. Peile *in loc.*, and see Matth. vi. 29, Tit. i. 6. Καταστολή is not simply 'dress' (Liddell and Scott, *Lex.* s. v., Huther, al.), a meaning for which there is not satisfactory authority, but 'deportment,' as exhibited externally, whether in look, manner, or dress; see Rost u. Palm, *Lex.* s. v. Vol. 1. p. 1655, and comp. Joseph. *Bell. Jud.* i. 8. 4, καταστολή καὶ σχῆμα σώματος, and especially Hippocr. *de Dec. Habitu*, i. 26, where καταστολή is associated with καδέδρα and περιστολή, thus apparently conveying the idea of something outwardly cognizable, — external appearance as principally exhibited in dress; comp. Syr.

كَوْسَمِيَّةٌ: كَوْسَمِيَّةٌ كَوْسَمِيَّةٌ [in σχήματι casto vestitus]: 'guise' thus perhaps approaches most nearly to the idea which the apostle intended to convey. We cannot (with De W.) cite the Vulg. 'habitus,' as the following epithet (ornato) seems to show that the translator referred it more definitely to 'apparel.' It would seem then not improbable that the glosses of Hesych. (καταστ. περιβολήν) and Suidas (καταστ. στολήν), and the use in later writers, e. g. Basil

μασιν καὶ χρυσῶ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ, ¹⁰ ἀλλ' ὁ πρέπει γυναιξίν ἐπαγγελιομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

(see Suicer, *Thesaur.* s. v. Vol. II. 65), were suggested by a doubtful interpretation of this passage.

κοσμίῳ] Only here and ch. iii. 2, and with the meaning, 'seemly,' 'becoming' (compare Goth. 'hráinjái'), — not 'ornate,' Vulg., Luther: see Suicer, *Thesaur.* s. v. Vol. II. p. 147.

αἰδοῦς καὶ σωφροσύνης] 'shamefastness and discretion;' the inward feeling which should accompany the outward bearing and deportment: both terms are found united, Arrian, *Epict.* iv. 8. Αἰδῶς (only here; Heb. xii. 28, cited by Trench, *Synon.* s. v, has but little critical support) marks the innate shrinking from anything unbecoming; σωφροσύνη (ch. ii. 15, Acts xxvi. 25), the 'well-balanced state of mind resulting from habitual self-restraint;' comp. 4. Macc. i. 31, σωφροσύνη ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν, more comprehensively, Plato, *Republ.* iv. p. 430 E, καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτ., similarly, *Symp.* p. 196 c, and more at length Aristotle, *Ethics*, III. 13. Chrysostom is no less distinct, σωφροσ. οὐ τοῦτο μόνον ἐστὶ τὸ πορνείας ἀπέχεσθαι, ἀλλὰ καὶ τὸ τῶν λοιπῶν παθῶν ἐκτὸς εἶναι, ὅν *Tit.* ii. 5, p. 822, see Trench, *Synon.* § 20, and for the most plausible translation, notes on *Transl.* It may be remarked that σώφρων and its derivatives (except σωφρονεῖν, and σωφροσύνη, Acts l. c.) σωφρονίζω, σωφρονισμός, σωφρόνας, σωφροσύνη, occur only in the Pastoral Epp. This is one among many hints, afforded by the verbal characteristics of these three Epp., that they were written by one hand [St. Paul], and probably at no distant period from one another.

μὴ ἐν πλέγμασιν] 'not with plaitings;' special adornments both personal (πλέγμα.) and put on the person (χρυσῶ, μαργαρ., ἱματισμῶ) inconsistent with Christian simplicity; comp. 1 Pet. iii. 3,

ἐμπλοκὴ τριχῶν, and see esp. Clem. Alex. *Pædag.* III. 11. 62, Vol. I. p. 290 (Pott.), αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἐταιρικαὶ κ. τ. λ., where this and other kinds of personal decoration are fully discussed; comp. Wakef. *Sylv. Crit.* Vol. III. p. 133. What Clement approves of is ἀναδεῖσθαι τὴν κόμην εὐτελῶς περόνη τινὶ λιτῇ παρὰ τὸν αὐχένα ἀφελεῖ θεραπεία συναξούσαις (γυναιξίν) εἰς κάλλος γνήσιον τὰς σώφρονας κόμας. On the subject generally, see Smith, *Dict. of Antiq.* Art. 'Coma,' and the plates in Montfaucon, *L'Antiq. Expl.* Vol. III. p. 41, Suppl. Vol. III. p. 44.

The remarks of Beng. on this use of μὴ are not satisfactory; οὐ in peculiar forms of expression is found after βούλομαι, the regular and natural particle after verbs of 'will,' is, however, of course μὴ; see exx. in Gayler, *Partic. Neg.* p. 329 sq καὶ χρυσῶ] Scil. περιδέσει χρυσίων, 1 Pet. iii. 3; ear-rings, necklaces, bracelets, comp. Pliny, *Nat. Hist.* ix. 35.

10. ἀλλ' ὁ πρέπει κ. τ. λ.] 'but, — which becometh women professing (not "who profess," Alf.) godliness.' The construction is slightly doubtful: δι' ἔργων ἀγαθῶν may be joined with ἐπαγγελ. (Vulg., Theod.); in which case the rel. ὁ must be regarded as equivalent to ἐν τούτῳ ὁ (Matth.), or καθ' ὃ (Huth.), — both somewhat unsatisfactory explanations. It seems much more simple to connect δι' ἔργ. ἀγ. with κοσμεῖν (Syr., Theophyl.), and to regard ὁ πρέπει κ. τ. λ. as a common relational opposition; see Winer, *Gr.* § 23. 2, p. 143, note. The objection of Huther to κοσμεῖν — διὰ is not of moment: ἔργα ἀγαθὰ were the medium of the κόσμος; the prevenient and attendant graces of soul (comp. 1 Pet. iii. 3.) were its actual constituents. ἐπαγγελλομένας] 'professing,' 'profitentes,' 'præ se ferentes,' Justin.; comp.

οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχία. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐὐα. ¹⁴ καὶ Ἀδὴμ οὐκ ἠπατήθη, ἡ δὲ γυνή

Auth. Ver., a further meaning not contained in the word. αὐθεντεῖν (ἄπ. λεγομ. in N. T.), found only in late and eccl. writers (Basil, *Epist.* 52), involves the secondary and less proper meaning of αὐθέντης (Lobeck, *Platyn.* p. 120, but comp. Eur. *Suppl.* 442), scil. δεσπότης, αὐτοδίκης, Μæris; so Hesych. αὐθεντεῖν· ἐξουσιαζεῖν. The substantive αὐθεντία occurs 3 Macc. ii. 29; see Suicer, *Thesaur.* Vol. i. p. 573, where verb, adj., and subst. are explained and illustrated. The immediate context shows that the primary reference of the prohibition is to public ministration (Beng.); the succeeding arguments, however, demonstrate it to be also of universal application. On this subject see the brief but satisfactory remarks of Harless, *Ethik.* § 52, note, p. 279. ἀλλ' εἶναι κ. τ. λ.] 'but to be in quiet, i. e. in silence;' infin. dependant on βούλομαι or some similar verb (not κελεύω, which St. Paul does not use), to be supplied from οὐκ ἐπιτρέπω; so 1 Cor. xiv. 34; comp. 1 Tim. iv. 3, Herm. Soph. *Electr.* 72. This form of brachylogy occurs most commonly in the case of an antithesis (as here), introduced by an adversative conjunction, Jelf, *Gr.* § 895. h. The antithesis between each member of this and of verse 11 is very marked.

13. Ἀδὰμ γὰρ] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, οὐκ ἐκτίσθη ἄνθρωπος διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, *Théol. Chrét.* Vol. II. p. 210, note, are unguarded; there is here no 'dialectique, Judæique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the

creation of man and woman.

ἐπλάσθη] 'was formed, fashioned;' proper and specific word, as in Hesiod, *Op.* 70, ἐκ γαίης πλάσσει: comp. also Rom. ix. 20, and esp. Gen. ii. 7, ἐπλασεν (𐤀𐤓𐤕) ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς: so Joseph. *Antiq.* i. 1, 1.

14. καὶ Ἀδὰμ] Second confirmation, deduced from the history of the fall: 'docet apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpa,' Primas, cited by Cornel. a Lap. *in loc.*

οὐκ ἠπατήθη] There is no necessity whatever to supply πρῶτος, Theodoret, *Œcum.* 1. The emphasis rests on ἀπατᾶν. Adam was not *directly* deceived, Eve was; she says to God, ὁ ὄφεις ἠπάτησέ με; he only says, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. We can hardly urge with Beng., 'mulier virum non decepit sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did *deceive* the man (compare Chrys.), being in fact, in her very persuasions, the vehicle of the serpent's deceit: it is, however, the first entrance of sin which the apostle is specially regarding; this came by the means of the serpent's ἀπάτη; Eve *directly* succumbed to it (ἀπὸ γυν. ἀρχὴ ἁμαρτίας, Ecclus. xxv. 24), Adam only *indirectly* and *derivatively*. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 14), woman (ver. 16), man (ver. 17). According to the Rabbinical writers (Schoettg. *Hor.* Vol. i. p. 867), Eve was addressed, because it was very doubtful whether man would have yielded.

ἐξ ἡπατηθεῖσα] 'being completely, *patently* deceived.' The reading, which is supported by AD¹FG; 17, al. (*Lachm., Tisch.*), seems to confirm the foregoing explanation. To preclude apparently

ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν, ¹⁵ σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

any misconception of his meaning, the apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἀπατάω, and also to define tacitly the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of *completion, thoroughness*, Rost u. Palm, *Lex. s. v. ἐκ*, Vol. I. p. 820. Ἡ γυνή is here clearly 'the woman,' i. e. Eve, not the sex generally (Chrysost.). The generic meaning comes out in the next verse. Eve was the typical representative of the race.

ἐν παραβάσει γέγονεν] 'became involved in transgression,' 'fell into transgression;' the constr. γίνεσθαι ἐν occurs occasionally (but not 'frequently' Huther) in the N. T. (e. g. ἐν ἀγωνίᾳ, Luke xxii. 44; ἐν ἐκστάσει, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὁμοιωματι, Phil. ii. 7; ἐν λόγῳ κολακείας, 1 Thess. ii. 5) to denote the entrance into, and existence in, any given state. On the distinction between εἶναι (*esse*) and γίνεσθαι (*existere et evenire*), see Fritz. *Fritzs. Opusc.* p. 284, note.

15. σωθήσεται δὲ] 'yet she shall be saved;' not merely 'eripietur e noxâ illâ,' (Beng.), but in its usual proper and scriptural sense, 'ad vitam æternam perducetur;' comp. Suicer, *Thesaur. s. v.* Vol. II. p. 1206. The translation of Peile (founded on the tense), 'shall be found to have been saved,' is somewhat artificial; see notes on Gal. ii. 16. The tense here only marks simple futurity. The nom. to σωθήσεται is γυνή, in its generic sense; οὐ περι τῆς Εὔας ἔφη, ἀλλὰ περι τοῦ κοινοῦ τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἐὰν μείνωσιν κ. τ. λ., see below.

διὰ τῆς τεκνογονίας] 'by means of THE child-bearing.' Setting aside all untenable or doubtful interpretations of διὰ

('in' Beza, 'cum' Rosenm.) and τεκνογονίας (=τέκνα, Syriac; τὸ κατὰ Θεὸν [τέκνα] ἀναγαγεῖν, Chrys., Fell, compare Stier, *Red. Jes.* Vol. III. p. 13; 'matrimonium,' Heinsius), we have two explanations; (α) 'by child-bearing;' by fulfilling her proper destiny and acquiring in all the conditions of woman's life, Beng., De Wette, Huther, al.; compare Neander, *Planting*, Vol. I. p. 341 (Bohn): (β) 'by the child-bearing,' i. e. by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that 'her seed (not man's) should bruise the serpent's head' (Gen. iii. 16), Hammond, Peile: 'the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.' This latter interpretation has but few supporters, and has even been said, though scarcely justly, to need no refutation (Alf.); when, however, we consider its extreme appropriateness, and the high probability that the apostle in speaking of woman's transgression, would not fail to specify the sustaining prophecy which preceded her sentence; — when we add to this the satisfactory meaning which διὰ thus bears, — the un-circumscribed reference of σωθήσεται (opp. De W., Alf.), — the force of the article (passed over by most expositors), — and, lastly, observe the coldness and jejuneness of (α), it seems difficult to avoid deciding in favor of (β); see the clear and satisfactory note of Hammond, and we may now add of Wordsw. *in loc.* ἐὰν μείνωσιν] 'if they should continue,' scil. αἱ γυναῖκες, or rather ἡ γυνή, taken in its collective sense; see Winer, *Gr* § 58. 4, p. 458: a necessary limitation of the previous declaration; ἡ τεκνογ. of itself could effect nothing. The plural is referred by Chrysost. and Syr. [as

Qualifications of a bishop :
he must be of irreproachable
morals, a good father of his family, and of good report.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπίσκοπῆς ὀρέ-

shown by the masc. termination] to τέκνα, this is grammatically admissible (see Winer, *Gr.* § 67. 1, p. 555), but exegetically unsatisfactory. On the use of ἐάν with subjunctive (objective possibility; 'experience will show whether they will abide'), see Hermann, *de Partic.* ἄν, II. 7, p. 97, and notes on *Gal.* i. 8. In applying these principles, however, it must always be remembered that in the N. T. the use of ἐάν with subj. has nearly entirely absorbed that of εἰ with the opt.; see Green, *Gr.* p. 53.

ἐν πίστει καὶ ἀγ.] 'in faith and love;' sphere in which they were to continue. On the union of these terms, and the omission, but of course virtual inclusion, of ἐλπὶς, compare Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 259. Πίστις here appropriately points, not to 'eheliche Treue,' Huth., but to faith in the cardinal promise.

καὶ ἁγιασμῷ] 'and holiness.' 'La sanctification est done l'état normal du croyant, Rom. vi. 22, 1 Thess. iv. 3 sq. ;' Reuss. *Théol. Chrét.* IV. 16, Vol. II. p. 167. On σωφροσύνη, see notes on ver. 9.

CHAPTER III. 1. πιστὸς ὁ λόγος] 'Faithful is the saying.' Hâc veluti præfatiunculâ attentionem captat,' Justin. Chrysostom refers this to what has preceded (compare ch. iv. 9); the context, however, seems clearly to suggest that, as in ch. i. 15, the reference is to what follows. The reading ἀνθρώπινος (D) and a few Lat. Vv.) is of course of no critical value, but is interesting as seeming to hint at a Latin origin. In ch. i. 15, 'humanus' is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, *ad sensum* (hum.=benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and

thence perhaps into the important Cod. Claromont. Charges of Latinisms (though by no means fully sustained), will be found in the Edinburgh Review, No. cxcī.; see Tregelles, *Printed Text of N. T.* p. 199 sq.

ἐπίσκοπῆς] 'office of a bishop.' Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (*Epist.* 73, *ad Ocean.* Vol. IV. p. 648), that in the Pastoral Epp. the terms ἐπίσκοπος and πρεσβύτερος are applied indifferently to the same persons; Pearson, *Vind. Ign.* XIII. p. 535 (A. C. L.), Thorndike, *Gov. of Churches*, III. 3, Vol. I. p. 9 (ib.). The first was borrowed from the Greeks (οἱ παρ' Ἀθηναίους εἰς τὰς ὑπηκόους πόλεις ἐπισκέψασθαι τὰ παρ' ἐκάστοις πεμπόμενοι, Suidas, s. v. ἐπίσκ., Dion. Hal. *Antiq.* II. 76; see Hooker, *Eccles. Pol.* VII. 2. 2, and cxx. in Elsner, *Obs.* Vol. II. p. 293), and pointed to the office on the side of its duties: the second, which marked primarily the age of the occupant, was taken from the Jews (Hamm. on *Acts* xi. 30), and pointed to the office on the side of its gravity and dignity; comp. 1 Peter v. 1, and see Neander, *Planting*, Vol. I. p. 143 (Bohn). While this cannot be denied, it may be fairly urged on the other hand,—(1) that the ἰσοδυναμία of the two words in the N. T. appears of this kind, that while πρεσβύτερος, conjointly with ἐπίσκοπος, refers to what was subsequently the higher order, it is rarely used in the N. T. (comp. James v. 14 ?) to denote specially what was subsequently the lower; comp. Hammond, *Dissert.* IV. 6, Vol. IV. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an ἐπίσκοπος (Pearson, *Vind. Ign.* ch. XIII. 2); and (2) that there are indelible

γεται, καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπί-

traces in the N. T. of an office (by whatever name called, ἄγγελος, κ. τ. λ.) which, possibly, first arising from a simple προεδρία in a board of πρεσβύτεροι (comp. Jerome on Tit. i. 5, Vol. IV. p. 413, ed. Ben.) grew under apostolic sanction and by apostolic institution into that of a single definite rulership 'over a whole body ecclesiastical;' see esp. Blunt, *Sketch of the Church*, Sermon I. p. 7 sq., and comp. Saravia, *de Divers. Grad.* ch. x. p. 11 sq.

We may conclude by observing that the subsequent official distinction between the two orders (traces of which may be observed in these Epp.) has nowhere been stated more ably than by Br. Bilson, as consisting in two prerogatives of the bishop, 'singularity in succeeding, and superiority in ordaining,' *Perpet. Gov.* XIII. p. 334 sq. (Oxf. 1842). Of the many treatises written on the whole subject, this latter work may be especially recommended to the student. Bilson is, indeed, as Pearson (*Vind. Ign.* ch. III.) truly says, 'vir magni in ecclesiâ nominis.'

δρῆγεται] 'seeketh after:' there is no idea of 'ambitious seeking' (De W.) couched in this word; it seems only to denote the definite character, and perhaps manifestation, of the desire, the 'stretching out of the hands to receive,' whether in a good (Heb. xi. 16), or in a bad (chap. vi. 10) application; compare Wieseler, *Chronol.* p. 301, note.

ἔργου] 'work:' not 'bonam rem,' Castal., but definitely 'function,' 'occupation;' comp. 2 Tim. iv. 5, and see notes on Eph. iv. 12. On the subject of this and the following verses, see a discourse by Br. Kennett (Lond. 1706).

2. οὖν] 'then;' continuation slightly predominating over retrospect; comp. Donalds. *Gr.* § 604. The proper collective sense of this particle (Klotz, *Devar.* Vol. II. p. 717) may, however, be clearly

traced in the reference to the foregoing words, καλοῦ ἔργου: so acutely Bengel, 'bonum negotium bonis committendum.' τὸν ἐπίσκοπον] 'every bishop' or (according to our idiom) 'a bishop;' the article is not due so much to the implication of ἐπίσκ. in ἐπισκοπῆς (ver. 1; comp. Green, *Gr.* p. 140), as to the generic way in which the subject is presented; comp. Middleton, *Art.* III. 2. 1, notes on Gal. iii. 20.

Huther here calls attention to two facts in relation to ἐπίσκ. (1) That except here and Tit. i. 7, St. Paul only uses the term *once*, Phil. i. 1; we ought perhaps to add Acts xx. 28: (2) That the singular is used here, and still more noticeably in Tit. *l. c.* where πρεσβύτεροι had just preceded. Of these two points, (1) seems referable to a later date, as well as to the different subject of these Epp.; (2) to the desire of the apostle to give his instructions their broadest application by this generic use of the article.

ἀνεπίληπτου] 'irreproachable;' 'inreprehensibilem,' Vulgate, Clarom.; ἄμειπτον, ἀκατάγνωστον, Hesych., There seems no authority for regarding ἀνεπίλ. as 'an agonistic term' (Blomf., Peile); it appears only used in an ethical sense, as 'qui nullum in agendo locum dat reprehensionis' (Tittm.; μὴ παρέχων κατηγορίας ἀφορμῶν, Schol. Thucyd. v. 17), and differs from ἄμειπτος as implying, not 'qui non reprehenditur,' but 'qui non dignus est reprehensione, etiamsi reprehendatur;' see Tittm. *Synon.* I. p. 30. Hence its union with ἄσπιλος, ch. vi. 14, and with καθαρός, Lucian, *Pisc.* 8; comp. Polyb. *Hist.* xxx. 7. 6, where, however, the sense seems simply private: see further exx. in Elsner, and Suicer, *Thesaur.* s. v.

μίας γυναικὸς ἀνδρα] 'a husband of one wife.' These much-contested words have been explained in three ways;

λημπτου εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον,

(a) in reference to any deviation from morality in respect of marriage, 'whether by concubinage, polygamy, or improper second marriages' [comp. 1 Cor. vii. 2], Matthies; so appy. Theodoret, τὸν μιᾷ μόνῃ γυναικὶ συνοικούντα σωφρόνως: (b) contemporaneous polygamy, which at that time still seems to have prevailed among the Jews, Joseph. *Ant.* xvii. 1. 2, πατριον γὰρ ἐν ταύτῳ πλείοσιν ἡμῖν συνοικεῖν; Justin Mart. *Trypho*, § 134: so Calvin, Bengel, al.: (c) successive polygamy, whether (a) specially, after divorce, Hamm., Suicer (*Thesaur.* s. v. διγαμία); or (β) generally, after loss of first wife, however happening, Fell, and appy. Huth., Wiesing., al. Of these (a) is clearly too undefined; (b) is in opposition to the corresponding expression in ch. v. 9; (c, a) is plausible, but when we consider the unrestrictedness of the formula,—the opinions of the most ancient writers (Hermas, *Past. Mand.* iv., Tertull. *de Monogam.* cap. 12, Athenagoras, *Legat.* p. 37, ed. Morell, 1636, Origen, in *Lucan*, xvii. Vol. iii. p. 953, ed. Delarue; see Heydenr. p. 166 sq., Coteler's note on Herm. l. c.),—the decisions of some councils, e. g. Neocæs. (A. D. 314) Can. 3, 7, and the guarded language of even Laod. (A. D. 363?) Can. 1,—the hint afforded by paganism in the case of the woman ('univira'),—and lastly, the propriety in the particular cases of ἐπίσκοποι and διάκονοι (ver. 8) of a greater temperance (μοχ νηφάλιον, σώφρονα) and a manifestation of that περὶ τὸν ἕνα γάμον σεμνότης (Clem. Alex. *Strom.* iii. 1, Vol. i. p. 511, Potter), which is not unnoticed in Scripture (Luke ii. 36, 37), we decide in favor of (c, β), and consider the apostle to declare the contraction of a second marriage to be a disqualification for the office of an ἐπίσκοπος, or διάκονος. The position of Bretschni, that the text implies a bishop should be married (so Maurice, *Unity*,

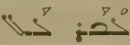
p. 632], does not deserve the confutation of Winer, *Gr.* § 18. 9, p. 107, note. νηφάλιον] 'sober,'—either in a metaphorical sense (σώφρον, Suidas), as the associated epithets and the use of νήφω in good Greek (e. g.) Xenoph. *Conviv.* viii. 21) will certainly warrant, or perhaps more probably (as μὴ πάροινον, ver. 3, is not a mere synonym, see notes) in its usual and literal meaning. Νήφειν (γρηγορεῖν, σωφρονεῖν βίω, Hesych.) indeed occurs six times in the N. T. (1 Thess. v. 6, 8, 2 Tim. iv. 5, 1 Pet. i. 13, iv. 7, v. 8), and in all, except perhaps 1 Thess. l. c., is used metaphorically; as however the adj. both in ver. 11 (see notes) and appy. Tit. ii. 2 is used in its literal meaning, it seems better to preserve that meaning in the present case; so De W., but doubtfully, for see ib. on Tit. l. c. Under any circumstances the derivative translation 'vigilant,' Auth. Ver. (διεγρηγμένος, Theodoret), though possibly defensible in the verb (see *Etym.* M. s. v. νήφειν), is needlessly and doubtfully wide of the primary meaning: on the derivation see notes on 2 Tim. iv. 5. σώφρονα, κόσμιον] 'sober-minded or discreet, orderly.' The second epithet here points to the outward exhibition of the inward virtue implied in the first,—ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην, Theodoret: see notes on chap. ii. 9. On φιλόξενον, see notes on Tit. i. 8. διδακτικόν] 'apt to teach,' Auth. Ver., 'lehrhaftig,' Luther; not only 'able to teach' (Theod.; comp. Tit. i. 9), but, in accordance with the connection in 2 Tim. ii. 24, 'ready to teach, 'skilled in teaching,'

ⲁⲓⲗⲟⲩ [doctor] Syr.; τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον τὸ διδάσκειν ἐστίν, Theophyl.; see Suicer, *Thesaur.* s. v. Vol. i. p. 900, comp. Hofmann, *Schriftb.* Vol. ii. 2, p. 253. On the qual-

φιλόξεινου, διδακτικόν, ³ μὴ πάροινον, μὴ πλήκτην, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, ⁴ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος, ⁵ (εἰ δέ τις

itative termination -κός, see Donalds. *Cratyl.* § 254, p. 454.

3. *πάροινον* [*'violent over wine,'* Tit. i. 7; not simply synonymous with *φίλοιον* or with *οἶνω πολλῷ προσέχοντα*, ch. iii. 8 (Ziegler, *de Episc.* p. 350), but including drunkenness and its manifesta-

tions: so apparently Syr.  [a transgressor over wine,' Etheridge, not 'sectator vini,' Schaaf; see Michaelis in Cast. *Lex.*, and compare Heb. x. 28]; comp. Chrys., τὸν ὑβριστήν, τὸν αἰδᾶδῃ, who, however, puts too much out of sight the origin, οἶνος: comp. *παροίνος* Arist. *Acharn.* 981, and the copious lists of examples in Krebs, *Obs.* p. 352, Loesner, *Obs.* p. 396. The simple state is marked by *μέδυσος* (1 Cor. v. 11, vi. 10), the exhibitions of it by *πάροινος*; τὸ παροινεῖν ἐκ τοῦ μεθύειν γίγνεται, Athen. x. § 62, p. 444.

πλήκτην [*'a striker,'* Tit. i. 7; one of the specific exhibitions of *παροινία*. Chrysost. and Theodoret (comp. also Kypke, *Obs.* Vol. II. p. 356) give this word too wide a reference (*πλήττειν τῶν ἀδελφῶν τὴν συνείδησιν*). Its connection both here and in Tit. *l. c.* certainly seems to suggest the simple and strict meaning; see Suicer, *Thesaur.* s. v. Vol. II. p. 751, where both meanings are noticed.

ἐπιεικῆ, ἄμαχον [*'forbearing, not contentious,'* Tit. iii. 2, but in a reversed order; generic opposites to the two preceding terms. The force of *ἐπιεικῆς* is here illustrated by the associated adj.; the ἄμαχος is the man who is not aggressive (Beng. on Tit. *l. c.*) or pugnacious, who does not contend; the *ἐπιεικῆς* goes further, and is not only passively non-contentious, but actively considerate and forbearing, waiving even just and legal redress, ἐλαττωτικὸς καίπερ ἔχων τὸν

νόμον βοηθόν, Aristot. *Nicomach. Eth.* v. 14 The latter word is also illustrated by Trench, *Synonymys*, § 43, but observe that the derivation is not from εἶκω, but from εἰκός; see Rost u. Palm, *Lex.* s. v. ἀφιλάργυρον [*'not a lover of money,'* only here and Heb. xiii. 5. This epithet is not under the vinculum of ἀλλά, but is co-ordinate with the first two negatived predicates, and perhaps has a retrospective reference to *φιλόξεινον* (Theophyl.). On the distinction between *φιλαργυρία* ('avarice') and *πλεονεξία* ('covetousness'), see Trench, *Synon.* § 24.

4. *ἰδίου* [*'his own,'*] emphatic, and in prospective antithesis to *ἑοῦ*, ver. 5 On the use of *ἴδιος* in the N. T., see notes on *Eph.* v. 22, and on its derivation (from pronoun ἴ), comp. Donaldson *Cratyl.* § 139, 152.

ἐν ὑποταγῇ is not to be connected closely with *ἔχοντα* (Matth.), but appended to *ἔχοντα τέκνα*, and is thus a kind of adjectival clause, specifying the moral sphere in which they were to move: see Tit. i. 6, comp. 1 Tim. ii. 9, Matth. vi. 29, al. If the part. had been used, though the meaning would have been nearly the same, the idea presented to the mind would have been different: in the one case subjection would have been noticed as a kind of attribute, in the present case it is represented as the moral element with which they were surrounded. The transition from *actual* (Luke vii. 25) to *figurative* environment (Matth. *l. c.*), and thence to deportment (ch. ii. 9), or, as here, to moral conditions seems easy and natural. μετὰ πάσης κ.τ.λ.] [*'with all gravity:'* closely connected with *ὑποτ.*, specifying the attendant grace with which their obedience was to be accompanied; see notes on ch. ii. 2.

5. εἰ δέ... οὐκ οἶδεν] [*'but if any man knows not (how);'* contrasted paren-

διαβόλου. ἵ δεῖ δὲ καὶ μαρτυρίαν καλλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

The deacons must also be similarly irreproachable, and of good report; the deaconesses too must be faithful.

⁸ Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους, μὴ οὐν πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς,

N. T.—as κρῖμα seems naturally to point to God (Rom. ii. 2), as it is elsewhere found only with a gen. *objecti* (Rom. iii. 8, Rev. xvii. 1; xviii. 20 is a peculiar use),—and as the position of τοῦ διαβ. does not seem here to imply so close a union between the substantives as in ver. 7, we decide, with Chrys. and nearly all the ancient interpreters, in favor of (b), or the genitive *objecti*. Matthes urges against this the excess of lapse which would thus be implied; the force of the allusion must, however, be looked for, not in the extent of the fall, but in the *similarity* of the circumstances: the devil was once a ministering spirit of God, but by insensate pride fell from his hierarchy; comp. Jude 6, and Suicer, *Thesaur.* s. v. διάβολος, Vol. i. p. 851. On the meaning and use of διαβ. see notes on Eph. iv. 27; the translation ‘calumniatoris’ (Grinf., al.) is not consistent with its use in the N. T.

7. δὲ καὶ] ‘But, instead of being a νεόφυτος, one of whose behavior in his new faith little can be known, he must also have a good testimony (not only from those within the Church, but) from those without.’

ἀπὸ τῶν ἔξωθεν] ‘from those without;’ the prep. certainly not implying ‘among’ (Conyb.), but correctly marking the source *from which* the testimony emanates: on the distinction between ἀπὸ and παρά, esp. with verbs of ‘receiving,’ see Winer, *Gr.* § 47. a, p. 331, note. Οἱ ἔξωθεν (in other places οἱ ἔξω, 1 Cor. v. 12, 13, Col. iv. 5, 1 Thess. iv. 12); like the Jewish בני צדקה, is the regular designation for all not Christians, all those who were not οἰκῆοι τῆς πίστεως; see Kypke, *Obs.* Vol. II. p. 198, and the

Rabbinical citations in Schoettg. *Hor.* (on Cor. i. c.) Vol. i. p. 600.

ὄνειδισμὸν κ. τ. λ.] ‘reproach, and (what is sure to follow) the snare of the devil,’ the absence of the article before παγίδα being perhaps due to the preposition; comp. Winer, *Gr.* § 19. 2. p. 114. The exact connection is somewhat doubtful as the gen. *may* depend (a) on both, or (b) only on the last of the two substantives. The omission of the preposition before παγίδα (De W.) is an argument in favor of (a); the isolated position, however, of ὄνειδ. and the connection of thought in ch. v. 14, 15, seem to preponderate in favor of (b), ὄνειδ. being thus absolute, and referring to ‘the reproachful comments and judgment,’ whether of those without (Chrys.) or within the Church. On the termination (-σ)μος (action of the verb preceding from the subject) and its prevalence in later Greek, see Lobeck, *Phryn.* p. 511; comp. Donaldson *Cratyl.* § 253, p. 420. The expression παγίς τοῦ διαβ. occurs again 2 Tim. ii. 26; so similarly 1 Tim. vi. 9. It is here added to ὄνειδ., not expegetically (τὸ εἰς σκάνδαλον προκείσθαι πολλῶν παγίς ἐστὶ διαβ., Theophyl.) but rather as marking the temptations that will be sure to follow the loss of character; ‘quid spei restat ubi nullus est peccandi pudor?’ Calv.

8. διακόνους] ‘deacons;’ only used again by St. Paul in this special sense Phil. i. 1, and (fem.) Romans xvi. 1, though appy. alluded to Rom. xii. 7, 1 Cor. xii. 28, and perhaps 1 Pet. iv. 11. The office of διάκονος (διήκω Buttman *Lexil.* § 40), originally that of an *almoner* of the Church (Acts vi. 1 sq.), gradually developed into that of an *assistant* (ἀντι-

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

λήψεις, 1 Cor. l. c.) and subordinate to the presbyters (Rothe, *Anfänge*, § 23, p. 166 sq.): their fundamental employment, however, still remained to them; hence the appropriateness of the caution, μὴ αἰσχροκερδεῖς, Neander, *Planting*, Vol. i. p. 34 sq. (Bohn). On the duties of the office, see esp. Bingham, *Antiq.* Book II. 20. 1 sq., Suicer, *Thesaur.* s. v. Vol. i. p. 869 sq., and Thomassin, *Discipl. Eccl.* Part i. 2. 29 sq.

ὡσαύτως] ‘in like manner,’ as the foregoing class included in the τὸν ἐπίσκοπον, ver. 2: it was not to be ὡς ἐτέρως (Arist. *Elench. Soph.* 7) in any of the necessary qualifications for the office of a deacon, but ὡσαύτως as in the case of the bishops. It need scarcely be added that the δεῖ εἶναι of the preceding verses must be supplied in the present member.

διλόγους] ‘double-tongued,’ Auth. Ver. ‘speaking doubly,’ Syr.: ἀπαξ λεγόμε; mentioned in Poll. *Onomast.* II. 118. The meaning is rightly given by Theodoret, ἕτερα μὲν πούτῳ ἕτερα δὲ ἐκείνῳ λέγοντες. Grinfield (*Schol. Hell.*) compares δίγλωσσος, Prov. xi. 13, Barnab. *Epist.* 19: add διχόμυθος Eurip. *Orest.* 890.

προσέχοντας] ‘giving (themselves) up to;’ προσέχειν thus used is more commonly found with abstract nouns, e. g. ἀναγνώσει, ch. iv. 13, δικαιοσύνη, Job xxvii. 6. Here, however, οἶνος πολλῆς (and so probably θυσιαστήριον, Heb. vii. 13. comp. θάλασσα, Plut. *Thess.* 17) approaches somewhat to the nature of an abstract noun. This verb is only used by St. Paul in the Pastoral Epp.; comp., however, Acts xx. 28.

αἰσχροκερδεῖς] ‘greedy of base gains;’ only here and Tit. i. 7. The adverb occurs 1 Pet. v. 2. As in all these cases the term is in connection with an office in the Church, it seems most natural (with Huther) to refer it, not to gains from unclean (com-

pare Syr.) or disgraceful actions (Theodor.), but to dishonesty with the alms of the Church, or any abuse of their spiritual office for purposes of gain; compare Tit. i. 11.

ἔχοντας] ‘having,’ or (in the common ethical sense, Crabb, *Synon.* p. 252, ed. 1826) ‘holding,’ Auth. Version, ‘behaltend,’ De Wette: not for κατέχοντας, Grot., a meaning more strong than the context requires and the use of the simple form will justify; see notes on ch. i. 19. The emphasis falls on ἐν καθ. συνειδ., not on the participle.

τὸ μυστ. τῆς πίστεως] ‘the mystery of the faith.’ Owing to the different shades of meaning which μυστήριον bears, the genitive in connection with it does not always admit the same explanation; see notes on Eph. i. 9, iii. 4, vi. 19. Here πίστεως is apparently a pure possessive gen.; it was not merely that about which the μυστ. turned (gen. *objecti*, Eph. i. 9), nor the subject of it (gen. of *content*; this would tend to give πίστις an objective meaning, comp. exx. in Bernhardy, *Synt.* III. 44, p. 161), nor exactly the substance of the μυστ. (genitive *materiæ*, Eph. iii. 4), but rather that to which the μυστήριον appertained: the truth, hitherto not comprehensible, but now revealed to man, was the *property*, *object*, of faith, that on which faith exercised itself. So very similarly ver. 16, τὸ μυστ. τῆς εὐσεβείας, ‘the mystery which belonged to, was the object contemplated by, godliness; the hidden truth which was the basis of all practical piety; see Tittmann, *Synon.* I. p. 147, and Reuss, *Théol.* IV. 9, Vol. II. p. 89. Πίστις is faith considered *subjectively*; not *objective* faith (‘doctrina fidei’), a very doubtful meaning in the N. T.: see notes on Gal. i. 24. On the meaning of μυστήριον, see Sanderson, *Serm.* 9 (ad Aul.), Vol. I. p. 227 (Jacobs.), and the notes on Eph. v. 32.

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφα-

ἐν καθαρᾷ συνειδ.] Emphatic; defining the 'ratio habendi,' and in close connection with the part.: the καθαρὰ συνειδήσει was to be, as it were, the ensphering principle, see 2 Tim. i. 13. On συνειδ. see notes on ch. i. 5.

10. καὶ οὗτοι δέ] *And these also,* 'and these moreover,'; comp. 2 Tim. iii. 12, καὶ πάντες δὲ οἱ θέλοντες κ.τ.λ. These words (app. not clearly understood by Huther) admit only of one explanation. In the formula καὶ—δέ, like the Latin 'et—vero,' or the 'et—autem' of Plautus (see Hand, *Tursell*. Vol. 1. p. 588), while each particle retains its proper force, both together often have 'notionis quamdam consociationem:' see Klotz, *Devar*. Vol. II. p. 645. Thus while καὶ connects or enhances, and δὲ contrasts, the union of the two frequently causes δὲ to revert from its more marked, to its primary and less marked oppositive force, 'in the second place' (comp. Donalds. *Cratyl*. § 155), so that the whole formula has more of an *adjunctive* character, and only retains enough of a retrospective opposition to define more sharply, expand, or strengthen, the tenor of the preceding words. Speaking roughly we might say, 'καὶ conjungit, δὲ intendit;' the true rationale, however, of the construction is best seen when μὲν is found in the preceding clause, e. g. Xenophon *Cyrop*. VII. 1. 30, compare Acts iii. 22, 24. The formula then may be translated with sufficient accuracy, 'and—also,' 'and—too,' the translation slightly varying according as the *copulative* or *ascentive* force of καὶ is most predominant. In Homer καὶ δὲ is found united, in subsequent writers one or more words are interpolated; see Hartung, *Partik*. δέ, 5, 2, 3, Vol. 1. p. 181 sq., Lücke on 1 John i. 3, and comp. Matth. *Gr*. § 616. St. Paul's use of it is not confined to these

Epp. (Huther), for see Rom. xi. 23. It is used indeed by every writer in the N. T. except St. James and St. Jude, principally by St. Luke and St. John, the latter of whom always uses it with emphasis; in several instances, however (e. g. Luke x. 8, John vi. 51), owing probably to ignorance of its true meaning, MSS. of some authority omit δέ.

δοκιμαζέσθωσαν] 'let them be proved,' not, formally, by Timothy or the elderhood (De W. compares *Constit. Apost.* VIII. 4), but generally by the community at large among which they were to minister. The qualifications were principally of a character that could be recognized without any formal investigation.

ἀνέγκλητοι ὄντες] 'being unaccused,' 'having no charge laid against them,' i. e. provided they are found so: conditional use of the participle (Donalds. *Gr*. § 505) specifying the limitations and conditions under which they were to undertake the duties of the office; comp. Schmalfeld, *Synt*. § 207. 5. On the distinction between ἀνέγκλητος ('qui non accusatus est' (and ἀνεπίλημπος ('in quo nulla justa causa sit reprehensionis'), see Tittm. *Synon*. 1. p. 31, and comp. Tit. i. 6.

11. γυναῖκας ὡσαύτως] 'women in like manner when engaged in the same office.' It is somewhat difficult to decide whether, with the Greek commentators, we are here to understand by γυναῖκας (a) *wives of the deacons*, Auth Ver, Coray, Huth., and as dependant in structure on ἔχοντας, Bengel; or (b) *deaconesses* proper, γυναῖκες being used rather than διάκονοι (fem.), Rom. xvi. 1. to prevent confusion with masc. The other possible interpr. 'wives of deacons and ἐπίσκο.' (Beza, Wieseler, *Chronol*. p. 309) does not suit the context, which turns only on διάκονοι; obs. ver. 12. Huther

λίους, πιστὰς ἐν πᾶσιν. ¹² διάκονοι ἔστωσαν μιᾷς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. ¹³ οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

defends (a) on the ground that in one part of the deacon's office (care of sick and destitute) their wives might be fittingly associated with them. This is plausible; when, however, we observe the difference of class to which ὡσαύτως seems to point (ver. 8, ch. ii. 9, Tit. ii. 3, 6),—the omission of αὐτῶν,—the order and parallelism of qualifications in ver. 8 and 11, coupled with the suitable change of διλόγους to διαβόλους, and the substitution of πιστὰς ἐν πᾶσιν for the more specific αἰσχροκ. (deaconesses were probably almoners, Coteler, *Const. Apost.* III. 15, but in a much less degree),—the absence of any notice of the wives of ἐπίσκοποι,—and lastly the omission of any special notice of domestic duties, though it follows (ver. 12) in the case of the men, we can scarcely avoid deciding, with Chrys., most ancient and several modern expositors (Wies., Alf., Wordsw., al.), that (b) 'diaconissæ' are here alluded to. On the duties of the office, see Bingham, *Antiq.* II. 22, 8 sq., Suicer, *Thesaur.* s. v. Vol. I. p. 864, Herzog, *Real-Encycl.* s. v. Vol. III. p. 368, and the special treatise of Ziegler, *de Diacon. et Diaconiss.* Witeb. 1678.

διαβόλους] 'slandering,' 'traducers,' καταλάλους, Theophyl.; only in the Pastoral Epp.: twice in reference to women, here and in Tit. ii. 3; once in ref. to men, 2 Tim. iii. 3. See the good article on the word in Suicer, *Thesaur.* Vol. I. p. 848 sq.

νηφάλιους κ. τ. λ.] 'sober, faithful in all things.' The evident parallelism between the qualifications in ver. 8, and the present, seem to imply that νηφάλιος has its literal meaning; see notes on ver. 2. The last qualification, πιστὰς ἐν πᾶσιν, is stated

very generally; it does not, of course, preclude a ref. to domestic calls and cares (see Huther), but it certainly seems far more applicable to ecclesiastical duties.

12. διάκονοι κ. τ. λ.] Exactly the same qualifications in respect of their domestic relations required in the διάκονοι as in the ἐπίσκοπος: see notes on ver. 4.

13. γάρ] The importance of the office is a sufficient warrant for the reasonableness of the preceding requisitions.

βαθμὸν καλόν] 'a good degree,' Auth. Ver., Arm. βαθμὸς ἀπ. λεγόμε. in N. T. (not an Ionic form of βασμός, Mack, but the very reverse: comp. ἀριθμός, ἀρθμός, and Donalds. *Cratyl.* § 253), has received three different explanations; either (a) 'an (ecclesiastical) step,' in reference to an advance to a higher spiritual office Æth., Jerome, and appy. Chrys., al.; (b) 'a post,' in reference to the honorable position a deacon occupied in the Church, Matth., Huther; (c) 'a degree,' in reference to the judgment of God, and to their reward ἐν τῷ μέλλοντι βίῳ, Theod., De Wette, al. Of these (a) appears, on exegetical grounds, clearly untenable (opp. to Wordsworth); for surely such a ground of encouragement as ecclesiastical promotion (were this even historically demonstrable, which appears not the case in the first two centuries) seems strangely out of place in St. Paul's mouth, and preserves no harmony with the subsequent words. Against (b) the aor. διακον. is not fairly conclusive, as it may admit a reference not necessarily to a remote, but to an immediate past; the περιποίησις of a good position would naturally ensue after some discharge of the διακονία. The associated clause, how-

I write this to guard thy conduct in the church of the living God; verily great is the mystery of godliness.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς

ever, and the use of the term *παῤῥησία*, especially with its modal adjunct *ἐν πίστει κ. τ. λ.*, both seem so little in harmony with this ecclesiastical reference, while on the other hand they point so very naturally to the position of the Christian with respect to God (see notes on *Eph.* iii. 12, and comp. *Heb.* iv. 16, 1 *John* ii. 28, iii. 21), and derive so very plausible support from the appy. parallel passage, ch. vi. 19, that we decide somewhat unhesitatingly in favor of (c), and refer *βαθμὸς* to the step or degree which a faithful discharge of the *διακονία* would acquire in the eyes of God.

περιποιοῦνται ἑαυτοῖς] 'acquire, obtain for themselves,'—only here and *Acts* xx. 28 (a speech of St. Paul's); compare also 1 *Thess.* v. 9, *περιπολοῦσιν σωτηρίας*, which seems indirectly to yield considerable support to the foregoing interpretation of *βαθμὸν*. For examples of the reflexive pronoun with middle verbs, see *Winer, Gr.* § 38. 6, p. 230. The insertion here perhaps makes the personal reference a little more certain and definite: the duties of the deacon had commonly reference to *others*.

παῤῥησίαν] 'boldness,' 'fiduciam,' *Clarom., Vulg.*; properly 'openness' of (*Mark* viii. 32, al., and frequently in *St. John*) or 'boldness of speech' (*Acts* iv. 13), and thence derivatively that 'confidence and boldness of spirit' (*ἄδεια*, *Suidas*), with which the believer is permitted and encouraged (*Heb.* iv. 16) to approach his heavenly Father; 1 *John* ii. 28, iii. 21, etc. The use of *παῤῥ.* in reference to the final reward, is clearly evinced in 1 *John* iv. 17. *Huther* urges that this derivative meaning always arises from, and is marked by, its concomitants, *πρὸς τὸν Θεόν*, 1 *John* iii. 21, etc. Here *ἐν πίστει κ. τ. λ.* does seem such an adjunct; at any rate, 2 *Cor.* vii.

4 (adduced by *Huther*), where there is no similar addition, cannot plausibly be compared with the present case: see *De Wette in loc.*, whose note on this passage is full and explicit.

ἐν πίστει κ. τ. λ.] 'in faith which is in Christ J.' By the insertion of the article (comp. ch. i. 14, 2 *Tim.* i. 13, iii. 15, al.), two moments of thought are expressed, the latter of which explains and enhances the former: 'in fide (*πίστις* was the foundation, substratum, of the *παῤῥ.*), *eâque* in *Chr. Jes. collocatâ*;' see *Fritz. Rom.* iii. 25, Vol. i. p. 195. The article is not uncommonly omitted (*Gal.* iii. 26, *Eph.* i. 15, *Col.* i. 4) on the principle explained in notes on *Eph.* i. 15. On the meaning of *πιστ. ἐν*, comp. notes on ch. i. 16.

14. *ταῦτα*] 'These things;' not 'totam epistolam,' *Beng.*, but more probably 'these foregoing brief directions,' *Hamm.* If *St. Paul* had here adopted the epistolary aorist (comp. notes on *Gal.* vi. 11), the latter reference would have been nearly certain. The use of the present leaves it more doubtful, and remands us to the context; this (compare ver. 15) certainly seems to limit *ταῦτα* to 'superiora illa de Episcoporum, Diaconorumque officiis,' *Goth. ap. Pol. Syn.* On the uses of *γράφω* and *ἔγραψα* see *Winer, Gr.* § 40. 5, p. 249.

ἐλπίζων] 'hoping,' or, more definitely, 'though I hope,' the part. having its concessive force; see *Donalds. Gr.* § 621. The actual reason of his writing is implied in the following verse, *ἵνα εἰδῆς κ. τ. λ.*

τάχιον] 'more quickly;' not, on the one hand, 'compar. absoluti loco positum' (*Beza; τάχιστα*, *Coray*), nor, on the other, with marked compar. force, 'sooner than thou wilt need these instructions' (*Winer, Gr.* § 35. 4, p. 217), but probably with a more

δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεισθαι, ἣτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

suppressed comp. reference, 'sooner than these instructions presuppose,' 'sooner than I anticipate.' Such comparatives often refer to the suppressed feelings of the subject; comp. Theano, *ad Eubul.* p. 86 (ed. Gale), παιδίον, ἐν μὴ τάχιον φάγη, κλάει. The reading ἐν τάχει (*Lach.*, with ACD¹) seems only an explanatory gloss.

15. βραδύνω] 'should tarry;' only here and 2 Pet. iii. 9. Wieseler (*Chronol.* p. 315) refers this to the possibility of the apostle's journey, perhaps to Crete (p. 347), or to some place he had not included in his original plan. This rests on the supposition that the Epistle was written in the period included in the Acts,—which, however (see notes on ch. i. 3), does not seem probable.

οἶκῳ Θεοῦ] 'the house of God;' οἶκῳ being anarthrous either owing to the prep. (Winer, *Gr.* § 19. 2) or the anarthrous gen. which follows; comp. Middleton, *Gr. Art.* III. 3. 6. This appellation, derived from the Old Test., where it denotes primarily the temple (2 Chron. v. 14, Ezra v. 16. al., comp. Matth. xxi. 13) and secondarily the covenant-people (Numbers xii. 7, Hosea viii. 1), those among whom God specially dwelt, is suitably applied in the N. Test. to the Church,—either viewed as the spiritual building which rests on Christ as the corner-stone (Eph. ii. 20), or as the true temple in which Christ is the true High Priest (Heb. iii. 6, 1 Pet. iv. 17); see Ebrard, *Dogmatik*, § 468, Vol. II. p. 395.

ἀναστρέφεισθαι] 'walk, have (thy) conversation in.' It is doubtful whether this verb is to be taken (a) absolutely, 'how men ought to walk,' Peile, Huther, al.; or (b) specially with reference to Timothy, 'how thou oughtest to walk,' Auth. Ver., De Wette, al. Huther urges against (b) that in what precedes Timothy has no active course

assigned to him, but rather the supervision of it in others; as, however ἀναστρέφ. is a 'vox media' which does not mark mere activities, but rather conduct and deportment in its most inclusive reference (comp. Eph. ii. 3, where it closely follows the Hebraistic περιπατεῖν),—as the explicative clause ἣτις ἐστὶν κ. τ. λ. seems intended to impress on Timothy the greatness of his οἰκονομία,—and as the expansion of οἶκ. Θεοῦ from the special church over which Timothy presided, to the general idea of the universal Church, involves no real difficulty (see De W.), it seems best to adopt (b) and limit ἀναστρ. to Timothy: so rightly Clarom., Vulg. ἣτις] 'which indeed;'

explanatory use of the indef. relative: compare notes on Eph. i. 23, and esp. Gal. iv. 24, where the uses of ὅστις are explained at length.

ἐκκλησία Θεοῦ ζῶντος] 'the Church of the living God;' fuller definition of the οἶκος Θεοῦ, on the side of its internal and spiritual glory: it was no material fane ('opponitur fano Dianæ,' Beng.) of false dead deities, but a living and spiritual community, a life stream (see Olsh. on Matth. xvi. 18), of believers in an ever-living God. Ἐκκλησία appears to have two meanings, according to the context and point of view in which it is regarded. On the one hand, in accordance with its simple etymological sense (Acts xix. 39), it denotes a Christian congregation (τῶν πιστῶν τὸν σύλλογον, Theodosius-Mops), with a local reference of greater or less amplitude; see exx. in Pearson, *Creed*, Art. ix. Vol. I. p. 397 (ed. Burton): on the other, it involves the meaning and adaptations of ἐκκλησία in the O. T., and denotes the New-Covenant people of God, with spiritual reference to their sacramental union in Christ and communion with one another; see esp. Bp.

¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον, ὃς

16. ὅς] So *Tisch.*, *Lachm.*, *Tregelles*, *Alf.*, *Wordsw.*, and apparently the majority of modern critics. Θεὸς (*Rec.*) is adopted by *Mill*, *Matth.*, *Scholz*, some comment., *Leo*, *Mack*, *Burton*, *Peile*, al., and, it ought not to be suppressed, some of our best English divines, *Bull*, *Waterland* (*Vol. II. p. 158*). The state of evidence is briefly as follows. (1) °Oς is read with Δ¹ [*indisputably*: after minute personal inspection; see note, p. 103] C¹ [*Tisch. Prol. Cod. Ephr.* § 7, p. 39] FG and the newly discovered ⚭ [*Tisch. Notitia Cod. Sinait.* p. 20]; 17. 73. 81; *Syr.-Phil.*, *Copt.*, *Sah.*, *Goth.*; also (ὃς or ὀ) *Syr. Ar.* (*Erp.*), *Æth.*, *Arm.*; *Cyr.*, *Theod.-Mops*, *Epiph.*, *Gelas.*, *Hieron.* in *Esaiam* LIII. 11.

(2) ὁ with D¹; *Clarom.*, *Vulg.*; nearly all Latin *Ff.*

(3) ⚭ εὐσεβείας, with D³KL; nearly all mss.; *Arab.* (*Polygl.*), *Slav.*; *Did.*, *Chrys.* (? see *Tregelles*, p. 227 note), *Theod.*, *Euthal.*,

Taylor, *Dissuasive*, Part II. 1. 1, *Ebrard*, *Dogmatik*, § 467, *Vol. II. p. 392*, and the various usages cited by *Suicer*, *Thesaur.* s. v. *Vol. I. p. 1049*.

στῦλος καὶ ἐδρῶν.] ‘pillar and basis of the truth:’ no ἐν διὰ δυνῶν (= ‘firmly-grounded,’ *Beng.*, *Peile*), but a climactic apposition to ἐκκλ. Θεοῦ ζῶντος,—defining, with indirect allusion to nascent and developing heresies (see chap. iv. 1 sq.), the true note, office, and vocation of the Church, στῦλον αὐτῆν καὶ ἐδραῖωμα ἐκάλεσεν, ὡς ἂν ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἔχουσης, *Theodorus*. Were there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest. *Chrysostom* adopts the right connection, but inverts the statement, ἡ γὰρ ἀλήθ. ἐστὶ τῆς ἐκκλ. καὶ στῦλος καὶ ἐδρῶν, missing appy. the obvious distinction between truth in the abstract, and truth, the saving truth of the Gospel, as revealed to, and acknowledged by, men; comp. *Taylor*, *Dissuasive*, Part II. 1. 1. 3. Such appears the only natural construction of the clause. A close connection with what follows, as has been advocated by *Episcopius* (*Inst. Theol.* IV. 1. 8, *Vol. I. p. 241*) and others (it is to be feared mainly from polemical reasons), is alike abrupt (there being no connecting particles), illogical (a strong substantival, being united with a weak adjecti-

val predication), and hopelessly artificial: see *De Wette in loc.* It may be added that στῦλος and ἐδραῖωμα (ἄπαξ λεγόμεν.; comp. *Θεμέλιος*, 2 *Tim.* II. 19) do not appy. involve any architectural allusion to heathen temples, etc. (*Deyling*, *Obs. Art.* 66, *Vol. I. p. 317*), but are only simple metaphorical expressions of the stability and permanence of the support: see the copious illustrations of this passage in *Suicer*, *Thesaur.* *Vol. II. pp. 1042—1066*.

16. καὶ ὁμολογουμένως κ. τ. λ.] ‘And confessedly or indisputably great (i. e. deep, *Ephesians* v. 32) is the mystery, etc.’

وَمِنْ أَكْبَارِ الْمَسْتَبْرَاهِ [vere magnum] *Syr.*; ‘nemo (scil. of those to whom this μυστ. is revealed), cui mica sanæ mentis inest de eâ re potest controversiam movere,’ *Altmann*, *Melet.* 10, *Vol. II. p. 268*. The καὶ is not simply copulative, but heightens the force of the predication, ‘yes, confessedly great,’ etc.; compare *Hartung*, *Partik. καί*, 5. 4, *Vol. I. p. 145*. Several examples of a similar use of ὁμολ. are cited by *Wetstein* and *Raphel in loc.*; add *Joseph. Ant.* I. 10. 2, ἦν δὲ τοιοῦτος ὁμολογ., *ib.* II. 9. 6, ὁμολογ. Ἐβραίων ἄριστος; see also *Suicer*, *Thesaur.* *Vol. II. p. 479*, and *Altmann*, *loc. cit.*, where there is a discussion of some merit on the whole verse.

εὐσεβείας μυστήριον] ‘the mystery

ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὠφθη ἀγγέλοις,

Damasc., Theophyl., Œcum.,—Ignat. *Eph.* 19 (but very doubtful). On reviewing this evidence, as not only the most important uncial MSS., but all the Vv. older than the 7th century are distinctly in favor of a *relative*,—as δ seems only a Latinizing variation of ὅς,—and lastly, as ὅς is the more difficult, though really the more intelligible, reading (Hofmann, *Schrijfb.* Vol. I. p. 143), and on every reason more likely to have been changed into Θεός (Macedonius is actually said to have been expelled for making the change, Liber Diac. *Brev.* cap. 19) than *vice versa*, we unhesitatingly decide in favor of ὅς. For further information on this subject, see Griesbach, *Symb. Crit.* Vol. I. pp. 8—54, Tregelles, *Printed Text of N. T.* p. 227, Davidson, *Bibl. Criticism*, ch. 66, p. 828.

of godliness;’ ‘ipsa doctrina ad quam omnis pietas sive religio Christiana referenda est,’ Tittmann, *Synon.* I. p. 147: see notes on ver. 9, where the gen. is investigated. δς ἐφανερώθη κ. τ. λ.] ‘Who was manifested in the flesh.’ The construction cannot be either satisfactorily or grammatically explained unless we agree to abide by the plain and proper meaning of the relative. Thus, then, δς is not emphatic, ‘He who’ (Tregelles, *Pr. Text.* p. 278), nor ‘including in itself both the demonstrative and relative’ (Davidson, *Bibl. Crit.* p. 846,—a very doubtful assertion; compare Day, on the *Relative*, § 1. p. 8; § 60, 61. p. 98),—nor absolute, ‘ecce! est qui.’ (Matthies: John i. 46, iii. 34, Rom. ii. 23, 1 Cor. vii. 37, 1 John i. 3, are irrelevant, being only exx. of an ellipsis of the demonstr.),—nor, by a ‘constructio ad sensum,’ the relative to *μυστήριον*, Olsh. (Col. i. 26, 27 is no parallel, being only a common case of attraction, Winer, *Gr.* § 24. 3, p. 150),—but is a relative to an omitted though easily recognized antecedent, viz., Christ; so De Wette. and apparently Alf. (whose note, however, is not perfectly perspicuous). To refer it to the preceding Θεοῦ (Wordsworth) seems very forced, especially after the intervention of the emphatic words σπῦλος κ. τ. λ. It may be remarked

probable arrangement in Mack, and comp. notes to *Transl.*) and the known existence of such compositions (*Eph.* v. 19; compare Bull, *Fid. Nic.* II. 3. 1) render it not by any means improbable that the words are quoted from some well known *hymn*, or possibly from some familiar *confession of faith*; compare Winer, *Gr.* § 64. 3, p. 519, and see Rambach, *Anthologie*, Vol. I. p. 33, where *Eph.* v. 14 is also ascribed to the same source; so also Huth. and Wiesinger. ἐφανερώθη] ‘was manifested;’ comp. 1 John i. 2, ἡ ζωὴ ἐφανερώθη; iii. 5, ἐκεῖνος ἐφανερώθη. In the word itself, as Huther well suggests, there is a powerful argument for the pre-existence of Christ. ἐδικαιώθη ἐν πνεύματι] ‘was justified (was shown to be, evinced to be, just, Matth. xi. 19, Luke vii. 35) in spirit (in the higher sphere of His divine life).’ There is some little difficulty in these words, especially in πνεύματι. The meaning however seems fixed by the antithesis σαρκί, especially when compared with other passages in which the higher and lower sides of that nature which our Lord was pleased to assume are similarly put in contrast. The πνεῦμα of Christ is not here the Holy Spirit (comp. Pearson, *Creed*, Vol. I. p. 163), nor ἡ θεία δύναμις, Coray (comp. Chrys., and see Suicer, *Thesaur.* Vol. II. p. 777), but the *higher principle of spiritual life*

ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

(Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498) which was, not itself the Divinity, Wiesing, (this would be an Apollinarian assertion), but especially and intimately united (not blended) and associated with it. In this higher spiritual nature, in all its manifestations, whether in His words and works, or in the events of His life, He was shown to be the All-holy, and the All-righteous, yea, 'manifested with power to be the Son of God,' Rom. i. 4, John i. 14; compare 1 Pet. iii. 18 (*Tisch.*, *Lachm.*), and Middleton, *in loc.* p. 430, but esp. the excellent note of Meyer on Rom. i. c. The assertion of some commentators that the term σὰρξ includes the body, soul, and spirit of Christ is not reconcilable with the principles of biblical psychology; the σὰρξ may perhaps sometimes include the ψυχή, but never, in such passages of obvious antithesis, the πνεῦμα as well; see Lücke, on John i. 14.

The student of St. Paul's Epp. cannot be too earnestly recommended to acquire some rudiments of a most important but very neglected subject—biblical Psychology. Much information of a general kind will be found in Schubert, *Gesch. der Seele* (ed. 2), and of a more specific nature in Beck, *Bibl. Seelenlehre* (a small but excellent treatise), Delitzsch, *Bibl. Psychol.*, and Olshausen, *Opuscula*, Art. 6.

ὠφθη ἀγγέλοις] 'was seen of angels,' Auth. Ver., i. e. 'appeared unto, showed Himself unto, angels'. Both the use of ὀφθῆναι (occurring more than twenty times in the N. T., and nearly always with reference to the self-exhibition of the subject), and the invariable meaning of ἄγγελοι in the N. T. (not 'apostles,' Leo, Peile, al., but 'angels') preclude any other translation. The epoch, however, precisely referred to cannot be defined with certainty. The grouping of the

clauses (see notes to *Transl.*), according to which the first two in each division appear to point to earthly relations, the third to heavenly, seem to render it very probable that the general manifestation of Christ to angels through His incarnation,—not, inversely, the specific appearances of them during some scenes of His earthly life (Theophyl., comp. Alf.), nor any (assumed) specific manifestation in heaven (De W.),—is here alluded to: see esp. Chrysost., ὡφθη ἀγγέλοις ὥστε καὶ ἄγγελοι μετ' ἡμῶν εἶδον τὸν υἱὸν τοῦ Θεοῦ πρότερον οὐχ ὄρωντες; so also Theodoret, τὴν γὰρ ἀόρατον τῆς θεότητος φύσιν οὐδὲ ἐκεῖνοι ἐώραν, σαρκωθέντα δὲ ἐδέεσαντο. Hammond includes also evil angels; this is possible, but the antithesis of clauses seems opposed to it.

ἐπιστεύθη] 'was believed on;' not 'fidem sibi fecit,' Raphel, but 'fides illi habita est,' Beza; compare 2 Thess. i. 10, and see also Winer, *Gram.* § 39. 1, p. 233.

ἀνελήμφθη ἐν δόξῃ] 'was received up in glory;' ἐν here being used, not simply for εἰς (Rosenm.), nor with δόξη as an equivalent of ἐνδόξως (comp. Hammond), but in a sort of 'prægnans sensus,' sc. εἰς δόξαν καὶ ἐστὶν ἐν δόξῃ (Wahl, Huther); see Winer, *Gr.* § 50. 4, p. 367 sq., and comp. Ellendt, *Lex. Sophocl.* Vol. I. p. 598. The event here referred to is simply and plainly the historical ascent of Christ into heaven. No words can be more distinct; compare ἀνελήμφθη, Mark xvi. 19, Acts i. 2, 11 (part.), 22; and ἀνεφέρετο εἰς τὸν οὐρανόν, Luke xxiv. 51 (*Lachm.*)

For a good sermon on the whole verse see Sanderson, *Serm.* IX. (ad Aul.), p. 479 sq. (Lond. 1689), and for devotional comments of the highest strain, Bp. Hall, *Great Mystery of Godliness*, Vol. VIII. p. 330 (Oxford 1837).

In the latter times men shall fall away from the faith, and shall teach principles of abstinence which are not approved of God.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένον

CHAΡ. IV. 1. τὸ δὲ Πνεῦμα] 'But the (Holy) Spirit;' contrast to the foregoing in the present and in the future,—the particle δὲ here indicating no transition to a new subject (Auth., Conyb.; comp. notes on Gal. iii 8), but retaining its usual antithetical force; 'great indeed as is the mystery of godliness, the Holy Spirit has still declared that there shall be disbelief and apostasy;' μὴ δαυμάσης, Chrys. ῥητῶς] 'distinctly,' 'expressly' (φανερῶς, σαφῶς, ὁμολογούμενως, ὡς μὴ ἀμφιβάλλειν, Chrysost.; 'non obscure aut involute, ut fere loqui solent prophetae,' Justiniani), not only in the prophecies of our Lord, Matth. xxiv. 11, al., and the predictions, whether of the apostles (comp. 1 John ii. 18, 2 Pet. iii. 3, Jude 18) or of the prophets in the various Christian churches (Neander, *Planting*, Vol. I. p. 340), but more particularly in the special revelations which the Holy Spirit made to St. Paul himself; comp. 2 Thess. ii. 3 sq. ὑστέροις καιροῖς] 'latter times.' This expression, used only in this place, is not perfectly synonymous (Reuss, *Théol. Chrét.* Vol. II. p. 224) with ἐσχάταις ἡμέραις, 2 Tim. iii. 1, 2 Pet. iii. 3 (*Lachm., Tisch.*), James v. 3 (compare καιρῶ ἐσχάτῳ, 1 Pet. i. 5, ἔσχατος χρόνος, Jude 18); the latter expression, as Luther correctly observes, points more specifically to the period immediately preceding the completion of the kingdom of Christ; the former only to a period future to the speaker,—οἱ ἀκόλουθοι χρόνοι, Coray; see Pearson, *Minor Works*, Vol. II. p. 42. In the apostasy of the present, the inspired apostle sees the commencement of the fuller apostasy of the future. In this and a few other passages

in the N. T., καιρὸς appears nearly synonymous with χρόνος; comp. Lobeck, *Ajax*, p. 85. προσέχοντες] See notes on ch. i. 4. πνεύμα. πλάνοις] 'deceiving spirits;' certainly not merely the false teachers themselves (Mack, Coray, al.),—a needless violation of the primary meaning of πνεῦμα,—but, as the antithesis τὸ Πνεῦμα suggests, the deceiving powers and principles, the spiritual emissaries of satan, which work in their hearts; comp. Eph. ii. 2, vi. 12 (see notes), 1 John iv. 1 sq. διδασκ. δαιμονίων] 'doctrines of devils;' not 'doctrines about devils,' Mede, al., 'demonolatry,' Peile (δαμ. being a gen. *objecti*), but doctrines emanating from, taught by, devils' (gen. *subjecti*); see Winer, *Gr.* § 30. 1. obs., p. 168, and comp. Thorndike, *Cov. of Grace*, II. 12, Vol. III. p. 195 (A.-C.L.). The term δαιμόνιον, it may be observed, is not here a 'vox media' (comp. Ign. *Smyrn.* 3), but has its usual N. T. meaning; see Pearson, *Minor Works*, Vol. II. p. 46. Olshausen significantly remarks on this passage, that man never stands isolated; if he is not influenced by τὸ Πν. τὸ ἅγιον, he at once falls under the powers of τὸ πνεῦμα τῆς πλάνης (1 John iv. 6). 2. ἐν ὑποκρίσει ψευδολόγων] 'in (through) the hypocrisy of the speakers of lies,' Hammond; prepositional clause appended to προσέχοντες, defining the manner (pretended sanctity and orthodoxy) in which τὸ προσέχειν κ. τ. λ. was brought about and furthered; ἐν being instrumental. Leo and Matth explain the clause as a second modal definition of the fallers away, parallel to προσέχοντες κ. τ. λ., and more immediately de-

τὴν ἰδίαν συνείδησιν, ³ κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετὰλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς

pendent on ἀποστήσονται; 'habent in se eam ὑπόκρ. qualis est ὑπόκρ. ψευδολ.,' Heinec., and so appy. Auth. Ver. This is doubtful; the third clause κωλ. γαμεῖν seems far too direct an act of the false teachers suitably to find a place in such an indirect definition of the falsely taught. Matth. urges the absence of the article before ὑποκρίσει, but this after the prep. (Huther needlessly pleads N. T. laxity) is perfectly intelligible (Winer, *Gr.* § 19. 2, p. 114), even if it be not referable to the principle of correlation; comp. Middleton, *Art.* 111. 3. 6. Thus, then, lying teachers will be the *mediate*, evil spirits the *immediate*, causes of the apostasy.

κεκαυτ. τὴν ἰδίαν συνείδη.] 'being branded on their own conscience:': the accusative with the passive verb (compare ch. vi. 5, διεφθαρμένοι τὸν νοῦν, etc.) correctly specifies the place in which the action of the verb is principally manifested. The exact application of the metaphor is doubtful; it may be referred to the ἐσχάτη ἀναληγσία after *cautery* (Theodoret), or more probably to the *penal brand* which their depraved conscience bore, as it were, on its brow (Theophyl.); 'insignitæ nequitiae viros et quasi scelerum mancipia,' Justiniani. See the numerous and fairly pertinent examples cited by Elsner, *Obs.* Vol. II. p. 298, Kypke, *Obs.* Vol. II. p. 357. Ἰδίαν is not without emphasis; they knew the brand they bore, and yet with a show of outward sanctity (comp. ὑποκρίσει) they strove to beguile and to seduce others, and make them as bad as themselves.

3. κωλύόντων γαμεῖν] 'forbidding to marry.' This characteristic, which came afterwards into such special prominence in the more developed Gnosticism (see Clem. Alex. *Strom.* 111. 6, Irenæus, *Hæc.* I. 22; al.), first showed itself in the false asceticism of the Essenes (see esp.

Joseph. *Bell. Jud.* II. 8. 2, γάμου μὲν ὑπεροψία παρ' αὐτοῖς, *Antiq.* XVIII. 1. 5. οὔτε γαμετὰς εἰσάγονται Pliny, *N. H.* v. 17) and Therapeutæ, and was one of those nascent errors which the inspired apostle foresaw would grow into the impious dogma of later times, 'nubere et generare a Satanâ dicunt esse,' Irenæus, *l. c.*: see Suicer, *Thesaur.* Vol. I. p. 735. ἀπέχεσθαι βρωμάτων] '(bidding) to abstain from meats;': κωλύόντων must be resolved into παραγγελλόντων μή (see ch. ii. 12), from which παραγγ. must be carried on to the second clause; see Winer, *Gr.* § 66. 2, p. 548. Distinct notices of this abstinence and severity in respect of food are to be found in the account of the Therapeutæ in Philo, *Vit. Contempl.* § 4, Vol. II. p. 477 (ed. Mang.). When there are thus such clear traces of a morbid and perverted asceticism in the apostle's own day, it is idle in Baur to urge these notices as evidences against the authenticity of the Epistle. It may be remarked that the view taken of the errors combated in this and the other Pastoral Epp. (see notes on ch. i. 3) appears to be confirmed by the present passage. St. Paul is alluding throughout, not to Judaism proper, but to that false spiritualism and those perverted ascetical tendencies, which emanating from Judaism, and gradually mingling with similar principles derived from other systems (compare Col. ii. 8 sq., and see Reuss, *Théol. Chrét.* Vol. II. p. 645, 646), at last, after the apostolic age, became merged in a fuller and wider Gnosticism; see also Wiesinger *in loc.*, whose indirect confutation of Baur is satisfactory and convincing. On asceticism generally, and the view taken of it in the N. T., comp. Rothe, *Theol. Ethik.* § 878 sq., Vol. III. p. 120 sq.

ἃ ὁ Θεὸς κτ.λ.] 'which God created

καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα Θεοῦ καλόν,

to be partaken of,' etc.: confutation of the second error. The reason why the former error is left unnoticed has been differently explained. The most probable solution is that the prohibition of marriage had not as yet assumed so definite a form as the interdiction of certain kinds of food. The Essenes themselves were divided on this very point; see Joseph. *Bell. Jud.* 11. 8. 13, and comp. *ib.* 11. 8. 2. This perhaps led to the choice of the modified term κωλυόντων.

τοῖς πιστοῖς] 'for the faithful,' Hammond, Est. The dat. is not the dat. of reference to, Bengel (compare notes on *Gal.* i. 22), still less for ὑπὸ τῶν πιστῶν (Bloomf.), but marks the objects for whom the food was created. Βρώματα were, indeed, created for all, but it was only in the case of the πιστοί, after a receiving μετὰ εὐχαρ. (condition attached), that the true end of creation was fully satisfied.

καὶ ἐπεγνωκόσιν κ. τ. λ.] 'and who have full knowledge of,' etc.: the omission of the article (Winer, *Gr.* § 19. 4, p. 116) shows that the πιστοὶ and ἐπεγν. κ. τ. λ. constitute a single class, the latter term being little more than explanatory of the former (Estius). On ἐπεγνωκότες ἐπίγνωσις=ἀδιστακτος γνῶσις, Coray), see notes on *Eph.* i. 17, and Valck. on *Luke*, p. 14 sq.

4. ὅτι πᾶν κ.τ.λ.] 'because every creature of God is good:' not explanatory of (Theoph., Beng.), but giving the reason for the foregoing words; i. e. not what is called an *objective* (Donalds. *Gr.* § 584), but a *causal* sentence. The apostle has to substantiate his former declaration that meats are intended to be enjoyed with thanksgiving: this he does by the positive declaration (comp. *Gen.* i. 31) πᾶν κτίσμα Θεοῦ καλόν (corresponding to ἃ ὁ Θεὸς ἔκτισεν), supported and enhanced by the negative sentence, καὶ οὐδὲν κ. τ. λ. (parallel to εἰς μετὰ. μετὰ εὐχ.),

which again is finally confirmed by the declaration in v. 5. Κτίσμα is only here used by St. Paul, his usual expression being κτίσις. The argument, however, of Schleierm. based upon it is sufficiently answered by Planck, who cites several instances, e. g. προσκοπή 2 *Cor.* vi. 3, ὀφείλημα *Rom.* iv. 4, etc., of words thus only once used when another and more usual synonym might have been expected. κτίσμα Θεοῦ] 'creature of God,' 'every creation of his hand designed for food:' τῷ εἰπεῖν, κτίσμα, περὶ τῶν ἐδωδῶν ἀπάντων ἠνίκατο, Chrys. The fact of its being His creation is enough; εἰ κτίσμα Θεοῦ, καλόν, *ib.*; comp. *Eccles.* xxxix. 33, 34. ἀπόβλητον] 'to be refused:' expansion of the former statement; not only was everything καλόν, whether in its primary ('outwardly pleasing,' καθ'λόσ, Donalds. *Cratyl.* § 324), or secondary and usual acceptation, but further, 'nothing was to be rejected.' It was a maxim even of the heathens that the good gifts of the gods were not to be rejected; so *Hom. Il.* 111. 65, compare *Lucian, Timon*, § 37, οὔτοι ἀπόβλητά ἐσσι τὰ δῶρα τὰ παρὰ τοῦ Διός (cited by Kypke). The whole of this verse is well discussed by Bp. Sanderson, *Serm.* v. (ad *Populum*), p. 233 sq. (London 1689).

μετὰ εὐχ. λαμβ.] 'if it be received, etc.; conditional use of the participle; see Donalds. *Gr.* § 505, Krüger, *Sprachl.* § 56. 11, and comp. Winer, *Gr.* § 45. 2. This clause specially limits the assertion οὐδὲν ἀπόβλ., and while it shows how the assertion is to be accepted serves also to echo and elucidate the previous limitation, μετὰ εὐχ. in verse 3. Wiesinger considers καλόν as also dependant on μετὰ εὐχ. λαμβ., and not a positive and independent assertion. This, however, does not seem satisfactory; for as the previous verse virtually contains two assertions,

καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον ⁵ ἀγιάζε-
ται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

Reject all idle teachings and discussion, and practically exercise thyself in godliness, which is lastingly profitable.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλλῆς διδασκαλίας ἧ

viz., that Θεὸς ἔκτισεν εἰς μετάλ., and that the μετὰληψις was to be μετὰ εὐχαρ., so the present verse contains two confirmatory clauses, viz., that the food being God's creation, is *absolutely* good (see Sanderson, *Serm.* v. § 4), and also that if so, μετὰ εὐχ. λαμβανόμεν. it is οὐκ ἀπόβλητον, or *relatively* good as well. It is best then to retain the punctuation of *Laehm.* and *Tisch.*

5. ἀγιάζ(ε)ται γὰρ] 'for it is sanctified,' i. e. each time the food is partaken of; present tense corresponding to λαμβανόμενον. This verse is confirmatory of ver. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of *with thanksgiving* is substantiated by more nearly defining εὐχαριστία and more clearly showing its sanctifying effect. 'Αγιάζειν is thus not merely declarative, 'to account as holy,' but effective, 'to make holy,' 'to sanctify.' In some few things (e. g. εἰδωλόδοντα, Chrys.) the ἀγιασμός might actually be *absolute* in its character; in others, whether pronounced legally ἀκάθαρτα, or accounted so by a false asceticism (e. g. the Essenes avoided wine and flesh on their weekly festival, Philo, *Vit. Contempl.* § 9, Vol. II. p. 483), the ἀγιασμός would naturally be *relative*. Estius and Wiesinger seem to take ἀγιάζ(ε)ται as comprehensively *absolute*, and to refer the impurity of the κτίσμα to the primal curse; but is this consistent with Matth. xv. 11, Rom. xiv. 14, 1 Cor. x. 25, 26, and can it be proved that the curse on the earth (Gen. iii. 17, observe especially the reading of the LXX, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου,

and see also Joseph. *Ant.* i. 1. 4) took the special effect of *unhallowing* the animal or vegetable creation? If so, would not a law such as that in Lev. xix. 23, 24, which applied to the polluted land of Canaan, have been of universal application? The effect of the primal curse is indeed most plain and palpable, (see *Destiny of Creature*, p. 12 sq.), but it seems doubtful whether it is to be recognized in the special form here alluded to. λόγου κ. τ. λ.] 'the word of God and supplication.' The regular and unvarying use of λόγος Θεοῦ in the N. T. wholly precludes the gen. being taken as *objecti*, — 'oratio ad Deum facta,' Wahl. The λόγος Θεοῦ is the word of God as uttered and revealed by Him in the Scriptures, and here, as the close union with ἐντεύξις clearly suggests, must be referred not to any decree of God (Sanders. *Serm.* v. § 39), but to the contents of the prayer; the word of God as involved and embodied in the terms of the prayer. Thus, as Wiesinger suggests, the idea of εὐχαριστία is expressed in the fullest manner; on its *objective* side as to the contents of prayer, and on its *subjective* side (ἐντυγχάνειν) as to the mode in which it is made. On ἐντεύξις, see notes ch. ii. 1, and for an ancient form of grace before meat, see Alf. *in loc.*

6. ταῦτα ὑποτιθεῖς.] 'By setting forth,' scil. 'if thou settest forth, teachest (Syr.), these things: ' οὐκ εἶπεν ἐπιτάτων, οὐκ εἶπε παραγγέλλων, ἀλλὰ ὑποτιθεσο, Chrysostom. On the construction and more exact translation of the participle, see notes on ver. 16.

The reference of ταῦτα is somewhat

παρηκολούθηκας. 7 Τους δὲ βεβήλους καὶ γραάδεις μύθους

doubtful. As ὑποτίσασθαι (*dynamic* middle,—i. e. application of the simple meaning of the active to mental and moral forces; see Krüger, *Sprachl.* § 52. 8. 4, and compare notes on ch. i. 16) seems clearly to imply not merely ‘in memoriam revocare,’ Auth. Ver., but ‘docere,’ ‘instituire,’ whether ‘amicè et lenitèr’ (Loesn.; compare Philo, *Vit. Mos.* II. § 9, Vol. II. p. 142, ed. Mang., ὑποτίσεται καὶ παρηγορεῖ τὸ πλεόν ἢ κελεύει; Hesi-chius, ὑποδέσθαι συμβουλευθεῖσαι), or, as in the present case, somewhat more positively and precisely, τὸ παραινεῖν καὶ βουλευέσθαι, Budæus (comp. Josephus *Bell. Jud.* II. 8. 7, τὴν αὐτὴν ὑποτίθενται διαίταν, see examples in Krebs, *Obs.* p. 355 sq.), ταῦτα will most naturally refer to ver. 4, 5, and to the principles and dissuasive arguments which it involves. See especially Raphel, *Annot.* Vol. II. p. 582, who well supports the latter meaning of ὑποτίσασθαι.

διάκονος] ‘minister:’ ‘thou wilt fitly and properly discharge thy διακονίαν, 2 Tim. iv. 5; ‘tuo muneri cumulativissime satisfacies,’ Just. εἰν τρεφόμενος] ‘being nourished up.’ The present properly and specially marks a continuous and permanent nutrition in ‘the words of faith;’ see Winer, *Gr.* § 45. 5, p. 311. So, with his usual acuteness, Chrysost., τὸ διηρηκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν. Loesner aptly compares, among other exx. (p. 399, 400), Philo, *Leg. ad Cai.* § 29, Vol. II. 574 (ed. Mang.), οὐκ ἐνετραφῆς οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασιν; compare also § 26, Vol. II. p. 571, and see D’Orville, *Chariton.* p. 37; similar exx. of ‘innutriti’ are cited in Suicer, *Thesaur.* s. v. Vol. I. p. 1127. τοῖς

λόγοις τῆς πίστεως] ‘the words of faith,’ gen. *subjecti*; ‘words, terms, in which, as it were, faith expresses itself,’ Huther. Πίστις, as Beng. suggests, in-

volves a reference to Tim., ἡ καλὴ διδασκ. a reference to others. On the meaning of πίστις, see notes on Gal. i. 23, and Reuss, *Theol. Chrét.* Vol. II. p. 127, who, however, too much gives up the *subjective* reference which the word always seems to involve. In the following relative clause, if ἡς the reading of *Lachm.* [only with A, 80] be adopted, it must be regarded as an instance of unusual, though defensible attraction; see Winer, *Gr.* § 24. 1, p. 147.

παρηκολούθηκας] ‘*hast closely followed* (as a disciple), *hast been a follower of;*’ 2 Tim. iii. 10; perf. in appropriate connection with the pres., ἐντρεφόμε. Παρακολουθεῖν (‘subsequi ut assequaris,’ Valck. on Luke i. 3) is frequently used with ethical reference (e. g. παρακολ. τοῖς πράγμασιν, Luke l. c., Demosth. *de Coron.* p. 285; παρακ. τοῖς χρόνοις, Nicom. ap. Athen. 291) to denote ‘tracing diligently out,’ ‘attending to the course of,’ and thence, by an intelligible gradation, ‘understanding the drift and meaning’ of any facts or subjects presented for consideration; see exx. of this latter meaning in Kypke, *Obs.* Vol. I. p. 207, and comp. Dissen, on Demosth. l. c. Both here, however, and 2 Tim. iii. 10, the meaning appears to be simply, ‘followed after,’ not merely in the sense of imitating a pattern (De W. on 2 Tim. l. c.), but of attending to a course of instruction, ὡς μαθητῆς διδάσκαλον, Coray; the καλὴ διδασκαλία was, as it were, a school of which Tim. ‘was a disciple;’ see Peile *in loc.* The Syr. ܐܝܢܐ ܡܝܢܝܢܐ, quam didicisti] and the Vulg. ‘quam assecutus es’ (compare Auth. Ver.) express rather too strongly the simple result, and too insufficiently the process by which it was attained.

7. τοὺς δὲ βεβήλ. κ. τ. λ.] ‘But with the (current) profane and old-wives’

παραιτου· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. ⁸ ἢ γὰρ σωματικῆ

fables have nothing to do. The article (not noticed by the majority of expositors) appears to allude to the well-known character and the general circulation which the μῦθοι had obtained. These Jewish fables (Chrys., see notes on ch. i. 4) are designated βέβηλοι, 'profane' (ch. i. 9, vi. 20, 2 Tim. ii. 16, Heb. xii. 16), in tacit antithesis to εὐσέβ., as bearing no moral fruit, as lying out of the holy compass, and, as it were, on the wrong side of the βηλὸς of divine truths (comp. Schoettg. in loc.),—and γραῶδεις (ἄπ. λεγόμε.) as involving foolish and absurd statements. Wetstein aptly compares Strabo, i. p. 32 A, τὴν ποιητικὴν γραῶδη μυθολογίαν ἀποφαίνει. The assertion of Baur that γραῶδης points to a γραῖα, the Sophia-Δεχάμοθ (comp. Gieseler, Kirchengesch. § 45), is untenable; independently of other considerations, it may be remarked that γραῖκός (Clemens Alex. Pæd. III. 4, p. 270, Pott) would have been thus more grammatically exact than the present γραῶδης (γρῶδης).

παραιτοῦ] 'decline, have nothing to do with,' ἀπόφενγε, Coray; always similarly used in the second person in the Pastoral Epp., e. g. ch. v. 11, and Titus iii. 10 (persons), 2 Tim. ii. 23 (things). Παραιτ. does not occur again in St. Paul's Epp.; it is, however, used three times in Heb. (xii. 19, 25, bis) and four times by St. Luke: compare Joseph. Antiq. III. 8. 8, παραιτησάμενος πᾶσαν τιμὴν. Loesner, Obs. p. 404, gives a copious list of exx. from Philo, the most pertinent of which is Alleg. III. § 48, Vol. i. p. 115 (ed. Mang.), where προσιέμενος and παραιτούμενος are put in opposition: see also notes on ch. v. 11.

γύμναζε δέ] 'and rather exercise;' so Auth. Ver., correctly marking the δέ, which serves to present antithetically the positive side of the conduct Tim. is urged to assume. He is first negatively παραιτεῖσθαι μύθους, then posi-

tively γυμνάζειν κ.τ.λ. The special term, γύμναζειν (Heb. v. 14, xii. 11, 2 Pet. ii. 14) appropriately marks the strenuous effort which Timothy was to make, in contrast with the studied ἄσκησις of the false teachers.

πρὸς εὐσέβ.] 'for piety;' εὐσέβεια, 'practical, cultive, piety' (see notes on ch. ii. 2), was the end toward which Timothy was to direct his endeavors.

8. γὰρ confirms the preceding clause by putting γυμνασία σωματικῆ, the outward and the visible, in contrast with γυμνασία πρὸς εὐσέβ., the internal and the unseen.

ἡ σωματικὴ γυμν.] 'the exercise, or training, of the body,' Syr. ܘܢܘܨܘܬܐ ܕܥܘܒܘܬܐ [exercitatio corporis].

The exact meaning of these words is somewhat doubtful. Γυμνασία may be referred, either (a) to the mere physical training of the body, gymnastic exercises proper, De W., Huther, and, as might be expected, Justin, Est., Mack, al.; or (b) to the ascetic training of the body (1 Cor. ix. 27) in its most general aspect (ἡ ἄκρα σκληραγωγία τοῦ σώμ., Coray), with reference to the theosophic discipline of the false teachers, Thomas Aq., Matth. Wiesing., al. Of these, (a) is not to be summarily rejected, as it was maintained by Chrys., Theophyl. (though on mistaken grounds), Theod., Œcum., and has been defended with some ingenuity by De Wette: see Suicer, Thesaur. s. v. Vol. i. p. 804. As, however, γυμνασία is not uncommonly used in less special references (e. g. Aristot. Top. VIII. 5, Polyb. Hist. i. 1. 2),—as γύμναζε (ver. 7) prepares us for this modification,—as the context seems to require a contrast between external observances and inward holiness,—and, lastly, as ascetic practices formed so very distinctive a feature of that current Jewish Theosophy (Joseph. Bell. Jud. II. 8.

γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ⁹ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. ¹⁰ εἰς τοῦτο

2 sq., Philo, *Vit. Contempl.* § 4 sq.) which in this chapter appears so distinctly alluded to, it seems impossible to avoid deciding in favor of the latter interpretation; so Beveridge, *Serm. ci.* Vol. iv. p. 408 (A.-C. L.) Neander, *Planting*, Vol. 1. p. 340 (Bohn), and apparently the majority of modern expositors.

If it be urged that ἡ σωματικὴ γυμν. (in this sense) was unrestrictedly condemned in ver 2, 3, and could never be styled even πρὸς ὀλίγον ὠφέλιμος, it seems enough to say that there the apostle is speaking of its morbid developments in the ὑστεροὶ καιροί, here of the more innocent though comparatively profitless asceticism of the present.

πρὸς ὀλίγον taken *per se* may either refer to the *duration* (Syr., Theod.; compare James iv. 14) of the ὠφέλεια, or the *extent* to which it may be applied (Huther, De Wette). The context, however, and the antithesis πρὸς πάντα seem decidedly in favor of the latter, and to limit the meaning to ‘a little’ (ad modicum, Vulg.) — ‘the few objects, ends, or circumstances in life,’ toward which (πρὸς ὀλίγον, not ὀλίγω or ἐν ὀλίγω) bodily training and asceticism can be profitably directed.

ἔχουσα] ‘as it has, ‘since it has;’ causal use of the participle (comp. Donalds. *Gr.* § 615 sq.) in confirmation of the preceding assertion. On the practical application of this clause see Barrow, *Serm. ii.* 111. Vol. 1. p. 23 sq. (Oxf. 1830).

ἐπαγγελίαν ζωῆς] ‘promise of life.’ The genitival relation is not perfectly clear. If it be the gen. of *identity* or *apposition* (comp. Scheuerl. *Synt.* § 12. 1, p. 82), ζωῆς, the import or rather object of the promise, would seem at first sight to involve two applications, *quantitative* (‘long life,’ Eph. vi. 3, De W.) when

in connection with τῆς νῦν, *qualitative* (‘holy, blessed life,’) when in connection with τῆς μελλούσης. If again it be the gen. of *reference to* (Huth., comp. Alf.), or if the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129 sq.), ζωῆ retains its general meaning (‘vital existence,’ etc.), but ἐπαγγελία becomes indefinite, and moreover is in a connection with its dependent genitive not supported by any other passage in the N. T. This last objection is so grave that it seems preferable to adopt the first form of genitive, but in both members to give ζωῆ its higher and more definitely scriptural sense, and to regard it as involving the idea, not of mere length, or of mere material blessings (‘bona et commoda hujus vitæ,’ Calv., contrast Mark x. 30, μετὰ διωγμῶν), but of *spiritual* happiness (εἰδαιμονία, Coray) and holiness; in a word, as expressing ‘the highest blessedness of the creature:’ see Trench, *Synon.* § 27, whose philology, however, in connecting ζωῆ with ἄω is here doubtful; it is rather connected with Lat. ‘vivere’ (Sanscrit *jīu*); see especially Pott, *Etym. Forsch.* Vol. 1. p. 265, Donalds. *Cratyl.* § 112, Benfey, *Wurzellex.* Vol. 1. p. 684. [There is a good treatise on ζωῆ in Olsh. *Opusc.* p. 187 sq. τῆς νῦν κ. τ. λ.]

The two independent parts into which the life promised to εὐσέβεια is divided, life in this world and that which is to come: the promises of the old covenant are involved and incorporated in the New (Taylor, *Life of Christ*, III. 13, Disc. 15. 15), and enhanced. On the use of the art., which thus serves to mark each part as separate, comp. Winer, *Gr.* § 19. 5, p. 117.

9. πιστὸς ὁ λόγος κ. τ. λ.] See notes on ch. i. 15; here the formula is confirmatory of what immediately pre-

γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

cedes, τὸ, ὅτι ἡ εὐσεβ. ὠφελεῖ καὶ εἰς τὴν παρούσαν, καὶ εἰς τὴν μελλ. ζῶν, εἶναι λόγος ἄξιος νὰ πιστεύεται. Coray [modern Greek]. The particle γὰρ, ver. 10, obviously precludes any reference to what follows (Conyb.); compare notes on ch. iii. 1.

10. εἰς τοῦτο γάρ] ‘For looking to this,’ (Col. i. 29, comp. Donalds. *Cratyl.* § 170), ‘in reference to this,’ viz. the realization of the promise in our own cases: τί δήποτε γὰρ τὸν πολὺν τοῦτον ἀνεδεξάμεθα πόνον. . . εἰ μή τίς ἐστι τῶν πόνων ἀντίδοσις, Theod. The reference of εἰς τοῦτο (by no means synonymous with διὰ τοῦτο, Grot.) to the following ὅτι,—‘therefore we both labor etc., because,’ Auth. Ver. (comp. Theophyl., Beza, al.), has been recently defended by Wiesinger; but surely this interrupts the causal connection (γὰρ) with ver. 8, and its confirmatory sequel ver. 9. It is not necessary to restrict τοῦτο to ἐπαγγελ. ζωῆς τῆς μελλούσης (Weising.), for although this would naturally form the chief end of the κοπιᾶν and ὀνειδίζεσθαι, still ζῶν (in its extended sense) ἡ νῦν might also suitably form its object, as being a kind of pledge and ἀρραβῶν of ζωῆ ἢ μέλουσα.

καὶ κοπιῶμεν κ τ. λ.] ‘we both labor and are the objects of reproach;’ not merely St. Paul alone (Col. i. 29), or St. Paul and Timothy, but the apostles in general (1 Cor. iv. 12), and all Christian missionaries and teachers. Κοπιᾶν is frequently used in reference to both apostolic and ministerial labors (Rom. xvi. 12, 1 Cor. xv. 10, Gal. iv. 11, al.), with allusion, as the derivation (κοπ-, κόπτω,—not Sanscr. *kap*, Benfey, *Wurzlex.* Vol. I. p. 268] suggests, to the toil and suffering which accompanied them. The reading is not perfectly certain; the first καὶ is omitted in the important mss., ACD; majority

of Vv.; Chrys., Dam., and Latin Ff.; and ὀνειδ. is replaced by ἀγωνιζόμεθα (*Lachm.*) in ACFGK, but apparently with only one version, Syr. (Philo.), and with only seven mss. The latter reading is suspicious as being easier, and as having possibly originated from Col. i. 29. The former (the omission of καὶ) is more specious; the insertion, however, which is well supported (FGKL, and nearly all mss.; see *Tisch.*), gives a force and emphasis which seems peculiarly appropriate, comp. 1 Cor. iv. 11: not only, ‘toil and shame’ (καὶ), nor ‘where toil, there shame’ (τε—καί), but ‘as well the one as the other’ (καὶ—καί), both parts being simultaneously presented in one predication; see Winer. *Gr.* § 53. 4., p. 389, and compare Donalds. *Cratyl.* § 189, 195, pp. 322, 338.

ἠλπίκαμεν] ‘have set our hope on,’ ‘have set and do set hope on,’—the perfect expressing the continuance and permanence of the ἐλπίς; see Bernhardt, *Synt.* x. 6, p. 378, and compare ch. v. 5, vi. 17, John v. 45, 2 Cor. i. 10. Peile and Wiesinger compare 1 Cor. xv. 19, ἠλπικότες ἐσμέν, but it should not be forgotten that there ἠλπ. ἐσμέν is not merely = ἠλπίκαμεν; see Meyer *in loc.* Ἐλπίζω, like πιστεύω (comp. notes on ch. i. 16), is found in the N. T. in connection with different prepositions; (a) with ἐν, 1 Cor. xv. 19, ‘spes in Christo reposita;’ (b) with εἰς, John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5 (*Lachm.*, *Tisch.*), marking the direction of the hope with perhaps also some faint (locative) notion of union or communion with the object of it; comp. notes on ch. i. 16, and *on Gal.* iii. 27: (c) with ἐπὶ and *dat.*, ch. vi. 17, Rom. xv. 12 (LXX), marking the basis or foundation on which the hope rests; (d) with ἐπὶ and *acc.* (ch. v. 5), marking the mental direction with a view to that reli-

Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties.

11 Παράγγελλε ταῦτα καὶ δίδασκε. 12 μη-
δεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος
γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν

ance; comp. Donalds. *Gr.* § 483. The simple dative is found (*Lachm., Tisch.*) in Matth. xii. 21 (LXX).

ὅς ἐστιν κ. τ. λ.] ‘who is the Saviour of all men;’ relative clause, not, however, with any causal or explanatory force (this would more naturally be ὅστις), but simply declaratory and definitive. The declaration is made to arouse the feeling that the same God who is a living, is a loving God, one in whom their trust is not placed in vain; the Saviour here and hereafter (*Chrys., Theoph.*) of all men, chiefly, especially, of them that believe. De Wette objects to the use of μάλιστα; surely the primary notion of μάλα, ‘in a great degree’ [closely connected with μεγάλη, compare ‘moles;’ Pott, *Etym. Forsch.* Vol. I. p. 283], is here perfectly suitable and proper; God is the σωτήρ of all men, in the greatest degree of the πιστοί; i. e. the greatest and fullest exhibition of His σωτηρία, its complete realization, is seen in the case of the πιστοί; comp. Gal. vi. 10. There is involved in it, as Bengel observes, an argumentum a minori; ‘quanto magis eam (Dei beneficentiam) experienter pii qui in eum sperant,’ Calv. On this important text see four sermons by Barrow, *Works*, Vol. IV. p. 1 sq. (Oxf. 1830).

11. ταῦτα] ‘these things, not merely the last statement, ὅς ἐστιν κ. τ. λ. (Wegsch.), nor, on the other hand, more inclusively ‘omnia quæ dixi de magno pietatis sacram.’ etc, but, τὸ ἐν εὐσεβ. γυμνάζεσθαι, τὸ προσμένειν τὰς ἀντιδόσεις, τὸ τὸν ἀγωνοθετην ὄραν, Theod.,—in fact all the statements included between the last ταῦτα (ver. 6) and the present repetition of the pronoun.

παράγγελλε] ‘command,’ Vulgate, Goth., Auth. Ver.; not ‘exhort,’ Hammond, or ‘mone privatim,’ Grot., but in

the usual and proper sense, ‘præcipe,’ ἐπίταττε, *Chrysost.*, who thus explains the use of each term: τῶν πραγμάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγῆς..... οἶόν τι λέγω, τὸ μὴ ἰουδαΐζειν [comp. ver. 7] ἐπιταγῆς δεῖται· ἂν μέντοι λέγῃς ὅτι δεῖ τὰ ὑπάρχοντα κενῶν κ. τ. λ. ἐνταῦθα διδασκαλίας χρεῖα, *Homil.* XIII. init.

12. μηδεὶς σου κ. τ. λ.] ‘Let no one despise thy youth;’ σου being connected, not directly with καταφρ.,—‘despiciat te ob juvenilem ætatem’ (*Bretsch. Lex.*; comp. Leo, al.), but with the following gen. τῆς νεότητος. The former construction is grammatically tenable (*Winer, Gr.* § 30. 9, p. 183), but is not supported by the use of καταφρ. in the N. T., and is not required by the context. It has been doubted whether this command is addressed (a) indirectly to the Church (*Huth.*), in the sense, ‘no man is to infringe on your authority,’ ἀθεντικώτερον παράγγελλε, *Theoph.* 1, *Chrys.* 1, or (b) simply to Tim., in the sense, ‘let the gravity of thy life supply the want of years,’ *Hamm., Chrys.* 2, al. The personal application of the next clause, ἀλλὰ τύπος γίνου κ. τ. λ., seems decidedly in favor of (b); ‘do not only, negatively, give no reason for contempt, but, positively, be a living example.’

There is no difficulty in the term νεότης applied to Timothy. It is in a high degree probable (see Acts xvi. 1–3) that Timothy was young when he first joined the apostle (A. D. 50, *Wieseler*): if he were then as much as twenty-five he would not be more than thirty-eight (according to *Wieseler’s* chronology), or forty (according to *Pearson’s*) at the assumed date of this Epistle—a relative νεότης when contrasted with the functions he had to exercise, and the age of those (ch. v. 1 sq.) he had to overlook.

ἀγάπη, ἐν πίστει, ἐν ἀγνεΐᾳ. 13 ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώ-

ἀλλὰ τύπος κ. τ. λ.] 'but become an example, model, for the believers:' δέλεις, φησί, μὴ καταφρονεῖσθαι κελεύων, ἔμψυχος νόμος γενοῦ, Theod. Τύπος is similarly applied in a moral sense, 1 Pet. v. 3, Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii. 7; comp. Rom. vi. 17. In the following words the insertion of a comma after πιστῶν (*Lachm.*, *Tisch*) is distinctly to be preferred to the ordinary punctuation (*Mill*, *Scholz*), as serving to specify with greater force and clearness the qualities and conditions in which the example of Timothy is to be shown. There is, indeed, as Huther suggests, a kind of order preserved in the five substantives which seems designed and significant; *Words*, whether in teaching or in social intercourse; *Conduct* (comp. notes on *Transl.* and on *Eph.* iv. 22), as evinced in actions; *Love* and *Faith*, motive forces in that inner Christian life of which words and conduct are the outward manifestations: *Purity* Syr. ܨܘܦܪܝܘܬܐ ; not 'castitate,' *Vulg.*, *Beng.*, either here or ch. v. 2,—(on the true meaning of ἀγνός, see notes on ch. v. 2), the prevailing characteristic of the life as outwardly manifested and developed. The omissions of the article in this list might be thought to confirm the canon of Harless, *Eph.* p. 29, 'that abstracts which specify the qualities of a subject are anarthrous,' if that rule were not wholly indemonstrable: see Winer, *Gr.* § 19, 1, p. 109. The addition, ἐν πνεύματι, *Rec.* (only found in *KL*; great majority of mss.; *Arab.* [*Polygl.*]; *Theod.*, *Dam.*, al.), is rightly rejected by *Lachm.*, *Tisch.*, and most recent editors. It might have crept into the text from 2 Cor. vi. 6; comp. *Mill*, *Prolegom.* p. 61.

13. ἕως ἔρχομαι] 'until I come;' the present is perhaps used rather than ἕως ἂν ἔλθω (1 Cor. iv. 5), or ἕως ἔλθω

(*Luke* xv. 4, xvii. 8 [*Lachm.*, *Tisch.*], al, compare *Herm. de Part. ἂν*, ii. 9, p. 110 sq.), as implying the strong expectation which the apostle had of coming, ἔλπ. ἔλθεῖν πρὸς σε τάχιον, ch. iii. 14; compare *Luke* xix. 13, *John* xxi. 22, and Winer, *Gr.* § 40. 2, p. 237. On the constructions of ἕως see *Klotz*, *Devar.* Vol. II. p. 505 sq.

πρόσεχε] 'apply (thyself), diligently attend to;' compare notes on chap. i. 4. The meaning here and ch. iii. 8, appears a little stronger than in ch. i. 4 and iv. 1; comp. *Herod.* ix. 33, προσέχειν γυμνασίοις, and the good list of cxx. in *Rost* u. *Palm*, *Lex.* s. v. 3. c, Vol. II. p. 1192.

τῇ ἀναγνώσει] 'the (public) reading' of the Scriptures, the Old, and probably (comp. *Col.* iv. 16, 1 *Thess.* v. 27, and *Thiersch*, *Hist. of Church*, Vol. I. p. 147, *Transl.*) parts of the New Testament: compare *Acts* xiii. 15, τὴν ἀνάγν. τοῦ νόμου; 2 *Cor.* iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης. On the public reading of the Scriptures in the early church, see *Bingham*, *Antiq.* XIII. 4, 2, and comp. notes on *Gal.* iv. 21.

τῇ παρακλήσει κ. τ. λ.] 'the (exhortation, the teaching:)' both terms occur again together, *Rom.* xii. 7, 8. The distinction usually made between *παρακλ.* and *διδ.*, as respectively 'public exhortation' and 'private instruction,' seems very doubtful. Both appear to mark a form of public address, the former (as the derivation suggests, compare *Theod.*) possibly directed to the feelings, and apparently founded on some passage of Scripture (see especially *Acts* xiii. 15, and *Just. M. Apol.* i. 67, where, however, the true reading is *πρόσκλησις*), the latter (ἡ ἐξήγησις τῶν γραφῶν, *Coray*) more to the understanding of the hearers; perhaps somewhat similar to the (now obscured) distinction of 'sermon' and 'lecture.' On *διδασκ.* compare notes on

σει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπίδεδεως τῶν χειρῶν τοῦ πρεσβυτέρου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου

Eph. iv. 11, and Suicer, *Thesaurus* s. v. Vol. I. p. 901.

14. μὴ ἀμέλει] ‘*Be not neglectful of,*’ i. e. ‘do not leave unexercised;’ comp. 2 Tim. i. 6, ἀναζωπυρεῖν τὸ χάρισμα. The following word χάρισμα, with the exception of 1 Pet. iv. 10, occurs only in St. Paul’s Epp. where it is found as many as fourteen times, and in all cases denotes ‘a gift emanating from the Holy Spirit or the free grace of God.’ Here probably, as the context suggests, it principally refers to the gifts of παράκλησις and διδασκ. just specified; comp. Rom. xii. 6—8. On the later use to denote Baptism (Clem. Alex. *Pædag.* i. 6, Vol. I. 113, ed. Pott.), see Suicer, *Thesaur.* Vol. II. p. 1503.

ἐν σοί] The parallel passage, 2 Tim. i. 6, clearly develops the force of the prep.: the χάρισμα is as a spark of holy fire within him, which he is not to let die out from want of attention; comp. Taylor, *Forms of Liturg.* § 22, 23.

διὰ προφητείας] ‘*by means of, by the medium of prophecy.*’ The meaning of this preposition has been needlessly tampered with: διὰ (with gen.) is not for διὰ with acc. (Just.), nor for εἰς, nor for ἐν (Beza), nor even, ‘under inspiration,’ Peile, but simply points to the *medium* through which the gift was given; comp. Hofmann, *Schriftb.* Vol. II. p. 256. The close union of προφ. with ἐπιδ. χειρῶν (μετὰ points to the concomitant act, Winer, *Gr.* § 47. h, p. 337) renders the διὰ perfectly intelligible: prophecy and imposition of hands were the two *co-existent* (Krieger, *Sprachl.* § 68. 13. 1) circumstances which made up the whole process (comp. De Wette), by the medium of which the χάρισμα was imparted. The association of διὰ with ἐπιδ. χειρ. is so perfectly regular (Acts viii. 18, 2 Tim. i.

6), that its use with προφ. gains by the association a kind of reflected elucidation. The ἐπίδεις χειρῶν or χειροθεσία (Conc. Nic. xix. Conc. Chalced. xv.) was a symbolic action, probably derived from the Jewish *הַרְחַץ* (see Schoettg. *Hor.* Vol. I. p. 874), the outward sign of an inward communication of the Holy Spirit (Acts viii. 17, ix. 17) for some *spiritual* office (Acts vi. 6) or undertaking (Acts xiii. 3), implied or expressed: (comp. Wiesinger *in loc.*, Neand. *Planting*, Vol. I. p. 155 (Bohn), and especially Hammond’s treatise, *Works*, Vol. I. p. 632—650 ed. 1684). In the early church only the *superior* orders of clergy, not the sub-deacons, readers, etc. (hence called ἀχειροτόνητος ὑπηρεσία) received χειροθεσίαν: see Bingham, *Antiq.* III. 1. 6, and IV. 6. 11.

πρεσβυτέρου] ‘*presbytery,*’ ‘confraternity of presbyters’ at the place where Timothy was ordained (perhaps Lystra, if we assume that the ordination closely followed his association with St. Paul) who conjointly with the apostle (2 Tim. i. 6) laid their hands on him. Πρεσβυτέριον (used in Luke xxii. 66 and Acts xxii. 5 for the Jewish Sanhedrin) occurs very often in the epp. of Ignatius, in the present sense (*Trall.* 7, 13, *Philad.* 7, al.), to denote the college of πρεσβύτεροι, the ουνέδριον Θεοῦ (*Trall.* 3) in each particular city or district: comp. Thordike, *Prim. Gov.* XII. 9, Vol. I. p. 75 (A.-C. Libr.).

15. ταῦτα μελέτα] ‘*practise these things, exercise thyself in these things,*’ Hammond, Scholef. *Hints*, p. 119; partial antithesis to μὴ ἀμέλει, verse 14. Μελετᾶω only occurs again in the N. T. in a quotation from the LXX, Acts iv. 25, ἐμελέτησαν κενά; Mark xiii. 11, μηδὲ μελετᾶτε (rejected by Tisch. and placcd

ἡ προκοπὴ φανερά ᾗ πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

in brackets by *Lachm.*), is very doubtful. As there is thus no definite instance from which its exact meaning can be elicited in the N. T., it seems most accurate to adopt the prevailing meaning of the word, not 'meditari,' Vulg., Clarom., Syr., Arm. (though the idea of 'thinking about' really does form the primary idea of its root, Donalds. *Cratyl.* § 472), but 'exercere,' 'diligenter tractare,' Bretsch., ἀσκήν, Hesyeh.; compare Diog. Laert. *Epicur.* x. 123, ταῦτα πράττε καὶ μελέτα (cited by Wetst.), and see esp. the exx. in Raphel, *Annot.* Vol. II. p. 586. The transl. of Conyb. (comp. Alf.), after De Wette, 'let these things be thy care' would be more appropriate to ταῦτά σοι μελέτω, comp. Hom. *Ill.* v. 490, xviii. 463.

ἐν τούτοις ἴσθι] 'be occupied, spend thy time, in these things,' Hamm.; 'hoc age, his in rebus esto occupatus,' Valck. on *Luke* ii. 49, compare Prov. xxiii. 17, ἐν φόβῳ Κυρίου ἴσθι ἅλην τὴν ἡμέραν, and examples in Wakefield, *Sylv. Crit.* Vol. iv. p. 198: a stronger enunciation of the foregoing words, corresponding to ἐπίμενε κ. τ. λ. in ver. 16. προκοπή] 'advance,' 'progress;' only here and Phil. i. 12, 25 (with a dependant gen.): 'non immerito hæc vox a Grammaticis contemta est, quæ nullum antiquum nedum Atticum auctorem habet,' Lobeck, *Phryn.* p. 85. The 'advance' may be in godliness generally, 2 Tim. iii. 17 (De Wette), but more probably in all the particulars mentioned ver. 12—14; compare Chrys. μὴ ἐν τῷ βίῳ μόνον, ἀλλὰ καὶ ἐν τῷ λόγῳ τῷ διδασκαλικῷ, except that this throws the emphasis a little too much on διδασκαλία. It is curious that Raphel, neither here nor on Phil. i. 12, 25, should have adverted to the not uncommon use of the word by

Polyb. e. g. Hist. i. 12. 7, II. 45. 1, III. 4. 2, al.

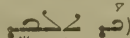
16. ἐπέχε κ. τ. λ.] 'Give heed unto thyself (thy demeanor and conduct, ver. 12), and unto the doctrine which thou dost deliver, ver. 13.' Ἐπέχειν ('to fix attention upon,' ἐπικεῖσθαι, Hesyeh., Suid.) is somewhat similarly used in *Luke* xiv. 7, Acts iii. 5, comp. 2 Macc. ix. 25; not Phil. ii. 16 (Theodoret), where λόγον ζωῆς ἐπέχοντες is either 'occupantes,' Syr., al., or more probably 'prætententes,' Beza, al.; see notes *in loc.* St. *Luke* mainly uses the formula προσέχειν ἑαυτῷ, *Luke* xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 27. The difference in meaning is very slight; ἐπέχειν is perhaps rather stronger, the idea of 'rest upon' being probably united with that of simple direction, see Rost u. Palm, *Lex. s. v. c.* 3, Vol. i. p. 1045. Timothy was to keep his attention fixed both upon himself and his teaching; his teaching was to be good (ch. iv. 6) and salutary (ch. i. 10), and he himself was practically to exemplify it both in word and deed (ver. 12).

ἐπίμενε αὐτοῖς] 'continue in them;' comp. Col. i. 23, ἐπιμένετε τῇ πίστει, and similarly Rom. vi. 1, xi. 22, 23, Phil. i. 24: this tropical use of ἐπιμ. is thus peculiar to St. Paul. The reference of αὐτοῖς has been very differently explained. By comparing the above examples of the apostle's use of ἐπιμ. with a dat., it would seem nearly certain that αὐτοῖς must be neuter: if the apostle had here designed to refer to persons (αὐτοῖς masc.; see Grot., Beng.) he would more probably have used πρὸς with an accusative; comp. 1 Cor. xvi. 7, Gal. i. 18. Αὐτὰ may then be referred either to the details implied in ἔπεχε κ. τ. λ., or perhaps more probably to all

Behavior of Timothy toward the elder and younger members of the church. Distinctions to be observed in the support of widows.

V. Πρεσβυτέρω μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, ² πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεΐᾳ. ³ Χήρας τίμα τὰς ὄντως χήρας.

the points alluded to in verse 12 sq. (Matth., Huther), so as to form a final recapitulatory echo, as it were, of the ταῦτα and τούτοις, ver. 15.

τοῦτο γὰρ κ. τ. λ.] ‘for by doing this,’ etc.; confirmatory clause. The present part. is used with a similarly gerundial force (Comp. Herm. Soph. *Elect.* 57) in ver. 6, where it is also better to preserve the more exact participial translation. This form of protasis involves a temporal reference (rather, however, too fully expressed by Syr. ) and may

perhaps be distinguished from *ei* with pres. indic., or *ἐάν* with pres. subj., with either of which it is nearly synon. (Donalds. *Gr.* § 505), as connecting a little more closely the action of the verb in the protasis with that of the verb in the apodosis. It is singular that De Wette assigns a higher meaning to σώζειν in reference to Timothy, but a lower (‘Befestigung’) in reference to his hearers. In both it has its normal and proper sense, not merely ‘servabis ne seducamini,’ Bengel (comp. Theod.), but ‘salvum facies,’ Vulg., ‘salvabis,’ Clarom., and, as Wiesinger well remarks, conveys this important truth, ‘that in striving to save others, the minister is really caring for his own salvation.’ On the force of καί—καί, see notes on ver. 10.

CHAPTER V. 1. πρεσβυτέρω] ‘an elder,’ Auth. Ver., *i. e.* an elderly man,’ not ‘a presbyter;’ so Syr., Vulg.: *ἀρα τὸ ἀξιωμα φησιν; οὐκ οἶμαι, ἀλλὰ περὶ παντὸς γεγενηκότος*, Chrys. This interpretation is rendered nearly certain by the antithetical νεωτέρους in the following verse, and by ὡς πατέρα in the adversative

clause. The exhortation, as Leo observes, follows very suitably after the reference (ch. iv. 12) to the νεότης of Tim., ‘ita se gerat erga seniores ut reverâ deceat virum juniorem.’

μὴ ἐπιπλήξῃς] ‘do not sharply rebuke, reprimand.’ Ἐπιπλήττειν (an ἄπ.

λεγόμενον in the N. Test.), Syriac 

[increpavit], *νουθετεῖν μὲ παρρησίαν καὶ ἀσπερότητα*, Coray (mod. Greek), seems to involve the notion of sharpness and severity: τὸ ἐπιπλ. καὶ κόπτειν λέγεται... ἔτι δὲ καὶ μαστίξειν... ἀφ’ οὗ καὶ τὸ λόγους ἐπιπλήσσειν εἰρηται, Eustathius on Homer, *Il.* x. 500 (cited by Weststein). The usual form in the New Testament is ἐπιτιμᾶν, used very frequently by the first three evangelists, but only once by St. Paul, 2 Tim. iv. 2. νεωτέρους] The grammatical construction requires παρακάλει to be supplied. The context, however, seems to suggest a more general word, *e. g.* *νουθέται* (comp. 2 Thess. iii. 15, *νουθετεῖτε ὡς ἀδελφόν*), a mean term, as it were, between ἐπιπλήττειν and παρακάλει. This, however, was probably not inserted on account of the following πρεσβυτέρας, where a milder term would again be more appropriate.

2. ἐν πάσῃ ἀγνεΐᾳ] ‘in all purity;’ with exclusive reference to the νεωτέρας: the bishop was so to order his conversation to the younger women of his flock, with such purity, as not to afford any ground even for suspicion (Chrysost.). The rule of Jerome (*Epist.* 2) is simple; ‘omnes puellas et virgines Christi aut æqualiter ignora aut æqualiter dilige.’

3. χήρας τίμα] ‘pay due regard to widows,’ Conyb. The meaning of τιμάω and the connection of the following ver-

4 εἰ δέ τις χήρα τέκνα ἢ ἕκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν

ses, 3–16, has been from the earliest times so much a matter of dispute, that it is very difficult to arrive at a *certain* decision. On the whole, when we observe the economic terms, ἀμοιβὰς ἀποδιδ. (ver. 4), προνοεῖν (ver. 8), and esp. ἐπαρκ. ταῖς ὄντως χήραις (ver. 16), it seems best with De Wette (after Theodoret, al.) to give τίμα a somewhat extended meaning, — ‘honor,’ not by a simple exhibition of respect (πολλῆς γὰρ δέονται τιμῆς μεμονωμένοι, Chrys., — a somewhat insufficient reason), but also by giving material proofs of it; ἐλέει καὶ τὰ ἀναγκαῖα χορήγει, Theophyl. The translation of Peile, al., ‘support, provide for,’ τρέφε μὲ ἐλεημοσύνας, Coray (Romaic), involves too great a departure from the simple sense; the context, however, does certainly seem to require some intermediate translation, which, without obscuring the primary and proper meaning of τιμάω, may still leave the latter and less proper meaning fairly discernible: comp. τιμῆς ver. 17, Matth. xv. 4 sq. If this view be correct, ver. 3–8 will seem to relate specially to the support widows are to receive, ver. 9–16 to their qualifications for an office in the church; see Wieseler, *Chronol.* p. 309, and notes on ver. 9. On the position which widows occupied in the early church, see Bingham, *Antiq.* vii. 4. 9, Winer, *RWB.* Art ‘Witwen.’ τὰς ὄντως χήρας] ‘who are widows indeed:’ i. e. as ver. 4, 5, and especially ver. 16, clearly explain it, — destitute and desolate, τὰς μὴ ἐχούσας ἀλλαχόθεν οὐδεμίαν βοήθειαν, Coray. There seems then no sufficient ground either (a) for assigning to χήρα its ecclesiastical sense (Baur, *Paulus*, p. 497, who compares Ignatius *Smyrn.* 13, τὰς παρθέτους τὰς λεγομένας χήρας; see Coteler *in loc.* Vol. II. p. 38), so that ἡ ὄντως χ. is ‘a widow proper,’ opp. to a χήρα in the official meaning of the term; or (b) for giving ἡ ὄντως χήρα

a strictly *ethical* reference, ‘bona vidua et proba,’ Leo; for the ‘nervus argumenti’ in both cases, viz. the clause ἠλπικεν ἐπὶ τὸν Θεόν, does not mark exclusively the religious attitude, but the earthly isolation of ἡ ὄντως χήρα, and her freedom from the distractions of ordinary domestic life; comp 1 Cor. vii. 33, 34, and, thus far, Neander, *Planting*, Vol. I. p. 154 (Bohn).

4. εἰ δέ τις χήρα] ‘But if any widow,’ i. e. ‘in every case in which a widow has,’ etc.; comp. Syriac, where this evident opposition to ἡ ὄντως χ. is still more distinctly maintained. Having spoken of the ‘widows indeed,’ the apostle proceeds to show still more clearly his meaning by considering the case of one who does not fall under that class.

ἕκγονα] ‘descendants,’ or more specially, as the context implies, ‘grandchildren;’ ‘children’s children,’ Syr. ‘nephews,’ Auth. Ver., — in the original, but now antiquated sense of the word; compare Thom. M. p. 850 (ed. Bern.). The term ἕκγονον only occurs here in the N. T., but is sufficiently common in the LXX, as well as in earlier Greek, see exx. in Rost u. Palm, *Lex.* s. v.

μανθανέτωσαν] ‘let them learn.’ Who? The χήραι implied in the collectively-taken χήρα? or the τέκνα and ἕκγονα? The former is supported by Vulg., Clarom., Chrys., and Theod.; the latter, however, which has the support of Syr., Theoph., Œcum. 2, al., seems more in accordance both with the context generally, and with the use of the special terms εὐσεβεῖν (see below) and ἀμοιβὰς ἀποδιδ. The explanation of Chrys., ἀπῆλθον ἐκείνοι (οἱ πρόγονοι) ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμείβου, ἀποδίδου τὸ δφείλημα διὰ τῶν παιδῶν, can scarcely be regarded as otherwise than artificial and unsatisfactory. πρῶτον] ‘first,’ scil. ‘before thou hast to do it,’ De W.

ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τούτο γάρ ἐστιν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. ⁵ ἡ δὲ ὄντως χήρα καὶ

εὐσεβεῖν] ‘to be dutiful,’ ‘to evince (filial) piety towards,’ barusnjan, Goth. (Massm.); compare Acts xvii. 23, δ ἀγροῦντες εὐσεβεῖτε (Lachmann, Tisch.). This verb can hardly be referred to the χήραι, as it certainly cannot be taken actively, ‘domum suam regere,’ Vulg., and not very plausibly, ‘to practise piety in respect of,’ Matth.; whereas when referred to the children, its primitive sense is but slightly obscured; compare Philo, *de Dec. Orac.* § 23, Vol. 11. p. 200 (ed. Mang.), where storks are similarly said εὐσεβεῖν and γηροτροφεῖν. The expression τὸν ἴδιον οἶκον is somewhat singular in such a connection, but the remark of De Wette (who has elucidated the whole passage with great ability) that οἶκον was expressly used to mark the duty as an act of ‘family feeling and family honor,’ seems fairly to meet the difficulty. τὸν ἴδιον marks the contrast between assistance rendered by members of the same family and that supplied by the comparative strangers composing the local church. καὶ ἀμοιβὰς κ.τ.λ.]

‘and to requite their parents;’ further explanation of τὸν ἴδ. οἶκ. εὐσεβεῖν. The expression ἀμοιβὰς ἀποδιδόναι is illustrated by Elsner, and Wetst. *in loc.* (comp. Hesiod, *Op.* 188, τοκεῦσιν ἀπὸ θρεπτήρια δοεῖν), and while perfectly suitable in the case of children, would certainly seem very unusual in reference to parents. The duty itself is enforced in Plato, *Legg.* iv. 717; see also Stobæus, *Floril.* Tit. 79, and especially Taylor, *Duct. Dub.* III. 5. 3. Πρόγονοι does not commonly refer to living parents (De W. however, cites Plato, *Legg.* xi. 931), but in the present case suitably balances the term ἔκγονα, and seems adopted as briefly comprehending both generations, mothers or grandmothers. τοῦτο

γάρ κ.τ.λ.] See notes on ch. ii. 3.

5. ἡ δὲ ὄντως χήρα] ‘But (not ‘now’ Auth. Ver.) she that is a widow indeed;’ sharp and emphatic contrast to the foregoing, serving to specify still more clearly to Timothy the characteristics of the ‘widow indeed.’

καὶ μεμονωμένη] ‘and left desolate;’ explanatory, not merely additional (Schleierm.) characteristic. Matthies urges that if this were an explanatory characteristic, it would have been either μεμονωμένη ἐστίν, or ἡ μεμονωμένη. This does not seem necessary; the apostle probably feeling and remembering the adjectival nature of χήρα [χα-, perhaps Sanscr. *hā*, ‘deserere,’ Pott, *Etyim.* Vol. 1. p. 199; but comp. Donalds. *Cratyl.* § 280, 287, and Benfey, *Wurzellex.* Vol. 11. p. 188], adds another epithet which explains, and more exactly marks, the characteristic (*orbitas*) which is involved in χήρα, and forms the principal ‘subject of thought.

ἡλπικεν κ.τ.λ.] ‘hath placed her hopes on God;’ ‘hath hoped and still hopes;’ see Winer, *Gr.* § 41. 4, p. 242. On the distinction between ἐλπίζω with ἐπὶ and accus. and with ἐπὶ and dat. see notes on ch. iv. 10. προσμένει] ‘abides in;’ the preposition apparently intensifying the meaning of the simple verb; see Acts xi. 23, τῇ προδέσει τῆς καρδ. προσμένειν τῷ Κυρίῳ, xiii 43, προσμένειν τῇ χάριτι; comp. τῇ προσευχῇ προσκαρτερεῖν, Acts i. 14, Rom. xii. 12, Col. iv. 2, and consult Rost u. Palm, *Lex.* s. v. πρὸς, C. c, Vol. 11. p. 1162. On the distinction between δέησις and προσευχή, see notes on ch. ii. 1, and on *Eph.* vi. 18. It may be observed that the article is prefixed to both: it clearly might have been omitted before the latter; St. Paul, however, chooses to regard prayer under two separate aspects; comp. Winer, *Gr.* § 19. 5, p. 117 note. νυκτὸς καὶ ἡμέρας] ‘night and day,’

μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ⁶ ἡ δὲ σπαταλώσα, ζῶσα τέθνηκεν. ⁷ καὶ ταῦτα παράγγελε, ἵνα ἀνεπίληπτοι ὦσιν.

i. e. grammatically considered, within the space of time expressed by the substantives: see Donalds. *Gr.* § 451, Krüger, *Sprachl.* § 47. 2, and comp. notes on ch. ii. 6 ad fin. St. Luke, in the very parallel case of Anna, ch. ii. 37, uses the acc. *νύκτα καὶ ἡμέραν*, but there the previous occurrence of *νηστείαις* renders the accusative and perhaps the order (fasts appy. began at *eve*, Winer, *RWB.* Art. 'Fasten,' compare Lev. xxiii. 32) perfectly appropriate; in Acts xxvi. 7 and in 2 Thess. iii. 8 (*Tisch.*) the accus. is appy. hyperbolic. On the order *νυκτὸς καὶ ἡμ.* (always in St. Paul), comp. Lobeck, *Paralip.* p. 62 sq. It may be observed that St. Luke adopts the order *νυκτ. καὶ ἡμ.* with the *acc.* (comp. Mark iv. 27), and inverts it when he uses the *gen.* (opp. to Mark v. 5). St. John (Rev. iv. 8, vii. 15, xii. 10, xiv. 11, xx. 10) uses only the *gen.* and the order *ἡμ. καὶ νυκτὸς*. Is the order *always* to be explained from internal considerations, and not rather to be referred to the habit of the writer?

6. ἡ δὲ σπαταλώσα] 'but she that liveth riotously;' one of the sins of Sodom and her daughters (Ezek. xvi. 49), forming a sharp contrast to the life of self-denial and prayer of ἡ ὄντως χήρα. Σπαταλῶν only occurs again in the N. Test., James v. 5, ἐτροφῆσατε καὶ ἐσπαταλήσατε; comp. Ezek. *loc. cit.*, εὐθνηῖα ἐσπατάλων, Eccles. xxi. 15, ὁ σπαταλῶν. As the derivation of each word suggests, σπαταλάω [ΣΠΑ-, cognate with σπαδάω] points more to the 'prodigality' and 'wastefulness' (Benfey, *Wurzellex.* Vol. I. p. 592); the somewhat synonymous word *τροφάω* (θρῦπτῶ), more to the 'effemacy' and 'luxury' of the subject: so also rightly Tittmann, *Synon.* I. p. 193. The present verb is thus, etymologically considered, more allied in mean-

ing to ἀσώτως ζῆν, comp. notes on Eph. v. 18, though it is occasionally found (Theano, *ad Eubul.* p. 86, ed. Gale, τὰ σπαταλῶντα τῶν παιδίων) in a sense scarcely at all differing from *τροφῶν*. See also Suicer, *Thesaur.* s. v. Vol. II. p. 992.

[ζῶσα τέθνηκεν] 'is dead while she liveth;' so Rev. iii. 1, ζῆς, καὶ νεκρὸς εἶ, compare Eph. iv. 18. The meaning is rightly expressed by the Greek expositors, *e. g.* Theophyl. (*most* incorrectly quoted by Huther), κὰν δοκῆ ζῆν ταύτην τὴν ζῶν τὴν αἰσθητὴν [comp. Gal. ii. 20] τέθνηκε κατὰ πνεῦμα: similarly Theodoret, but with less theological accuracy of expression. Her life is merely a conjunction of soul and body, destitute of all union with the higher and truly quickening principle; comp. Ols-hausen, *Opusc.* p. 196. Numerous quotations involving similar sentiments will be found in Wetst. *in loc.*; the most pertinent is Philo, *de Profug.* § 10, Vol. I. p. 554 (ed. Mang.), ζῶντες ἐνιοι τεθνήκασι καὶ τεθνηκότες ζῶσι κ. τ. λ.; comp. Loesner, *Obs.* p. 404.

7. ταῦτα] 'these things:' what things? Those contained (a) in ver. 3—6 only, Theodoret (appy.), and Huther; or (b) in ver. 6 only, Chrys.; or (c) in ver. 5 and 6, De Wette and Wiesing. Of these (a) is very plausible on account of the simple *mandatory* force of παράγγελε, but involves the difficulty that ἀνεπίλ. must then be referred to τέκνα and ἔκγονα as well as the widows, whereas the latter seem manifestly the principal subjects. The use of καὶ (not simply ταῦτα as in ch. iv. 6) is in favor of (b), but then again it seems impossible to disunite two verses so closely connected by the antithesis involved as ver. 5 and 6. On the whole, then, it seems best to adopt (c), and to refer the pro-

8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

Presbyteral widows must be sixty years of age and of

good character; refuse younger widows, whom I desire rather to marry, and not to give offence.

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἑτῶν ἑξή-

noun to the two foregoing verses: καὶ thus binds ver. 7 to ver. 5 and 6, while ver. 8 includes the whole subject by a still more emphatic statement of the rule involved in ver. 4, but not then further expanded, as the statement of the different classes and positions of the widows would otherwise have been interrupted. παράγγελλε] 'command;' see notes on ch. iv. 11: the choice of this stronger word seems to imply that the foregoing contrast and distinction between ἡ ὄντως χήρα and ἡ σπατα. was intended to form the basis for a rule to the church.

ἀνεπίλημπτοι] 'irreproachable;' the widows, not the widows and their descendants, see above. On the meaning of the word, see notes on ch. iii. 2.

8. εἰ δὲ κ. τ. λ.] Recurrence to the same subject and to the same persons, τέκνα καὶ ἔκγονα, as in ver. 4, but, as the τις implies, in the form of a more general statement. The δὲ (not = γάρ, as Syr.) is correctly used, as the subjects of this verse stand in a sort of contrast to the widows, the subjects of ver. 7.

τῶν ἰδίων κ. τ. λ.] 'his own (relatives) and especially those of his own house;' ἴδιοι here marks the relationship, οἰκεῖοι, those who were not only relations, but also formed part of the family,—τοὺς κατοικοῦντας τὴν αὐτὴν οἰκίαν σύγγενεῖς, Co-ray; 'domestici, qualis vel maxime est mater aut avia vidua, domi,' Bengel. Lachmann, on fair uncial authority AD¹ FG], omits the second τῶν; this would bind the ἴδιοι and οἰκεῖοι more explicitly into one class; Winer, Gr. § 19 4, p. 116. On οἰκεῖοι, comp. notes on Gal. vi. 10. It is worthy of notice that the Es-senes were not permitted to give relief to their relatives without leave from their

ἐπίτροποι, though they might freely do so to others in need; see Joseph. Bell. Jud. II. 8. 6.

οὐ προνοεῖ] 'does not provide for;' only again Rom, xii. 17 (from Prov. iii. 4) and 2 Cor. viii. 21; in both cases with an accus. rei (Jelf, Gr. § 496, obs. 1), in the former passage in the middle, in the latter (Lachm.) in the active voice. On the connection εἰ οὐ (here perfectly intelligible as οὐ is in such close connection with προνοεῖ), see the copious list of examples in Gayler, Partic. Neg. pp. 99—115, and notes on ch. iii. 5.

τὴν πίστιν ἤρνηται] 'he hath denied the faith;' not 'doctrinam Christianam,' but 'the (Christian) faith,' considered as a rule of life; compare notes on Gal. i. 23. His acts are a practical denial of his faith: faith and love are inseparable; in not showing the one he has practically shown that he is not under the influence of the other. On the meaning of πίστις, see Reuss, Théol. Chrét. iv. 13, Vol. II. p. 128 sq.

ἀπίστου] Not a 'misbeliever' (2 Cor. iv. 4, Tit. i. 15), but an 'unbeliever,' opp. to ὁ πιστεύων, 1 Cor. xiv. 22 sq. Such a one, though he might bear the name of Christian, would be really worse than a heathen, for the precepts of all better heathenism forbade such an unnatural selfishness; see Pfanner, Theol. Gent. xi. 22, p. 320, and compare the quotations in Stobæus, Floril. Tit. 79.

9. χήρα καταλεγέσθω κ. τ. λ.] 'As widow let no one be put on the list,' etc.* In this doubtful passage it will be best to consider (a) the simple meaning and grammatical structure; (b) the interpretation of the clause. First, then, καταλέγειν (κατατάπτειν, Suid.) simply means 'to enter upon a list' (see examples in

κοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, ¹⁰ ἐν ἔργοις καλοῖς μαρτυρου-

Rost u. Palm, *Lex. s. v.* Vol. i. p. 1624), the contents and object of which must be deduced from the context. Next, we must observe that *χήρα* is in fact the predicate 'als Witwe werde verzeichnet,' Winer, *Gr.* § 64. 4, p. 521. Grammar and Lexicography help us no further. (b) *Interpretation*: three explanations have been advanced; (a) the somewhat obvious one that the subject of the preceding clause is simply continued; so Chrys. *in loc.*, the other Greek expositors and the bulk of modern expositors. The objections to this are, grammatically considered, the apparently *studied* absence of any connecting particle; exegetically considered, the high improbability that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very *exclusive* a nature; would the Church thus limit her alms? (β) That of Schleiermacher, Mack, and others, that *deaconesses* are referred to: against this the objection usually urged seems decisive,—that we have no evidence whatever that deaconesses and *χῆραι* are synonymous terms (the passage in Ignat. *Trull.* 13, cannot here *fairly* be made use of, first on account of the doubtful reading; secondly, the *suspicion* which now hangs about the whole epistle, see Cureton, *Corp. Ign.* p. 333), and that the age of 60, though deriving a specious support from *Cod. Theod.* xvi. 2. 27 (compare, however, *Conc. Chalc.* c. 15, where the age is fixed at 40), is wholly incompatible with the active duties (comp. Bingham, *Antiq.* ii. 22. 8 sq.) of such an office. (γ) The suggestion of Grot., ably expanded by Mosheim, and followed by De Wette, Wiesinger, Huth. (*Einleit.* § 4), that an order of widows (*χηρῶν χόρος*, Chrysost. *Hom. in Div. N. T. Loc.* 31, compare Tertull. *de Vel. Virg.* 9, and the other reff. in Mosheim) is here referred to, whose duties apparently consisted in

the exercise of superintendence over, and the ministry of counsel and consolation (see Tertull. *l. c.*) to, the younger women; whose office in fact was, so to say, *presbyteral* (*πρεσβυτίδες*) rather than *diaconic*. The external evidence for the *existence* (though not necessarily the special ecclesiastical organization) of such a body even in the earliest times is so fully satisfactory, and so completely in harmony with the internal evidence supplied by ver. 10 sq., that on the whole (γ) may be adopted with some confidence; see the long note of Wiesinger *in loc.*, and Huther, *Einleit.* § 4, p. 46.

We thus find noticed in this chapter the *χήρα* in the ordinary sense; ἡ ὄντως χ., the desolate and destitute widow; ἡ κατελεγμένη *χήρα*, the ecclesiastical or presbyteral widow. γεγονυῖα is now properly referred by *Lachm., Tisch.*, al., to μὴ ἔλαττον κ. τ. λ., see examples in Raphel, *Annot.* Vol. ii. p. 592. The construction, ἔλαττον ἢ ἔτη ἐξήκοντα, would be perhaps more correct, but the somewhat concise gen. is perfectly intelligible.

ἐνὸς ἀνδρὸς γυνή] 'the wife of one husband:' comp. ch. iii. 2. It is obvious that this can only be contrasted with *successive* polygamy, and cannot possibly be strained to refer to the legitimacy of the marriage (compare Beng.). In plain terms the woman was to be *univira*: so Tertull. *ad Uxor.* i. 7, 'præscriptio Apostoli viduam allegi in ordinem [ordinationem, *Seml.*] nisi univiram non concedit;' compare notes on ch. iii. 2, and the copious list of exx. in Wetst. *in loc.*

10. ἐν ἔργοις καλοῖς κ. τ. λ.] 'well-reported of in the matter of good works,' scil. 'for good works;' compare notes on *Titus* iii. 8 'Ἐν denotes the sphere to which the woman's actions and the consequent testimony about them was confined. Huther cites Heb. xi. 2

μένῃ, εἰ ἐτέκνοτρόφησεν, εἰ ἐξενოდόχησεν, εἰ ἰγίωv πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.
 11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ

11. καταστρηνιάσωσιν] So CDKL; most mss.; Chrysost., Theodoret, Theoph., Œcum. (Griesb., Scholz, De W. e sil., Wordsw.). Lachm., Tisch., Alf. here read καταστρηνιάσουσιν with AFG; 31; Chrys. (Cod.). Though the future might fairly be borne with, as in Rev. iv. 9 (comp. pres. Mark xi. 25), the external authority does not seem sufficient, for it must be remembered that F and G, even in errors of transcription ('mira est utriusque [codicis] consensio in lectionibus ipsisque multis calami erroribus,' Tisch.), are practically little more than *one* authority. Moreover, the only correct principle of explaining these usages of ἔαν and ἔταν with the indic., — viz., the restriction of the whole conditional force to the protasis, and the absence of necessary internal connection between the verb in the protasis and that in the apodosis—does not seem here to apply. St. Paul does not apparently desire to mark the mere relation of time, but the ethical connection between καταστρ. and γαμ. θέλ.: a weariness of Christ's yoke involves a further and more decided lapse. On the use of ἔαν and ἔταν with the indic., see Klotz, *Devar.* Vol. II. p. 468—478.

as evincing the use of ἐν to mark the reason of the μαρτυρία, but there ἐν is simply 'in; in hac fide constituti,' Winer, *Gr.* § 48. a, p. 346, note. Μαρτυρεῖσθαι appears frequently used in the N. T., e. g. Acts vi. 3, x. 22, xvi. 2 al., in special reference to a good testimony. The simple meaning is retained by Syr., Vulg., Goth., al.
 εἰ ἐτεκνοτρόφησεν] 'if she (ever) brought up children;' hypothetical clause, ultimately dependent on καταλ., but still also more immediately explanatory of ἔργ. καλ. It is doubtful whether τεκνοτροφεῖν is to be confined to the widow's own children (Vulg., Chris. and Greek comment), or extended also to the orphans she might have brought up, 'ecclesiæ commodo' (Beng.). The latter seems most probable, especially as in two passages which have been adduced, Hermann Past. *Mund.* i. 2, and Lucian, *de Mort. Peregr.* § 12, widows and orphans are mentioned in a suggestive connection. In either case, τὸ εἰσεβῶς θρέψαι (Theod.) is necessarily implied, though not expressed in the word.
 ἐξενοδόχησεν] 'entertained strangers;'

ἀπ. λεγόμε., but comp. Matth. xxv. 35. The sequence of duties may have been suggested by the relations of proximity; ὅρας πῶς πανταχοῦ τῶν οἰκείων τὰς εὐεργεσίας τῶν ἀλλοτρίων προτίθησι, Chrys.; the widow's own children would clearly be comprehended in, and even form the first objects of the τεκνοτροφία.
 εἰ ἰγίωv κ. τ. λ.] 'if she (ever) washed the feet of the saints;' an act not only connected with the rites of Oriental hospitality (Jahn, *Archæol.* § 149), but demonstrative of her humility (1 Sam. xxv. 41,—it was commonly a servant's office, Elsner, *Obs.* Vol. i. p. 338), her love (compare Luke vii. 38), and, it might be added, the practical heartiness (comp. Chrysostom) of her hospitality: 'non dedignetur quod fecit Christus facere Christianus,' August. in *Joan.* Tract. LVIII.
 ἐπήρκεσεν] 'relieved;' ἐβοήθησεν, Hesych., compare Polyb. *Hist.* i. 51. 10, where it is used as nearly synonymous with ἐπιβοηθεῖν. It thus need not be restricted merely to alms (ἀπορία ἐπαρκεῖν, Clem. Alex. *Strom.* i. 10, compare Vales. on Euseb. *Hist.* VII. 5), nor θλιβομ. to 'paupertate pres-

Χριστοῦ, γαμεῖν θέλουσιν, ¹² ἔχουσαι κρίμα ὅτι τὴν πρώτην

sis' (Beng.), but, as apparently Syriac Δ^νⲙⲟⲟ̅] [refocillavit], may refer to the relief of necessity in its most general form; καὶ διὰ χρημάτων, καὶ διὰ προστασίας, καὶ μεσιτείας, Theophyl.

ἐπηκολούθησεν] 'followed after;' comp. 1 Pet. ii. 21, ἐπακολουθεῖν τοῖς ἴχνεσιν: the ἐπὶ does not appear to involve any idea of *intensity*, scil. προθύμως καὶ κατ' ἴχνη, Coray, Auth. Ver. (comp. Steph. in *Thesaur.* s. v.), but only that of *direction*. The sense is not very different to that implied in διώκειν τὸ ἀγαθόν, 1 Thess. v. 15; compare Plato, *de Rep.* II. p. 370 c, τῷ πραττομένῳ ἐπακολουθεῖν, where the next words, μὴ ἐν παρέργου μέρει, supply the notion of προθυμία; see ib. *Phædo*, p. 107 b, where the force of the compound also does not seem very strongly marked. The meaning is rightly conveyed by Chrys., δηλοῦντός ἐστιν, ὅτι εἰ καὶ μὴ αὐτὴ αὐτὸ ἐργάσασθαι ἠδυνήθη, ἀλλ' ὅμως ἐκοινωνήσεν, ὑπούργησε.

11. νεωτέρα s] Not necessarily, with studied reference to ver. 9, 'widows under sixty years of age,' Wiesing., but, as the context seems to imply, 'younger' with nearly a positive sense, ver. 2.

παραίτου] 'shun,' or, as the contrast with καταλεγέσθω (ver. 9) seems to require,—'decline' ('refuse,' Auth. Ver., ἀπόβαλλε, Coray,) scil. 'to put on the κατάλογος of the presbyteral widows.' They were not necessarily to be excluded from the alms of the Church (Taylor, *Episc.* § 14), but were only to be held ineligible for the 'collegium viduarum;' compare however ver. 16. On παραίτου, compare notes on ch. iv. 7: the regular meaning (as Huther properly observes) suggested by ch. iv. 7, 2 Tim. ii. 23, Tit. iii. 10, need not here be lost sight of; Timothy was to *shun* them, and not entertain their claims; 'noli causam earum suscipere,' Beng.

ὅταν καταστρῆν.] 'when they have come to wax wanton against Christ,' Auth. Vers., 'lascivieru[i]nt,' Beza; the aor. subj. with ὅταν, marking an action which takes place at some single point of time distinct from the actual present, but otherwise undefined; see Winer, *Gr.* § 42. 5, p. 275, and notes on 2 *Thess.* i. 10. This translation of καταστρ. may be fully retained if 'lascivire' be taken *more* in its simple ('instar juvenorum quæ cum pabulo ferociunt,' Scul. ap. Pol. *Syn.*) than in its merely sexual reference (quæ fornicatæ sunt in injuriam Christi, Jerome, *Epist.* 11, al. 223), though this, owing to the γαμεῖν θέλουσιν, not simply fut. γαμήσουσιν [usual later form], cannot wholly be put out of sight. Στρηνιδῶ, a word of later comedy (see Lobeck, *Phryg.* p. 381), implies the exhibition of 'over-strength,' 'restiveness,' and thence of fulness of bread' (Antiph. ap. Athen. III. 127), and 'wanton luxury;' comp. Rev. xviii. 7, 9. The adjective στρηνης is far more probably connected with the Sabine 'strena' (Donalds. *Varron.* iv. 2), and the Lat. 'strenuus' (Pott, *Etym.* Vol. I. p. 198) than with τωρός, τρανός, which is suggested by Lobeck. The prep. κατὰ expresses the direction of the action (Rost u. Palm, *Lex.* s. v. κατὰ, iv. 2), and points to the object against which the στρήνος was shown: comp. κατακαυχᾶσθαι, James ii. 13.

12. ἔχουσαι κρίμα] 'having, bearing about with them a judgment that,' etc.; comp. φόβον ἔχειν, verse 20, ἁμαρτίαν ἔχειν, John xv. 22. The judgment or sentence is a load which they bear about with them (comp. Gal. v. 10); and this judgment is that ἠδέτησαν κ. τ. λ. "Ὅτι is thus not causal, but *objective*, and so must not, as in *Mill*, be preceded by a comma,—a punctuation probably suggested by a misinterpretation of κρίμα. This it need scarcely be said is not for

πίστιν ἠδέτησαν¹³ ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι

κατάκριμα ('damnationem,' Vulg., Clarom.; κατάκρισιν, Theophyl.), much less = 'punishment' (beladen sich mit Strafbarkeit,' Mack), but retains its usual and proper meaning. The context will alone decide the nature of the judgment, whether favorable or unfavorable; comp. notes on Gal v. 10, and Fritz. Rom. Vol. I. p. 94.

τὴν πρώτην κ. τ. λ.] 'they broke their first faith;' clearly, as it is explained by the Greek comment., their engagement (συνθήκην, Chrys.) to Christ not to marry again, which they virtually, if not explicitly, made when they attempted to undertake the duties of the presbyteral office, as ἐνδὸς ἀνδρὸς γυναικες; so Theodoret, τῷ Χριστῷ συνταξάμενοι σοφρόνως ζῆν ἐν χηρείᾳ δευτέρου ὁμιλοῦσι γάμοις. The only seeming difficulty is πρώτην, not προτέραν, as the πρώτη πίστις was really to the first husband. This is easily explained: there are now only two things put in evidence, faith to Christ and faith to some second husband. In comparing these two, the superlative, according to a very common Greek habit of speaking, is put rather than the comparative; see Winer, Gr. § 35. 4. 1, p. 218. The phrase ἀθετεῖν πίστιν, 'fidem irritam facere,' is illustrated by Wetstein and esp. Raphel in loc.; the latter cites Polyb. Hist. viii. 2. 5, xi. 29. 3, xxiii. 16. 5, xxiv. 6. 7. The numerous illustrations that the language of St. Paul's unquestioned Epistles has received from Polybius are well-known and admitted. This persistent similarity, in the case of an Epistle of which the genuineness has been (unreasonably) doubted, is a subsidiary argument which ought not to be lost sight of.

13. ἅμα δὲ κ. τ. λ.] There is some difficulty in the construction; μανθάν. is usually connected with περιερχ., but, unless with De Wette and Wiesinger we plainly assume that the participle is in-

correctly used for the infinitive, we shall have an incongruous sense, for μανθάνω περιερχόμενος can only mean 'I learn that I am going about,' Jelf, Gr. § 683. Again if with Wordsworth we translate 'being idle they are learners, running about' we have an absolute use of μανθάνω (compare, however, 2 Tim. iii. 7) and a dislocation of words that seem harsh and unnatural. It will be best then, with Syr., Chrysost., al., and also Winer, Gr. § 45. 4, p. 311, to connect μανθ. with ἀργαί, 'they learn to be idle,' especially as this can be supported by Plato, Euthyd. p. 276 B, οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν [Bekker, however, omits σοφοί], and in part by Dio Chrys. p. 283 (ed. Reisk.), ἐμάνθανε λιδοξοὸς τὴν τοῦ πατρὸς τεχνήν,—both of which examples are appositely cited by Winer, l. c. If it be urged (De Wette, Wiesing.) that running about would be more naturally the consequence of idleness than vice versa, it may be said that περιερχ. may possibly refer to some portion of their official duties, in the performance of which, instead of rather acquiring spiritual experiences, they only contract idle and gossiping habits. Τὰς οἰκίας might seem to confirm this, 'the houses of them they have to visit;' but compare 2 Tim. iii. 6, where (as here) the article appears generic, or at most, 'the houses of such as receive them;' comp. Winer, Gr. § 17. 1, p. 116, note (ed. 5).

περιερχόμεναι] 'going round to;' the participle is certainly used with reference to an idle, wandering, way of going about, in Acts xix. 13; this meaning, however, is derived from the context, which does not oblige us necessarily to retain the same meaning here. Other examples of accusatives after the περι in the comp. verb are found in the N. T., e. g. Mark vi. 6, Acts ix. 3, al.; compare also Matth. Gr. § 426, Bernhardy, Synt.

τὰς οἰκίας, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. ¹⁴ βούλομαι οὖν νεωτέρας γαμεῖν, τεκνο-

v. 30 ad fin., p. 260. ἀλλὰ καὶ φλύαροι καὶ περιέργοι] ‘but also tattlers and busybodies;’ ἐπανορθωσις of preceding epithet; beside being merely idle, they also contract and display a ‘mala sedulitas’ in both words and actions. Φλύαρος, ἀν ἄπ. λεγόμε. in N. T. (but see φλυαρεῖν, 3 John 10), as its derivation [ΠΑΥ., fluere, Pott, *Etymol. Forsch.* Vol. I. 212] obviously suggests, points to a babbling, *profluent* way of talking. Περιέργος (see Acts xix. 19) marks a meddling habit, a perverted activity that will not content itself with minding its own concerns, but must busy itself about those of others; compare 2 Thess. iii. 11, μηδὲν ἐργαζόμενους ἀλλὰ περιεργάζομενους, [Demosth.] *Philipp.* iv. 150, ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ. λαλοῦσαι κ. τ. λ.] ‘speaking things which they ought not,’ carrying things from one house to another: περιοδεύουσαι γὰρ τὰς οἰκίας οὐδὲν ἀλλ’ ἢ τὰ ταύτης πρὸς ἐκείνην φέρουσι, Theophyl. Οὐ τὰ μὴ δέοντα, comp. notes on Tit. i. 11.

14. βούλομαι] ‘I desire;’ not merely ‘I hold it advisable,’ De Wette, ‘velim,’ Beza, comp. notes on ii. 8. The comparison of this verse with verse 11 is instructive; there the widows themselves δέλουσιν γαμεῖν; their δελήματα lead them to it (Eph. ii. 3); their will is to marry; here St. Paul desires (deliberato et propenso animo, Tittm.) that—not being on the list—they would do so. Chrys. makes no distinction, ἐπειδὴ αὐταὶ βούλονται βούλομαι καὶ γὰρ κ. τ. λ. As a general rule, the distinction of Tittmann, *Synon.* I. p. 124,—‘δέλειν nihil aliud est quam simpliciter velle, neque in se habet notionem voluntatis propensæ ad aliquam rem, sed βούλεσθαι denotat ipsam animi propensionem,’—will be found satisfactory, but in the application of it to individual cases proper caution must

be used. It ought to be remarked that δέλω is by very far more frequently used by St. Paul than βούλ., the latter occurs only 1 Cor. xii. 11, 2 Cor. i. 15, and 17 (*Lachm.*) Phil. i. 12, 1 Tim. ii. 8, vi. 9, Tit. iii. 8, Philem. 13; once only 1 Cor. i. c. in ref. to God (the Holy Ghost). Βούλ. is most used by St. Luke in the Acts, where it occurs about fourteen times, and consequently, if we except quotations, rather more frequently than δέλω.

οὖν has here its proper collective force (Klotz, *Devar.* Vol. II p. 717), ‘in consequence of these things being so, I desire,’ etc.; ‘igitur,’ Beza,—not an injudicious change for ‘ergo,’ Vulg., as there is here no ‘gravior argumentatio;’ see Hand, *Tursell.* Vol. III. p. 187.

νεωτέρας] ‘younger widows,’ not merely ‘younger women,’ as Auth. Ver.; still less ‘Jungfrauen,’ as Bauer. The context seems to confine our attention simply to widows. The true aspect of this precept is, as Wiesinger observes, defined by οὖν here, and γὰρ ver. 15; the precept involves its own restrictions. The apostle desires the younger widows to marry rather than attempt a course of duties which they might swerve from or degrade; compare Chrysost.

τεχνογ. οἰκοδ.] ‘to bear children, to rule the house;’ regular infin. after verbs denoting ‘a motion of the will,’ Jelf, *Gr.* § 664; compare Winer, *Gr.* § 44. 3, p. 287. Both words are ἄπ. λεγόμε. in the N. T.; the substantive τεκνογονία, however, occurs ch. ii. 15, and οἰκοδεσπότης several times in the first three gospels. Both the latter substantive and its verb belong to later Greek, οἰκίας δεσπότης λεκτέον. οὐχ. ὡς Ἀλεξίς, οἰκοδεσπότης, Phrynicius; so Pollux, *Onom.* x. 21: further examples are cited by Lobeck, on *Phryn.* p. 373. It is an untenable position that τεκνοτροφ. is included in τεκνο-

γονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ
λοιδορίας χάριν. ¹⁵ ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σα-
τανᾶ. ¹⁶ εἴ τις [πιστὸς ἦ] πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς,
καὶ μὴ βαρεῖσθω ἢ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

γον. (Möller); if included in any word, it would far more naturally be so in οἰκοδεσποτεῖν (Leo), which points to the woman's sphere of domestic duties.

τῷ ἀντικειμένῳ] 'to the adversary;' not 'the devil,' Chrys., for though this application derives some plausibility from τοῦ Σατ. ver. 15, yet the λοιδορ. χάριν seems far more naturally to suggest a reference to human opponents,—the adversaries of Christianity (Phil. i. 28, Tit. ii. 8) among the Jews or the Gentiles; so Hammond, De. W., Wiesinger. On this word, and the possibly stronger ἀντι-
τασσόμενοι ('qui in adversâ acie stantes oppugnant'), see Tittm. *Synon.* II. p. 11.

λοιδορίας χάριν] 'for reviling,' lit. 'to further, promote, reviling;' prepositional clause, appended to ἀφορμὴν διδόναι to specify the manner in which, and purpose for which, the occasion would be used; on the meaning of χάριν compare notes on Gal. iii. 19, and Donalds. *Cratyl.* § 278. The 'reproach' must be understood as directed not merely against the widows, but against Christianity generally; compare Tit. ii. 5.

15. ἤδη γὰρ τινες] 'For already some,' sc. widows; ἀπὸ πείρας ἡ νομοθεσία γεγένηται, Theod. Matthes here gives the pronoun a more extended reference, but without sufficient reason; γὰρ clearly confirms the command in the preceding verse, and thus naturally refers us to the special cases of those mentioned in it.

The inversion ἐξετράπησαν τινες now adopted by Tisch. (ed. 7) with AFG; al., appears of less critical authority than the reading in the text.

ἐξετράπησαν] '(have) turned themselves out of the way,' sc. of chastity, propriety, and discretion: comp. 2 Tim. iv.

4. It is unnecessary to give this aberration a wider or more general reference,—'from the faith' (Mosh.), 'from right teaching' (Heydenr.). The younger widows, to whom the apostle alludes, had swerved from the path of purity and chastity, which leads to Christ, and followed that of sensuality, which leads to Satan: Christ was the true spouse, Satan the seducer.

16. εἴ τις [πιστὸς ἦ] κ. τ. λ.] 'If any [believing man or] believing woman have widows, let such relieve them.' This might fairly seem a concluding reiteration of the precept in ver. 4 and ver. 8, or a species of supplementary command based on the same principles (compare Mosh.). The connection, however, and difference of terms, ἐπαρκείτω not προνοείτω, suggest a different application of the precept. In verses 4, 8, the duties of children or grandchildren to the elder widow are defined: here the reference is rather to the younger widows. How were such to be supported? If they married, the question was at once answered; if they remained unmarried, let their relatives, fathers or mothers, uncles or aunts, brothers or sisters, support them, and not obtrude them on the χηρικὸν τάγμα, ver. 9, when they might be unfit for the duties of the office, and bring scandal on the church by their defection.

βαρεῖσθω] 'be burdened,' Luke xxi. 34, 2 Cor. i. 8, v. 4; later and less correct form for βαρύνειν. The assertion of Thom. M. s. v. πλὴν ἐπὶ τοῦ παρακειμένου οὐ βεβάρνηκα λέγουσιν ἀλλὰ βεβάρνηκα, is somewhat doubtful; βεβαρηῶς (intrans.) is used by Homer, and βεβαρημένος certainly appears in Plato, *Symp.* p. 203 B, as well as in Aristides (cited by Thom. M.), but the latter passage is

Let the elders who rule well receive double honor; he thou guarded in receiving accusations against them. Rebuke sinners.

¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν· μάλιστα οἱ κοπιῶντες ἐν

16. πιστὸς ἢ πιστῆ] So Tisch. (ed. 2, 7) with DKL; nearly all mss.; Vulg. (Tol., Harl.²), Syr. (both), Ar., Slav.; Chrys. (distinctly), Theodoret, Dam., al. (*Griechb., De W., Wiesing.*), and possibly rightly. The shorter reading εἰ τις πιστῆ, supported by ACFG; 17. 47; Vulg. (Amit., Harl.¹), Copt., Arm., and adopted by *Lachm.*, deserves much consideration, but can be accounted for more easily than the longer reading. It must now however be added that the newly-discovered \aleph is said to support the shorter reading; see Tischendorf, *Notitia Cod. Sinait.* p. 20. If this be correct, and the MS. prove to be of the value and antiquity at present ascribed to it, the preponderance will probably be rightly deemed in favor of the reading of *Lachmann*.

an imitation of Homer, and the former has a very poetical cast; the use of βεβάρημαι as the regular Attic perfect (Huther), cannot therefore be completely substantiated: comp. Buttm. *Irreg. Verbs*, s. v. βαρύνω.

17. οἱ καλῶς προεστῶτες] 'who rule, preside (surely not 'have presided,' Alf.), well;' not in antithesis to those 'who preside ill,' but in contra-distinction to other presbyters, to the presbyter as such (*Wiesing.*). The meaning of καλῶς προεστάναι is approximately given by Chrys. as μηδενὸς φείδισθαι τῆς ἐκείνων κηδεμονίας ἔνεκεν; this, however, too much obscures the idea of rule and directive functions (*Bloomf.*) implied in the participle προεστ.; comp. ch. iii. 4.

διπλῆς τιμῆς] 'double honor, i. e. remuneration;' double, not in comparison with that of widows or deacons (*Chrys.* 1, comp. *Thorndike, Relig. Assembl.* iv. 22), nor even of οἱ μὴ κάλ. προεστ. (compare οἱ ἁμαρτάνοντες, ver. 20) but, with a less definite numerical reference,—διπλῆς (not διπλασίας τιμῆς, as in *Plato, Legg.* v. p. 730 D), i. e. πολλῆς τιμῆς, *Chrys.* 2, πλείονος τιμῆς, *Theodoret.* Τιμῆ again, as τίμα, verse 3, includes, though it does not precisely express, 'salary, remuneration,' and is well paraphrased by *Chrysostom* as δεραπέια [καλ]

ἢ τῶν ἀναγκαίων χορηγία, comp. *Clem. Rom.* i. 1. *Kypke (Obs. Vol. II. p. 361)* cites several instances of a similar use of τιμή, but in all, it will be observed, the regular meaning of the word is distinctly apparent: compare *Wakef. Sylv. Crit.* Vol. iv. p. 199.

ἀξιούσθωσαν] 'be counted worthy,' *Auth. Ver.*, 'digni habeantur,' *Vulg.*, compare *Syr.*, not merely 'be rewarded,' *Hammond*. They were ἀξιοὶ διπλῆς τιμῆς, and were to be accounted as such. οἱ κοπιῶντες κ. τ. λ.] 'they who labor in word and doctrine;' no hendyadys, scil. εἰς τὴν διδαχὴν τοῦ λόγου (*Coray, al.*), but with full inclusiveness,—in the general form of oral discourse (whether monitory, hortatory, or prophetic), and the more special form of teaching; see *Thorndike, Prim. Gov.* ix. 3, Vol. i. p. 42 (*A.-C. Libr.*). *Mosheim (de Reb. ante Const.*, p. 126 sq.) throws a stress upon κοπιῶντες, urging that the verb does not imply merely 'Christianos erudire, sed populos veræ religionis nescios ejus cognitione imbuerē,' p. 127. We should then have two, if not three classes (compare 1 *Thess.* v. 12),—the preachers abroad, and rulers and preachers at home, the former of which might be thought worthy of more pay: this is ingenious, but it affixes a peculiar theolog-

λόγῳ καὶ διδασκαλίᾳ. ¹⁸ λέγει γὰρ ἡ γραφή. Βοῦν ἀλοῶντα οὐ

ical meaning to *κοπιῶ* which cannot be fully substantiated; compare ch. iv. 10, 1 Cor. iv. 12, al. The concluding words, *ἐν λόγῳ καὶ διδασκ.*, certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in *κοπιῶντες*, and that the apostle does not so much distinguish between the functions as the execution of them (see esp. Thorndike, *Prim. Gov.* ix. 7), it yet seems more natural to suppose the existence in the large community at Ephesus of a clerical college of *προεστῶτες πρεσβύτεροι* (Thorndike, *ib.* iii. 2), some of whom might have the *χάρισμα* of teaching more eminently than others; see notes on *Eph.* iv. 11, and Neander, *Planting*, Vol. i. p. 149 sq. (Bohn).

18. λέγει γὰρ κ. τ. λ.] The first quotation is taken from Deuteron. xxv. 4, and is quoted with a similar application in 1 Cor. ix. 9. The law in question, of which the purport and intention was kindness and consideration for animals (see Philo, *de Human.* § 19, Vol. ii. p. 400, ed. Mang., Joseph. *Antiq.* iv. 8. 21), is *applied* with a kind of 'argumentum a minori' to the laborers in God's service. The precept can hardly be said to be *generalized* or *expanded* (see Kling, *Stud. u. Krit.* 1839, p. 834 sq.), so much as *reapplied* and invested with a typical meaning. And this typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin, but is to be referred to the inspiration of the Holy Spirit under which the apostle gives the literal meaning of the words their *fuller* and *deeper* application; compare notes on *Gal.* iv. 24.

Βοῦν ἀλοῶντα] 'an ox while treading out the corn;' not 'the ox that treadeth,' etc., Auth. Ver.,—an inexact translation of the anarthrous participle; compare

Donalds. *Gramm.* § 492. Threshing by means of oxen was (and is) performed in two ways; either the oxen were driven over the circularly arranged heaps, and made to tread them out with the *hoof* (Hozea x. 11, compare Micah iv. 13), or they were attached to a heavy *threshing-wain* Heb. מִרְרָג תְּרָרָג, Isaiah xxviii. 27, xli. 15, or בְּרִקְנִים, Judges viii. 7, see Bertheau *in loc.*) which they drew over them, see esp. Winer, *RWB.* Art. 'Dreschen,' Bochart, *Hieroz.* Vol. i. p. 310, and the illustrations in Thomson, *Land and the Book*, Vol. ii. p. 314.

There is some little doubt about the order; *Lachmann* reads οὐ φι. β. ἀλ. with ΔC; seven mss.; Vulg., Syr. [*incorrectly* claimed by *Tisch.*], Copt., Arm.; Chrys., al. As this might have been a correction from 1 Cor. l. c., and as the weight of MS. authority (8 being also included) is on the other side, it seems best to retain the order of the text.

οὐ φι μῶσεις] 'thou shalt not muzzle;' imperatival future, on the various usages of which see notes on *Gal.* v. 14, and Thiersch, *de Pentat.* iii. § 11, p. 157. The animals that labored were not to be prevented from enjoying the fruits of their labors (Joseph. *Antiq.* iv. 8. 21), as was the custom among the heathens in the case of their *cattle* (comp. Bochart, *Hieroz.* Vol. i. 401), and even (by means of a *πανσικῆ*, Poll. *Onom.* vii. 20.), in the case of their *slaves*; see Rost u. Palm, *Lex.* s. v. *πανσικ.* Vol. ii. p. 774. καὶ Ἄξιος κ. τ. λ.] Proverbial declaration (Stier, *Red. Jes.* Vol. i. p. 400) made use of by our Lord (Luke x. 7, compare Matth. x. 10), and here repeated by St. Paul to enhance the force of, and explain the application of, the preceding quotation. There is nothing in the connection to justify the assertion that this is a citation from the N. T. (Theodoret), and thus necessarily to be connected with

φιμώσεις, καὶ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ¹⁹ Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχουσιν.

λέγει ἡ γραφή, as is contended by Baur and others who deny the genuineness of this Epistle; γραφή, it need scarcely be said, being always applied by St. Paul to the Old Testament; comp. Wieseler, *Chronol.* p. 303, and see notes on 2 *Tim.* ii. 16. Though a similar mode of citation is found elsewhere in the case of two actual passages of scripture (Mark vii. 10, Acts i. 20, compare Heb. i. 10), yet we must remember that this is not a case of two parallel citations, but that the second is only explanatory of the first; the comparison, therefore, fails. Even De W. admits that Baur has only *probability* in his favor.

19. κατὰ πρεσβυτέρου] ‘Against an elder,’ Vulg., Goth.; not ‘an elderly man,’ Chrys., Theophyl., Œcum. The context is clearly only about presbyters. κατηγορίαν] ‘a charge, an accusation;’ οὐκ εἶπε δέ, μὴ κατακρίνης, ἀλλά, μηδὲ παραδέξῃ ὕλως, Theophyl. It has been asked (De W.) whether Timothy is not to observe the judicial rule here alluded to (Deut. xvii. 6, xix. 5, comp. Matth. xviii. 16, 2 Cor. xiii. 1) in all cases as merely in the case of an elder. The answer is, that Timothy was not a judge in the sense in which the command contemplated the exercise of that office. He might have been justified in receiving an accusation at the mouth of only *one* witness; to prevent, however, the scandals that would thus frequently occur in the church, the apostle specifically directs that an accusation against an elder is only to be received when the evidence is most *legally* clear and satisfactory. ἐκτὸς εἰ μὴ] ‘except it be,’ 1 Cor. xiv. 5. xv. 2; a pleonastic negation, really compounded of two exceptive formulæ; compare Thom. M. s. v. *χαρίς*, and see

the examples cited by Wetst. on 1 *Cor.* l. c., and by Lobeck, *Phryn.* p. 459.

ἐπὶ δύο κ. τ. λ.] ‘on the authority of [‘on the mouth of,’ Syr.] two or three witnesses;’ compare Xenoph. *Hell.* vi. 5. 41, ἐπ’ ὀλίγων μαρτύρων, ‘paucis adhibitis testibus;’ Winer, *Gr.* § 47. g, p. 335. Huther finds a difficulty in this meaning of ἐπὶ with the gen. Surely nothing can be more simple. As ἐπὶ with a gen. properly denotes *superposition* (see Donaldson. *Cratyl.* § 173), the κατηγορία is represented as resting upon the witnesses, depending on them to substantiate it; compare Hammond. The closely allied use, ἐπὶ δικαστῶν, δικαστηρίου, etc., in which the *presence* of the parties (*coram*) is more brought into prominence (1 *Cor.* vi. 1, 2 *Cor.* vii. 14), is correctly referred by Kühner (Jelf, *Gr.* § 633) to the same primary meaning. The idea of ‘connection or accompaniment,’ which Peile (following Matth. *Gr.* § 584. η) here finds in ἐπὶ, is not sufficiently exact: see further examples in Rost u. Palm, *Lex.* s. v. ἐπί, Vol. i. p. 1034.

20. τοὺς ἁμαρτάνοντας] ‘them that sin, sinners;’ apparently not the offending presbyters (Huth., Alf.), as the expression is far too comprehensive to be so limited, but sinners generally, persistentes in peccato’ (Pricæus ap. Pol. *Syn.*),—whether Presbyters or others. This very constant use of the article with the pres. part. as a kind of equivalent for the substantive is noticed in Winer, *Gr.* § 45. 7, p. 316; see also notes on *Gal.* i. 23.

ἐνώπιον πάντων must obviously be joined with ἔλεγχε, not with ἁμαρτ. (Cajet.). This text is perfectly reconcilable with our Lord’s instruction (Matth. xviii. 15), not because

I solemnly charge thee be not partial or precipitate: some men's sins are sooner, some later, in being found out; so their good works.

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ τοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ

‘Christus agit de peccato occulto, Paulus de publico’ (Justiniani), but because, first, Timothy is here invested with special ecclesiastical authority (compare Thorndike, *Prim. Gov.* ch. XIII.), and secondly, because the present participle (contr. ἐὰν ἁμαρτ. Matth. l. c.) directs the thought towards the *habitually* sinful character of the offender (ἐπιμένοντας τῇ ἁμαρτ. Theoph.), and his need of an open rebuke; see notes on *Eph.* iv. 28.

21. διαμαρτύρομαι] ‘I solemnly charge thee,’ ‘obtestor,’ Beza,—or, with full accuracy, ‘obtestando Deum (Dei mentione interpositâ) graviter ac serio hortor,’ Winer, *de Verb. c. Prepp.* v. p. 20; similarly used in adjurations, 2 Tim. ii. 14, iv. 1. In 1 Thess. iv. 6, the only other passage in which it occurs in St. Paul’s Epp. [Heb. ii. 6], it has more the sense of ‘assure, solemnly testify:’ compare Acts xx. 21, 23, 24. In this verb (frequently used by St. Luke), the preposition appears primarily to mark the presence or interposition of some form of witness, ‘intercessionis (Vermittelung) ad quam omnis testimonii provincia redit, notionem,’ Winer, *l. c.* p. 21. On verbs compounded with *διά*, see the remarks of Tittmann, *Synon.* i. p. 223. τοῦ Θεοῦ κ. τ. λ.] ‘God and Christ Jesus.’ With the present reading this text cannot possibly be classed under Granville Sharpe’s rule (Green, *Gr.* p. 216), and even with the reading of the *Rec.* (κρ. Ἰ. X., with D³KL; mss.; Syr., Goth., al.; Chrys., al.), the reference of the two substantives to one person is in the highest degree doubtful and precarious; the Greek *ff.* are here for the most part either silent, or adopt the usual translation; see notes on *Eph.* v. 5, Middleton, *Art.* p. 389 (ed. Rose), Stier on *Eph.* Vol. i. p. 250.

ἐκλεκτῶν ἀγγέλων] ‘elect angels;’ ‘he adds ‘the elect angels’ because they in the future judgment shall be present as witnesses with their Lord,’ Bp. Bull: comp. Jos. Bell. ii. 16. 4 sub fin. (cited by Otto and Krebs), μαρτύρομαι δ’ ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους, τοῦ Θεοῦ. There is some little difficulty in deciding on the meaning of the term ἐκλεκτοί. It surely cannot be a mere ‘epitheton ornans’ (Huther; compare Calv., Wiesing.), nor does it seem probable that it refers to those of a *higher*, as opposed to those of a lower, rank (Cathar. ap. Est.; comp. Tobit xii. 15), as all such distinctions are at best uncertain and precarious; compare notes on *Col.* i. 17. With such passages as 2 Peter ii. 4, Jude 6, before us, it seems impossible to doubt that the ‘elect angels’ are those who kept their *first estate* (Chrys., Theoph., Œcum.), and who shall form part of that countless host (Jude 14, Dan. vii. 10) that shall attend the Lord’s second advent; so Stuart, *Angelology*, iv. 2 (in *Biblioth. Sacra*, 1843, p. 103); compare also Twesten, *Angelol.* § 3 (translated in *Bibl. Sacr.* for 1844, p. 782). On the existence and ministry of these Blessed Spirits see the powerful and admirable sermons of Bp. Bull, *Engl. Works*, p. 194 sq.

ταῦτα] ‘these things,’ which have just been said (ver. 19, 20) about caution in receiving accusations, and necessary exercise of discipline when sin is patent; so Theodoret (expressly) and the other Greek expositors. De W. and Wiesing. refer ταῦτα only to ver. 20, but would not τοῦτο have thus been more natural? At any rate it seems clearly unsatisfactory to extend the reference to ver. 17 sq. (Huth. ? al.): instruction about the exercise of discipline might suitably be connected with

πρόσκλησιν. ²² Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει

the weighty adjuration in ver. 21, but scarcely mere semi-fiscal arrangements. χωρὶς προκρίματος] ‘without prejudice, prejudging,’ (‘faúrdômein,’ Gothic); ‘judicium esse debet non præjudicium,’ Beng. In the participial clause that follows the contrary aberration from justice is forbidden, scil. ‘inclinatio per favorem,’ κατὰ προπάθειαν προσκλινόμενος τῷ ἐνὶ μέρει, Theophyl. The reading πρόσκλησιν (*Lachm.* with ADL.; al. 50; Copt. ? Chrys. ?) though deserving some consideration on the principle, ‘proclivi lectioni præstat ardua,’ can scarcely be forced into yielding any natural sense. Both προκρ. and πρόσκλ. are ἄπ. λεγόμε. in the N. T.: the latter occurs also in Clem. Rom. i. 47, 50; (compare Polyb. *Hist.* v. 51. 8, vi. 10. 10), and is illustrated by Krebs, *Obs.* p. 356 sq.

On the alleged distinction between χωρὶς and ἄνευ see notes on Eph. ii. 12.

22. χεῖρας ταχέως κ. τ. λ.] ‘lay hands hastily on no man.’ Indisputably the most ancient interpretation of these words is ‘the imposition of hands in ordination,’ περὶ χειροτονιῶν, Chrys.; so Theod., Theophyl., Œcum., and of modern expositors Alford and Wordsworth, but without success in explaining the context. The preceding warnings, however, and still more the decided language of the following clause (comp. ἁμαρτάνοντας ver. 20) appear to point so very clearly to some disciplinary functions, that it seems best with Hammond (so also De Wette, Wiesing.) to refer these words to the χειροθεσία or the *absolutio of penitents*, and their re-admission to church-fellowship; so apparently Taylor, *Dissuasive*, Part. II. 1. 11, though otherwise in *Episcopacy*, § 14. The prevalency in the apostolic age of the custom of imposition of hands generally, and the distinct evidence of this specific application of the custom in very early times (Euse-

bius, *Hist.* vii. 2, calls it a παλαιὸν ἥθος; see Concil. Nic. Can. 8), seem to render such an assumption in the present case by no means arbitrary or indemonstrable: see especially Hammond *in loc.* and compare Suicer, *Thesaur.* Vol. II. p. 1516, Bingham, *Antiq.* xviii. 2. 1. μηδὲ κοινώνει κ. τ. λ.] ‘nor yet share in the sins of others,’ i. e. μηδὲν σοι καὶ ταῖς ἁμ. ἄλλοτρ. κοινὸν ἔστω, Winer, *Gr.* § 30. 8, p. 180; ‘do not share with them their sins, by restoring them to church-fellowship on a doubtful or imperfect repentance.’ The Auth. Vers. ‘be partaker of’ ‘mache dich theilhaftig,’ (De Wette) is scarcely sufficiently exact, as this would rather imply a gen. Κοινωνεῖν is commonly used in the N. T. with a ‘dativus rei’ (see notes on Gal. vi. 6), and in this construction seems to involve more the idea of *community* than of simple participation; see Winer, *l. c.*, Poppo on Thucyd. II. 16, Vol. III. 2, p. 77, and comp. notes on Eph. v. 11. On the continued negation μή—μηδέ, see notes on Eph. iv. 27, and the treatise of Franke, *de Part. Neg.* II. 2, p. 6. The remark of De Wette on this clause seems reasonable, that if the reference were to ordination, this sequence to the command would imply a greater corruption in the Church than is at all credible. To admit that ἁμαρτίας points to ἁμαρτάνοντας, and yet to conceive that presbyters are referred to in the latter expression and candidates for ordination in the former (Alford, Wordsw.) is a narrow and somewhat cheerless view of a church which, with all its faults, could not bear ‘them which were evil’ and knew how to reject false apostles (Rev. ii. 2).

σεαυτὸν κ. τ. λ.] ‘Keep thyself (emphatic) pure:’ ‘purum,’ Beza, not ‘castum,’ Vulg., Clarom. The position of the reflexive pronoun and the sort of antithesis in which it stands to ἄλλοτρ.

ἀμαρτίας ἀλλοτρίαις. σεαυτὸν ἀγνὸν τήρει. ²³ μηκέτι ὑδροπό-
τει, ἀλλὰ οἶνον ὀλίγη χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνὰς
σου ἀσθενείας. ²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν

seem to imply, 'while thou hast to act as judge upon other men, be morally pure thyself.' 'Αγνός (ἄζω), as its termination suggests ('object conceived under certain relations,' Donalds. *Cratyl.* § 255), implies properly an outward, and thence an inward, *purity*; 'ἀγνὸν est in quo nihil est impuri,' Tittmann, *Synon.* i. p. 22; compare ἀγνή ἀναστροφή, 1 Pet. iii. 2, σοφία ἀγνή, James iii. 17. The derivative sense of 'castitas' ('puritas a venere,' ἀγνός γαμῶν, Eur. *Phæn.* 953) comes easily and intelligibly from the primary meaning; compare 2 Corinth. xi. 2, Titus ii. 5, and Reuss, *Theol. Chré.* iv. 16, Vol. i. p. 170, except that he adopts this derivative meaning far too generally. On the distinction between it and ἅγιος ('in ἅγιος cogitatur potissimum verecundia quæ ἀγνῶ rei vel personæ debetur'), compare Tittmann, *loc. cit.*

23. μηκέτι ὑδροπ.] 'be no longer a water-drinker.' There is no necessity to supply 'only' (Conyb., Hows., Coray, al.); ὑδροπ. not being exactly identical with ὑδωρ πίνειν, but pointing more to the *regular habit*; comp. Artemidorus i. 68 (Wetst.), πίνειν ὑδωρ ψυχρὸν ἀγαθὸν πᾶσι. Δερμὸν δὲ ὑδωρ νόσους ἢ ἀπραξίας σημαίνει τῶν ἐξ ὁσ ἐχόντων ὑδροπ. τῆν κ. τ. λ., and see Winer, *Gr.* § 55. 8, p. 442, and the numerous examples cited by Wetstein *in loc.* The collocation of this precept is certainly somewhat singular, and has given rise to many different explanations. The most natural view is that it was suggested by the previous exhortation, to which it acts as a kind of limitation; 'keep thyself pure, but do not on that account think it necessary to maintain an *ἄνοιον ἀγνεῖαν* (Plutarch, *de Iside et Osir.* § 6), and ascetical abstinences.' To suppose that the apostle

puts it down here just as it came into his mind, fearing he might otherwise forget it (Coray *in loc.*), seems very unsatisfactory; still more so to regard it as a hint to Timothy to raise his bodily condition above maladies, which, it is assumed, interfered with an efficient discharge of his duties (Alford). That the apostle's 'genuine child in the faith' (ch. i. 2) was feeble in body is certain from this verse; that this feebleness affected his character is, to say the very least, a *most* questionable hypothesis. It may be remarked, in conclusion, that some ascetic sects, *e. g.* the Essenes, were particularly distinguished for their avoidance of wine, especially on their weekly festival; *πιτὸν ὑδωρ ναματιαῖον αὐτοῖς ἐστίν*, Philo, *de Vit. Cont.* § 4, Vol. ii. p. 477, see § 9, p. 483, and compare Luke i. 15, Rom. xiv. 21.

διὰ τὸν στόμαχόν σου] 'on account of thy stomach.' Wetstein and Kypke very appropriately cite Libanius, *Epist.* 1578, πέπτωκε καὶ ἡμῖν ὁ στόμαχος ταῖς συνεχέειν ὑδροποσίαις.

24. τινῶν ἀνθρώπων κ. τ. λ.] The connection is not perfectly perspicuous. Heinsius (*Exercitat.* p. 491), not without some plausibility, includes ver. 23 with the last clause of ver. 22 in a parenthesis. This seems scarcely necessary: σεαυτόν κ. τ. λ. is a supplementary command in reference to what precedes; ver. 23 is a kind of limitation of it, suggested by some remembrance to Timothy's habits. The apostle then reverts to μηδὲ κοιν. ἀμαρτ. with a sentiment somewhat of this nature. 'There are two kinds of sins, the one crying and open which *lead* the way, the other silent which *follow* the perpetrator to judgment; so also there are open and hidden (τὰ ἄλλως ἔχοντα) good works; sins, how-

προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν· ²⁵ ὡσαύτως
καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ
δύνανται.

ever, and good works alike shall ultimately be brought to light and to judgment.' The two verses thus seem mainly added to assist Timothy in his diagnosis of character; ver. 24 appears to caution him against being too hasty in *absolving* others; ver. 25 against being too precipitate in his *censures*; so Huther.

πρόδηλοι] 'openly manifest:' the preposition does not appear to have so much a mere *temporal* as an *intensive* reference; see Heb. vii. 14, where Theod. remarks, τὸ πρόδηλον ὡς ἀναντίρρητον τέδεικε; compare also προγράφω Gal. iii. 1, and notes *in loc.* So similarly Syr. and Vulgate, both of which suppress any temporal reference in the preposition. Estius compares 'propalam,'—a form in which Hand similarly gives to 'pro' only an amplifying and intensive force, 'ut palam propositam rem plane conspiciamus,' *Tursellinus*, Vol. iv. p. 598.

προάγουσαι κ. τ. λ.] 'going before, leading the way, to judgment,' as heralds and apparitors ('quasi ante-ambulones,' Beza) proclaiming before the sinner the whole history of his guilt. The 'judgment' to which they lead the way is certainly not any *ecclesiastical* κρίσις,—for does any such κρίσις really bring all sins and good deeds thus to light?—but either 'judgment' in its general sense with reference to men (Huth.), or, perhaps with ultimate reference to 'the final judgment' (comp. Chrys.); they go before the sinner to the judgment seat of Christ; see Manning, *Sermon* 5, Vol. III. p. 72, in the opening of which this text is forcibly illustrated. To limit the κρίσις to the case of candidates for ordination (Alf., Wordsw.) is to give a verse almost obviously and studiedly general, a very narrow and special interpretation. So much was this felt by Basil that we

are told by Theophylact (on ver. 24) he conceived the present portion to have no connection with the *περὶ τῶν χειροτονιῶν λόγον*, but to form a separate κεφάλαιον: compare Cramer, *Caten.* Vol. vi. p. 44, where this and the following verses form an independent section.

καὶ ἐπακολουθοῦσιν] 'they rather follow after, sc. εἰς κρίσιν; not merely indefinitely, 'they follow after, and so in their shorter or longer course become discovered,' De Wette,—an explanation which completely destroys image and apposition—but, 'the sins crying for vengeance follow the sinner to the tribunals; whether of his fellow-men, or, more inclusively, of his all-judging Lord; οὐ γὰρ συγκαταλόγουνται τῷ βίῳ, ἀλλ' ἐπακολουθοῦσιν, Theoph.; compare Manning, *l. c.* On ἐπακολ. see notes on ver. 11: the antithesis προάγουσαι precludes the assumption of any special force in ἐπί, scil. 'presse sequi,' ἀδιασπᾶστος συνοδεύουον τὸν ὑποκρινόμενον, ὡς ἡ σικία τὸ σῶμα, Coray; the only relations presented to our thoughts seem those of *before* and *after*. Kal clearly does not belong to τισὶν (Huther), but is attached with a kind of *descensive* force to ἐπακολ.; see notes on Gal. iii. 4.

25. ὡσαύτως] 'in like manner:' good works are in this respect not ὡς ἑτέρως to sins; the same characteristic division may be recognized; some are open witnesses, others are secret witnesses, but their testimony cannot be suppressed. *Lachmann* inserts δὲ after ὡσαύτως, with AFG; Aug., Boern., Goth.; this reading is not improbable, but has scarcely sufficient external support.

τὰ ἔργα τὰ καλὰ] 'their good works;' the repetition of the article is intended to give prominence to the epithet and more fully to mark the

Servants, for the sake of God's name, honor your masters, especially if they are believers and brethren. Teach this.

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλου, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἠγεῖσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. ² οἱ δὲ πιστοὺς ἔχοντες δεσπότης, μὴ καταφρονεῖ-

antithesis between the ἀμαρτίαι and the καλὰ ἔργα; see Middleton, *Art.* chap. VIII. p. 114 (ed. Rose), compare Winer, *Gr.* § 20. a, p. 120. On the somewhat frequent use of the expression, καλὰ ἔργα in these Epp., comp. notes on *Tit.* iii. 8. τὰ ἄλλως ἔχοντα] 'they which are otherwise,' i. e. which are not πρόδηλα. To refer this to καλὰ alike mars sense and parallelism. In the concluding words the paraphrase of Huther, 'they cannot always remain hidden' (κρυβῆναι) is scarcely exact: the aor. infin., though usually found after ἔχω, δύναμαι, etc. (Winer, *Gr.* § 44. 8, p. 298), cannot wholly lose its significance, but must imply that the deeds cannot be concealed at all. They may not be patent and conspicuous (πρὸ δηλα), but they cannot be definitely covered up: they will be seen and recognized some time or other.

CHAPTER VI. 1. ὑπὸ ζυγὸν δούλου] 'under the yoke, as bond-servants;' not 'servants as are under the yoke,' Auth. Ver.; still less 'under the yoke of slavery' (لَا حُرِّيَّةَ؟ لَيْسَ Syr.) a needless ἐν διὰ δουρίν. Δούλοι is not the subject, but an explanatory predicate appended to ὑπὸ ζυγόν, words probably inserted to mark, not an extreme case ('the harshest bondage' Bloomf.),—for the language and exhortation is perfectly general,—but to point to the actual circumstances of the case. They were indisputably ὑπὸ ζυγόν, let them comport themselves accordingly. Similar exhortations are found Eph. vi. 5 sq., Col. iii. 22, Tit. ii. 9, comp. 1 Cor. vii. 21, all apparently directed against the very possible misconception that Christianity was

to be understood as putting master and bond-servant on an equality, or as interfering with the existing social relations.

τοὺς ἰδίους δεσπ.] 'their own masters,' those who stand in that distinct personal relation to them, and whom they are bound to obey; see especially the note on ἴδιος in comment. on *Eph.* v. 22. On the distinction between δεσπότης and κύριος [κυρ. γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατήρ, δεσπ. δὲ ἀργυρωνήτων, Ammonius, s. v.], see Trench, *Synon.* § 28. St. Paul here correctly uses the unrestricted term δεσπότης as more in accordance with the foregoing ὑπὸ ζυγόν, compare *Tit.* ii. 9; it is noticeable that in his other Epistles he uses κύριος. πάσης τιμῆς] 'all honor;' honor in every form and case in which it is due to them. On the true extensive meaning of πᾶς, see notes on *Eph.* i. 8. ἡ διδασκαλία] 'the doctrine,' sc. 'His doctrine,' Syriac, Auth. Ver.: compare *Tit.* ii. 10, τὴν διδασκαλίαν τοῦ σωτήρος ἡμῶν Θεοῦ. Διδασκ. clearly points to the Gospel, the evangelical doctrine (Theodoret), which would be evil spoken of, if it were thought to inculcate insubordination; see Chrysostom *in loc.*

2. πιστούς] 'believing,' i. e. Christian masters; slightly emphatic, as the order of the words suggests. The slaves who were under heathen masters were positively to regard their masters as deserving of honor, the slaves under Christian masters were, negatively, not to evince any want of respect. The former were not to regard their masters as their inferiors, and to be insubordinate, the latter were not to think them their equals, and to be disrespectful.

μᾶλλον] 'the more serve them;' μᾶλλον is

τωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοί οἱ τῆς ἐνεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.

If any one teach differently, he is besotted, fosters disputes, and counts godliness a mere gain. Let us be contented; riches are a snare and a source of many sorrows.

³ *Εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγαίνουσιν λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασ-*

not merely *corrective*, 'potius serviant,' Beza, but *intensive*, 'the rather,' Hamm., 'magis serviant,' Vulg., Goth. Beza's correction, as is not unfrequently the case, is therefore here unnecessary; see Hand, *Tursell*. s. v. 'magis,' Vol. III. p. 554.

ὅτι πιστοὶ κ. τ. λ.] 'because believing and beloved (of God) are they who,' etc. there is some little difficulty in the construction and explanation. The article, however, shows that *οἱ ἀντιλ.* is the subject, *πιστοὶ καὶ ἀγ.* the predicate: the recurrence of the epithet *πιστοί*, and the harmony of structure still further suggest that the *masters*, and not the *servants* (Wetst., Bretschneider) are the subjects alluded to. The real difficulty lies in the interpretation of the following words.

οἱ ἀντιλαμβανόμε.] 'they who are partakers of,' 'qui participes sunt,' Vulgate, Claromanus; so too Copt., Gothic, Armenian, compare Syr.

ܩܘܝ ܪܩܘܝܘܢܬܐ? [qui requie fruuntur].

'*Ἀντιλαμβ.* is used in two other passages in the N. T., both in the sense 'succurere,' Luke i. 54 (LXX Isaiah xli. 9, *ῤῥῖσθαι*), Acts xx. 35. This is obviously inapplicable. The usual (ethical) meaning in classical Greek is 'to take a part in,' 'to engage in,' whether simply, e. g. Thucyd. i. 8, *ἀντιλ.* (sc. *τοῦ πολέμου*), or with reference to the primitive meaning, in a more intensive sense, 'to cling to,' and thence 'secure, get possession of.' e. g. Thucyd. III. 22, *ἀντιλ. τοῦ ἀσφαλοῦς*. It does not thus seem a very serious departure from the classical mean-


ing of *ἀντιλ.* to take it, with a subdued intensive force, as '*percipere*,' '*frui*' (see Euseb. *Hist.* v. 15, *εὐωδίας τοσαύτης ἀντελ.*, cited by Scholefi. *Hints*, p. 120, and examples in Elsner, *Obs.* Vol. II. p. 306), if we may not indeed almost give *ἀντιλ.* a formal reference to the *reciprocal* relation (compare Coray) between master and servant, and translate 'who receive in return (for food, protection, etc.) their benefit.' In either of these latter meanings, *ἡ ἐνεργ.* will most simply and naturally refer to the 'beneficium' (not merely the *ἐνεργία*, Coray) shown to the master in the services and *εὐνοια* (Eph. vi. 7) of the bondservant. Chrysost., al. refer the *ἐνεργεσία* to the kind acts which the masters do to the slaves; this, though perhaps a little more *lexically* exact, is *contextually* far less satisfactory; and this seems certainly a case where the context may be allowed to have its fullest weight in determining the meaning of the separate words. To refer *ἐνεργεσία* to the *divine* benevolence ('beneficentia Dei, nimirum in Christo,' Beza) seems manifestly untenable.

ταῦτα κ. τ. λ.] 'these things teach and exhort;' *τὸ μὲν διδακτικῶς τὸ δὲ πρακτικῶς*, Theod. *Tisch.* and *Lachm.* both refer these words to the next clause; so apparently Chrys., but not Œcum. It is doubtful whether this is correct: the opposition between *δίδασκε* and *ἑτεροδ.* is certainly thus more clearly seen, but the prominent position of *ταῦτα* (contrast ch. iv. 11) seems to suggest a more immediate connection with what precedes. For the meaning

καλία, ⁴ τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητή-
σεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρεις, βλασφημίας,

of παρακάλ., see notes ch. i. 3, and on *Eph.* iv. 1.

3. ἐτεροδιδασκαλεῖ] ‘teaches other doctrine,’ ‘plays the ἑτεροδιδασκαλος:’ comp. λαθροδιδασκαλεῖν, Irenæus, ap. Euseb. *Hist.* iv. 11, and see notes on ch. i. 3, the only other passage in the N. T. where the word occurs.

προσέρχεται] ‘draws nigh to,’ ‘assents to,’ Syr.  [accedens].

Bentley (*Phileleuth. Lips.* p. 72, Lond. 1713) objects to προσέρχ., suggesting προσέχει or προσέχεται; there is no reason, however, for any change in the expression. Προσέρχ., when thus used with an abstract substantive, appears to convey the ideas of ‘attention to,’ e. g. προσελθεῖν τοῖς νόμοις, Diod. Sic. i. 95, προσ. τῇ φιλοσοφίᾳ, Philostr. *Ep. Socr.* ii. 16, and thence of ‘assent to’ (comp. Acts x. 28, and the term προσήλυτοι) any principle or object, e. g. προσελθόντες ἀρετῇ, Philo, *Migr. Abr.* § 16, Vol. i. p. 449 (ed. Mang.), and still more appositely, τοῖς τῶν Ἰουδαίων δόγμασι προσέρχ., Irenæus, *Fragm.* (Pfaff, p. 27). Bretschneider cites *Ecclus.* i. 30, but there φόβῳ Κυρ. is clearly the dative of manner. See Loesner, *Obs.* p. 405 sq., where several other examples are adduced from Philo.

ὑγιαίν. λόγους] ‘sound (healthful) words;’ see notes on chap. i. 10. τοῖς τοῦ Κυρ.] ‘those of our Lord Jesus Christ,’ i. e. which emanate from our Lord,—either directly, or through his apostles and teachers: not the genitive objecti, ‘sermones qui sunt de Christo,’ Est., but the gen. originis; compare Hartung, *Cusus*, p. 23, and notes on 1 *Thess.* i. 6. καὶ τῇ κατ’ ἐνσέβ.] ‘and to the doctrine which is according to godliness;’ clause, cumulatively explanatory of the foregoing; ‘verba Christi vere sunt doc-

trina ad pietatem faciens,’ Grot. The expression ἡ κατ’ ἐνσέβ. is not ‘quæ ad pietatem ducit,’ Leo, Möller,—a meaning, however, which, with some modifications, may be grammatically defended (comp. 2 *Tim.* i. 1, *Tit.* i. 1, and see Winer, *Gr. s. v. κατὰ*, c, p. 358, Rost u. Palm, *Lex. ib.* ii. 3, Vol. i. p. 1598),—but according to the usual meaning of the preposition, ‘quæ pietati consentanea est,’ Est.; there were (to imitate the language of Chrys. on *Tit.* i. 1) different kinds of διδασκαλία; this was specially ἡ κατ’ ἐνσέβ. διδασκαλία. For the meaning of ἐνσέβ., see notes on ch. ii. 2.

4. τετύφωται] Not simply ‘superbus est,’ Vulg., nor even ‘inflatus est,’ Clarom., but ‘he is beclouded, besotted, with pride,’ see notes on ch. iii. 6. The apodosis begins with this verse: even if ἀπίστασο κ. τ. λ. (*Rec.*) were genuine it would be impossible to adopt any other logical construction.

μηδὲν ἐπιστάμενος] ‘yet knowing nothing;’ see notes on ch. i. 7. If it had been οὐδὲν ἐπιστ., it would have been a somewhat more emphatic statement of an absolute ignorance on the part of the ἑτεροδιδάσκ.: it must be always observed, however, that this latter is a less usual construction in the N. T., see Green, *Gr.* p. 122. The connection of μὴ and οὐ with participles, a portion of grammar requiring some consideration, is laboriously illustrated by Gayler, *Part. Neg.* p. 274—293.

νοσῶν περὶ ζήτη.] ‘doting, ailing (op. to ὑγιαίν. λόγοι), about questions:’ περὶ marks the object round about which the action of the verb is taking place; compare notes on ch. i. 19. In the use of περὶ with a gen., the derivative meanings, ‘as concerns,’ ‘as regards,’ greatly predominate: the primary idea, however, still remains: περὶ with a genitive, serves to mark an object as the

ὑπόνοιοι πονηραί, 5 διαπαρατριβαί διεφθαρμένων ἀνδρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι

central point; as it were, of the activity (e. g. 1 Cor. xii. 1, the πνευμ. δῶρα formed as it were the centre of the ἄγνοια); the further idea of any action or motion round it is supplied by περὶ with the accusative; compare Winer, *Grammar*, § 47. c., p. 334, Donaldson, *Grammar*, § 482. On ζήτησεις, see notes on chap. i. 4.

λογομαχίας] 'debates about words, verbal controversies;,' ἀπαξ λεγόμενα; in Latin, 'verbelitationes,' Plaut. *Asin.* II. 2. 41, λόγον προσάντη, Greg. Naz. *Carm.* 15, Vol. II. p. 200: 'contentiosas disputationes de verbis magis quam de rebus,' Calv. These idle and barren controversies degenerate into actual strife and contention, and give rise to bad feelings and bitter expressions of them: ὑπὸ δοξοσοφίας ἐπληρμένοι ἐρίζοντες τελοῦσι, Clem. Alex. *Strom.* VII. p. 759 (cited by Huther). In the following words the weight of evidence seems, on reconsideration, slightly in favor of ἔρεις (*Tisch.* ed. 7); we adopt it therefore instead of ἔρις (ed. 1).

βλασφημίαι] 'evil speakings,' 'railings,'—not against God (Theodoret), but, as the context clearly implies, against one another: comp. Eph. iv. 31 and notes. On the derivation of βλασφημέω, see notes on ch. i. 13

ὑπόνοιοι πον. is similarly referred to God, by Chrys. and Theoph.; but the context here again seems clearly to limit the words to 'evil and malevolent surmisings' against those who adopt other views. Ὑπόν., an ἄπ. λεγόμεν. in the N. T., occurs not unfrequently in classical Greek joined with epithets or in a context which convey an unfavorable meaning, e. g. Demosthenes *Olymptod.* 1178, ὑπόνοιοι παλασταὶ καὶ προφάσεις ἄδικοι, sometimes even alone, e. g. Polybius, *History*, v 15. 1, ἐν ὑπονοίᾳ ἦσαν χαίροντες, Philo, *Leg.*

ad Cūm, § 6, Volume II. p. 551 (edit. Mang.), ἐξιώμενος τὰς ὑπονοίας τοῦ Τιβερίου.

5. διαπαρατριβαί] 'lasting conflicts,' 'obstinate contests;,' 'conflictations,' Vulg., Clarom., Syriac

ⲓⲟⲟⲁ [contritio,—see Michael. in Cast. *Lex.* s. v.]. The preposition διὰ has here its usual and primary force of 'thoroughness,' 'completeness,' 'intensifying the meaning of the binary compound παρατριβαί, scil. ἀμοιβαῖαι καὶ ἀμιλλητικαὶ παρατρ., Coray; compare Winer, *Gr.* § 16. 4, p. 92. This latter word (παρατρ.), as its derivation suggests, properly signifies 'collisions,' thence derivatively, 'hostilities,' 'enmities,' compare Polyb. *Hist.* II. 36. 5, ὑποφίαι πρὸς ἀλλήλους καὶ παρατριβαί, IV. 21. 5, παρατριβὰς καὶ φιλοτιμίας; and XXI. 13. 5, XXIII. 10. 4, al. There is then no allusion to moral contagion (comp. Chrysost.), but to the collision of disputants whose mere λογομαχίαι had led at least to 'truces inimicitias.' To retain παραδιατριβαί (*Rec.* 'profitless disputations'), as is still done by Bloomfield, following Tittmann, *Synon.* I. p. 233, is contrary to every principle of sound criticism: in the 1st place παραδιατρ. is found only in a few cursive mss. and Theoph., while διαπαρ. is found in ADFGL; great majority of mss.; Clem., Basil (*Griesb., Scholz, Lachm., Tisch.*); 2ndly, it is highly probable that the reading παραδιατρ. was a correction, as compounds of δια-παρὰ are rare; and 3rdly, παραδιατρ. is in fact expressed in λογομαχ. and superfluous, while the reading of the text is perfectly natural and consistent. There are a few similar compounds, e. g. διαπαρατηρούμαι (?), 2 Sam. iii. 30, διαπαρακίπτεισθαι (?) 1 Kgs. vi. 4, διαπαράγω, Greg. Nyss. Vol. II. p. 177, διαπαρὰσώρω, Schol. Lucian. Vol. II.

τὴν εὐσέβειαν. ὁ ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ

p. 796 (Hemst.). διεφθαρμ. τὸν νοῦν] 'corrupted in their mind.' There is no reason whatever for translating *νοῦς* 'intellect,' as Peile in *loc.*, nor any scriptural evidence for the distinction he draws between the *νοῦς* as 'the noetic (?) faculty, the understanding,' and the *φρῆν* as 'the reason.' *Νοῦς* is here, as not unfrequently in the N. T. (comp. Rom. i. 28, Eph. iv. 17, Titus i. 15, al.), not merely the 'mens speculativa,' but the *willing* as well as the *thinking* part in man, the human *πνεῦμα* in fact, not simply 'quatenus cogitat et intelligit' (Olsh. *Opusc.* p. 156), but also 'quatenus vult': *φρῆν* (*φρένες*) on the other hand only occurs twice, in 1 Cor. xiv. 20. For a detailed account of *νοῦς*, see Beck, *Seelenlehre*, II. 18, p. 49 sq., Delitzsch, *Bibl. Psychol.* IV. 5, p. 139 sq., and compare also Olshausen, *Opusc.* p. 156, whose definitions are however rather too narrow.

The accusative, it need scarcely be remarked is an accus. 'of the remoter object,' and specifies that part of the subject *in*, or *on* which the action of the verb takes place, Winer, *Gr.* § 32. 5, p. 204. Scheuerl. *Synt.* IX. 2, p. 65. The origin of this construction is probably to be looked for in verbs with *two* accusatives which, when changed into the passive, retain the accusative *rei* unaltered; thence the usage became extended to other verbs, compare Krüger, *Sprachl.* § 52. 4. 2 sq., Hartung, *Cusus*, p. 61 sq.

ἀπεστέρη. τῆς ἀλ.] 'destitute of the truth,' immediate consequence of the foregoing: they were not only *ἐστερημ. τῆς ἀλ.* (*στέρέω*, however, does not occur in N. T.), but *ἀπεστέρημ.*; the truth was taken away from them; compare ch. i. 19, Tit. i. 14, where its first rejection is stated as the act of the unhappy men themselves.

πορισμὸν κ. τ. λ.] 'that godliness is a source of gain;' clearly not, as the article

proves (Jelf, *Gr.* § 460. 1), 'that gain is godliness, as Syr. and Auth. Ver. Πορισμὸς appears here and v. 6 not so much 'gain' in the abstract, as 'a source or means of gain' ('a gainful trade,' Conybeare); comp. Plutarch, *Cato Major*, § 25, *δυσὶ κεκρήσθαι μόνοις πορισμοῖς γεωργία καὶ φειδοῖ*; and on the termination *-μος*, Donaldson *Cratyl.* § 253, Lobbeck, *Phryg.* p. 511. The sentiment of the verse is expressed more fully, Tit. i. 11, *διδάσκοντες ἀ μὴ δεῖ αἰσχροῦ κέρδους χάριν*. The *Rec.* inserts *ἀπίστασο ἀπὸ τῶν τοιούτων* with KL, Syr. (both), al., but the authorities for the omission, AD¹FG; Vulg. Clarom., Goth., Copt., al., very distinctly preponderate.

6. πορισμὸς has here no immediate spiritual reference (Matth.) to *future* and *heavenly* gain (*οἰώνιον πορίζει ζωὴν*, Theod.) but points rather to the actual gain *in this life*, and the virtual riches which godliness *when accompanied by αὐτάρκ.* (comp. notes on ch. i. 11, and on *Ερη.* vi. 23) unfailingly supplies; *κέρδος ἐστὶν ἢ εὐσέβεια ἐὰν καὶ ἡμεῖς μὴ πλειόνων ἐφιέμεθα* [sic], ἀλλὰ τῇ αὐταρκείᾳ στοιχῶμεν, *Œcum.*; similarly Chrysost., Theoph.: 'the heart, amid every outward want, is then only truly rich when it not only wants nothing which it has not, but has that which raises it above what it has not,' Wiesinger. Pagan authors (see examples in Suicer, *Thesaur.* Vol. I. p. 575) have similarly spoken of *αὐτάρκ.* being gain; the apostle associates *αὐτάρκ.* with *εὐσέβ.*, and gives the mere ethical truth a higher religious significance.

αὐταρκεῖα] 'contentedness,' not 'competency,' Hamm.; 'sufficiencia est animus suâ sorte contentus, ut aliena non appetat nec quidquam extra se quaerat,' Justin. *in loc.*: compare the perhaps slightly more exact definition of Clem. Alex. *Pæd.* II. 12, Vol. I. p. 247 (Potter), *αὐτάρκ. ἔστιν ἀρκουμένη οἷς δεῖ*

αὐτάρκειας. ⁷ οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξευεγκεῖν τι δυνάμεθα· ⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσ-

[see Estius], καὶ δι' αὐτῆς ποριστικῆ τῶν πρὸς τὸν μακάριον συντελούντων βίον. The subst. occurs again in 2 Cor. ix. 8, but objectively, scil. 'sufficiency,'—a meaning which obviously would not be suitable in the present case; αὐτάρκης occurs Phil. iv. 11.

7. οὐδὲν γάρ] Confirmation of the preceding clause, especially of the last words in it, μετὰ αὐτάρκειας. As we brought nothing into the world, and as that very fact implies that we shall carry nothing out (comp. Job i. 21), our real source of gain must be something independent of what is merely additious, ὥστε τί δεῖ ἡμῖν τῶν περιττῶν εἰ μηδὲν μέλλομεν ἐκεῖ συνεπάγεσθαι, Theophyl.; we entered the world with nothing, we shall leave the world with nothing, why should we then grasp after treasures so essentially earthly and transitory?

οὐδὲ ἐξευεγκεῖν κ. τ. λ.] 'we cannot also take anything out;' these words are clearly emphatic, and contain the principal thought: 'excutit natura redeuntem sicut intrantem,' Senec. *Epist.* 102. It is this inability to take anything away which furnishes the most practical argument for the truth of the assertion. If we could take anything out there would be an end to αὐτάρκεια; our present and future lots would be felt too closely dependent on each other for a patient acquiescence in any assigned state: piety with contentment would then prove no great πορισμός.

8. ἔχοντες δέ] 'but if we have;' conditional member (comp. Donaldson, *Gr.* § 505) introducing a partial contrast to what precedes: the δέ is thus not for οὖν, Syr.,—a particle which would give a different turn to the statement,—still less equivalent to καί, Auth. Version, but points to a suppressed thought suggested by οὐδέ ἐξευεγκεῖν κ. τ. λ.; 'something

additious we must certainly have while we are in this world, but if,' etc.. The opposite force of the particle is thus properly preserved: 'aliquid in mente habet ad quod respiciens oppositionem infert,' Klotz, *Devar.* Vol. II. p. 365, compare notes on Gal. iii. 11.

διατροφὰς καὶ σκ.] 'food and clothing;' both words ἄπ. λεγόμε. in the N. T. The prep. in the former substantive perhaps may hint at a fairly sufficient and permanent supply, compare Xen. *Mem.* II. 7. 6, τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῆ δαψιλῶς. The latter substantive probably only refers to 'clothing,' Clarom., Arm., not to 'shelter,' Goth. (?), Peile, or to both, as Vulg. (?), 'quibus tegamur,' De Wette; for see Aristotle, *Polit.* VII. 17, σκέπασμα μικρὸν ἀπισχεῖν (Wetstein), and compare the passage cited by Wolf out of Sext. *Empir.* ix. 1, τροφῆς καὶ σκεπασμάτων καὶ τῆς ἄλλης τοῦ σώματος ἐπιμελείας, where it similarly does not seem necessary (with Fabricius) to extend the reference: so also Chrys., all the Greek expositors, and appy. Syr., as ἰλασμός [tegmentum] occurs elsewhere, e. g. Acts xii. 8, in definite reference to a garment.

ἀρκεσθήσομεθα] 'we shall be satisfied:' the use of the future is slightly doubtful. It does not seem exactly imperatival, Goth., Auth. Version,—though this meaning might be defended, see Winer, *Gram.* § 43. 5, p. 282, nor even ethical, 'we ought to be, we must be so,' compare Bernhardt, *Synt.* x. 5, p. 377,—but, as the following verse seems to suggest, more definitely future, and as stating what will actually be found to constitute αὐτάρκεια; 'simul etiam affirmare aliquid intendit apostolus,' Estius, who with Hammond refers to Syr. ('sufficient to us are') where this view is more

ματα, τούτοις ἀρκεσθησόμεθα. ⁹ Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ¹⁰ ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ

roughly expressed: so appy. Green, *Gr.* p. 27, and De W., who refers the future to what might 'reasonably be expected.' For the practical applications of this text see 10 sermons by Br. Patrick, *Works*, Vol. ix. p. 44 sq. (Oxf. 1858).

9. οἱ δὲ κ. τ. λ.] Class of persons opposed to those last mentioned. Chrysostom with his usual acuteness calls attention to βουλόμενοι; οὐχ ἀπλῶς εἶπεν, οἱ πλουτοῦντες, ἀλλ' οἱ βουλόμ. ἐστὶ γὰρ τινα καὶ χρήματα ἔχοντα καλῶς οἰκονομεῖν καταφρονούντα αὐτῶν.

παγίδα] 'a snare;' not 'snares,' Syr. (comp. Bloomf.), but 'a snare,' scil. τοῦ διαβόλου, which D¹FG; Vulg., Clarom., al., actually add. There is, of course, here no ἐν διὰ δυῶν (Coray); the latter substantive somewhat specifies and particularizes the former. The form the temptation assumed was that of an *entangling* power, from which it was not easy for the captive to extricate himself; comp. Möller *in loc.*

ἀνοήτους] 'foolish:' on the proper meaning of this word, and its distinction from ἄφρων and ἀσύνητος, see notes on *Gal.* iii. 1. The Vulg., a few other Vn., and three mss. read ἀνοήτους, a wholly unnecessary correction: the lusts involved elements of what was *foolish* as well as what was *hurtful*; Chrysostom explains specifically.

αἵτινες] 'which indeed,' 'seeing they;' explanatory of the foregoing epithets, more especially of the last: on the force of ὅστις see notes on *Gal.* iv. 24.

βυθίζουσιν] 'drown,' 'whelm in;' only here and Luke v. 7: 'ἐμπίπτ., βυθίζ. tristis gradatio,' Beng. The word, as Kypke suggests, 'subinnuit infinita et ineluctabilia esse mala in quæ præcipites dantur av-

ari,' *Obs.* Vol. II. p. 367; there is, however, no idea of 'præceps dari,' nor is it a metaphor from a ship 'that is plunged *head foremost* into the sea,' Bloomf., who cites Polyb. II. 10. 2, where ἐβύθισαν means, as the verb always does, 'caused to sink,' without any reference whatever to *direction*.

ὄλεθρον καὶ ἀπώλ.] 'destruction and perdition.' The force of the compound form (ἀπὸ marks 'completion,' compare ἀπεργάζομαι al., Rost u. Palm, *Lex.* s. v. ἀπὸ, E 4) and more abstract termination of the latter word perhaps afford a hint that a climactic force is intended: ὄλεθρος [on the termination, see Pott, *Et Forsch.* Vol. II. p. 555] is 'destruction,' in a general sense, whether of *body* or *soul*; ἀπώλεια intensifies it by pointing mainly to the latter. Ὀλεθρος is only used by St. Paul, 1 Cor. v. 5, ὄλ. τῆς σαρκός, 1 Thess. v. 3, αἰφνίδιος ὄλ. ἐφίσταται, where it points more to *temporal* destruction, and 2 Thess. i. 9 (*Tisch.*), where the epithet αἰώνιος is specially added to support its application to *final* 'perdition.'

10. ῥίζα] 'a root,' or perhaps rather 'the root,' Copt., the absence of the article probably not leaving it to be implied that there are other vices which might be termed 'roots of all evils' (ed. 1, comp. Middl., *Gr. Art.* III. 4. 1, p. 51 sq.), but simply disappearing owing to the rule of subject and predicate overriding the law of 'correlation' Middl. *Art.* III. 3. 6); compare Lysias, *de Cæd. Eratosth.* § 7, ἐπεὶδὴ μοι ἡ μητὴρ τετελεύτησε πάντων τῶν κακῶν ἀποθανούσα αἰτία μοι γεγένηται, Demosth. *de Megalop.* § 28, p. 208, ταυτὴν ἀρχὴν οὖσαν πάντων τῶν κακῶν. The example urged by Alford (1 Cor. xi. 3) is not fully in point, for (1) the article is

φιλαργυρία, ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλαῖς.

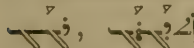
Follow after righteousness and Christian virtues, fight the good fight, and in Christ's name keep His commands, even till His glorious coming; glory to Him; amen.

11 Σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φέδγε δίοικε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπάθειαν

inserted in the first member, and (2) in the second member the governed substantive is anarthrous and in the third a proper name. In illustration of the general form of the expression, comp. Plut. *de Lib. Educ.* § 7, πηγὴ καὶ ῥίξια καλοκαγαθίας τὸ νομίμου τυχεῖν παιδείας.


φιλαργυρία] 'love of money;' ἄπ. λεγόμε. in the N. T.; the adjective occurs twice, Luke xvi. 14, 2 Tim. iii. 2. The kindred but more general and active sin πλεονεξία is that which was dwelt upon by the sacred writers. On the distinction between these words (which however is on the surface) see Trench, *Synon.* § 24, but comp. notes on Eph. iv. 19. The sentiment is illustrated by Suicer, *Thes.* Vol. II. p. 1427.

ἧς δρεγόμε.] 'which some reaching out after.' Commentators have dwelt much upon the impropriety of the image, it being asserted that φιλαργυρία is itself an ὄρεξις (De Wette.). The image is certainly not perfectly correct, but if the passive nature of φιλαργυρία (see Trench, *l. c.*) be remembered, the violation of the image will be less felt. Under any circumstances ὀρεγόμενοι cannot be correctly translated 'giving themselves up to,' Bretschn., al. Both here, ch. iii. 1, and Heb. xi. 16, the only passages in the N. T. where the word occurs, ὠρέξατο, Syr.

 ['concupivit,' 'desideravit'] is simply 'desired,' 'coveted,' literally 'reached out the hands eagerly to take;' comp. Donalds. *Cratyl.* § 477. On the derivation (ὄ-ρεγ, compare 'rego'), see Donalds. *ib.* and Pott,

Etym. Forsch. Vol. I. p. 219, Vol. II. p. 167.

περιέπειραν] 'pierced themselves through;' ἄπ. λεγόμε. in N. T.; compare Philo, in *Flacc.* § 1, Vol. II. p. 517 (ed. Mang.), ἀθρόους ἀνηκέστοις περιέπειρε κακοῖς, and the numerous instances of a similar metaphorical use collected by Suicer, s. v. The prep. περὶ does not here define the action as taking place 'round' or 'about' ('undiquaque,' Beza), but conveys the idea of 'piercing,' 'going through,'—a meaning well maintained by Donalds. *Cratyl.* § 178; compare Lucian, *Gall.* § 2, κρέα — περιπεπαρμένα τοῖς ὀβελοῖς, Diod. Sic. xvi. 80, λόγχοις περιπεφόμενοι. The ὀδύνας here mentioned are not merely outward evils ('gravissima mala hujus sæculi,' Justius), nor even the anxious cares (Justin.) or desires (Chrysostom) which accompany φιλαργυρία, but more probably the gnawings of conscience,— 'conscientiæ de male partis mordentis,' Bengel. The word ὀδύνη (only here and Rom. ix. 2), it may be remarked, is not derived from ὀδούς (Bloomf.), but from a root ΔΥ. (comp. δύη), with a vowel prefix; see Pott. *Etym. Forsch.* Vol. I. p. 210.

11. σὺ δέ] 'But thou,' in distinct contrast to the preceding τινές, ver. 10. ἄνθρωπε τοῦ Θεοῦ] It is doubtful whether this is an official term (sc. 'Dei internuncius,' , compare 2 Pet. i. 21), or merely a general designation. The former view is adopted by Theodoret, and is certainly plausible, as the evangelists' office (2 Tim. iv. 5) in the N. T. might be fairly compared with

¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθησας καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον

that of the prophets in the O. T. : as, however, the context is of a perfectly general character, it seems more natural to give the expression a more extended reference, as in 2 Tim. iii. 17; comp. Chrysost., πάντες μὲν ἄνθρωποι τοῦ Θεοῦ, ἀλλὰ κυρίως οἱ δίκαιοι, οὐ κατὰ τὸν τῆς δημιουργίας λόγον ἀλλὰ κατὰ τὸν τῆς οἰκειώσεως. τ α ὕ τ α]

The reference of this pronoun is frequently a matter of difficulty in this Epistle: it seems here most naturally to refer to ver. 9, 10, i. e. to φιλαργυρία, and the evil principles and results associated with it, 'avaritiam et peccata quæ ex illâ radice procedunt,' Estius.

δικαιοσύνην] 'righteousness;' not merely 'justice,' but either the virtue which is opposed to ἀδικία (Rom. vi. 13), and to the general tendency of the powers of evil (2 Cor. xi. 15), or, as appy. here and 2 Tim. ii. 22, iii. 16, in a more general sense,—'right conduct conformable to the law of God' (2 Cor. vi. 14, compare Tit. ii. 12); see Reuss, *Théol. Chrét.* iv. 16, Vol. i. p. 169, Usteri, *Lehrb.* ii. 1. 2, p. 190. On the more strictly dogmatic meaning see the excellent remarks in Knox, *Remains*, Vol. i. p. 276.

πίστιν] 'faith,' in its usual theological sense (ἡπερ ἐστὶν ἐναντία τῇ ζητήσει, Chrys.), not 'fidelity,' 'die einzelne christliche Pfligt der Treue,' Usteri, *Lehrb.* ii. 1. 1, p. 92, note. On ὑπομονή, 'perseverantia,' 'brave patience' ('malorum fortis tolerantia,' Grot. on Rom. viii. 25), see notes on 2 Tim. ii. 10, and on Tit. ii. 2.

πραῦδάειαν] 'meekness of heart or feelings;' a word of rare occurrence (Philo de Abrah. § 37, Vol. ii. p. 31, Ignatius Trall. 8), perhaps slightly more specific than πραύτης, scil. πραύτης ὄλων πῶν παδῶν τῆς ψυχῆς, Coray in loc. The reading of the *Rec.* πραύτητα (with

DKL.; al.; Chrys., Theod.) has every appearance of being a mere correction, and is rejected even by Scholz.

The virtues here mentioned seem to group themselves into pairs; δικαιοσ. and εὐσέβ. have the widest relations, pointing to general conformity to God's law and practical piety; πίστις and ἀγάπη are the fundamental principles of Christianity; ὑπομ. and πραῦπ., the principles on which a Christian ought to act towards his gainsayers and opponents; compare Huth. The article is occasionally omitted before abstract nouns, see examples in Winer, *Gr.* § 19. 1, p. 109.

12. τὸν καλὸν ἀγῶνα] 'the good strife,' Hamm.; the contest and struggle which the Christian has to maintain against the world, the flesh, and the devil; comp. 2 Tim. iv. 7. It is doubtful how far the agonistic metaphor is to be maintained in this verse. Grammatical considerations seem certainly in favor of the two imperatives (here, on account of the emphatic asyndeton, without καὶ) being referred both to the metaphorical contest, 'strive the good strife, and (in it and through it) seize hold on eternal life,' Winer, *Gr.* § 43. 2, p. 279; it is, however, very doubtful whether the remaining expressions, καλεῖν (as by the *præco*?), ἐνώπ. πολλ. μαρτ. (the spectators? see Hammond in loc.), can fairly be regarded as parts of the continued metaphor. In εἰς ἣν, as De Wette has observed, there would in fact be an impropriety; αἰών. ζώη is not the contest or the arena into which the combatants were called, but has just been represented as the βραβεῖον and ἔπαθλον (Theophyl.), the object for which they were to contend. Similar, but more sustained allusions to the Olympic contests occur in 1 Cor. ix. 24 sq., Phil. iii. 12. ἐπιλαβοῦ] 'lay hold of;' only here and

πολλῶν μαρτύρων. ¹³ Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος

ver. 19 in St. Paul's Epp., three times in Heb., and frequently in St. Luke: Grot. cites Prov. iv. 13, ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῆς. The change to the aor. imperf. must not be left unnoticed; it was one act in the ἀγών; see the exx. in Winer, *Gr.* § 43. 4, p. 281. The usual sequence, *first* pres. imp. *then* aor. imper. (Schömann, *Isæus*, p. 235), is here observed: there are exceptions, however, e. g. 1 Cor. xv. 34. In the application of the verb there is no impropriety; οἰώ- νιος ζωή (the epithet slightly emphatic; see notes on ch. i. 5) is held out to us as *the prize, the crown*, which the Lord will give to those who are faithful unto the end; compare James i. 12, Rev. ii. 10.

καὶ ὠμολόγησας] 'and thou confess- edst,' or 'madest confes.,' etc., not 'has made,' Scholef. *Hints*, p. 125,—an inexact translation for which there is here no idiomatic necessity. Kal has here its simple copulative power, and subjoins to the foregoing words another and co-ordinate ground of encouragement and exhortation; 'thou wert called to eternal life, and thou madest a good profession.' The extremely harsh construction, καὶ (eis ἤν) ὠμολόγησας κ. τ. λ. (Leo, al.), is rightly rejected by De W. and later expositors.

τὴν καλὴν ὁμολογίαν] 'the good confession,—of faith' (De W.), or,—'of the Gospel' (Scholef.); good, not with reference to the courage of Timothy, but to its own import (Wiesing.). But made when? Possibly on the occasion of some persecution or trial to which Tim. was exposed, ὡς ἐν κινδύνοις ὁμολογήσαντος τὸν Χρ., Theophyl. 1; more probably at his baptism, ὁμολ. τὴν ἐν βαπτισματι λέγει, Œcumenius, Theoph. 2, and apparently Chrys.; but, perhaps, most probably, at his ordination, Neander, *Planting*, Vol. II. p. 162 (Bohn); see chap. iv. 14, and

compare i. 18. The general reference to a 'confessio, non verbis concepta sed potius re ipsâ edita; neque id semel duntaxat sed in toto ministerio' (Calv., see also Theodoret), seems wholly precluded by the definite character of the language. The meaning 'oblation' urged by J. Johnson, *Unbl. Sacr.* II. 1, Vol. I. p. 223 (A.-C. Libr.), is an interpretation which ὁμολογία cannot possibly bear in the N. T.; see 2 Cor. ix. 13, Heb. iii. 1, iv. 14, x. 23.

13. παραγγέλλω σοι κ. τ. λ.] The exhortation, as the Epistle draws to its conclusion, assumes a yet graver and more earnest tone. The apostle having reminded Timothy of the confession he made, ἐνώπ. πολλ. μαρτ., now gives him charge, in the face of a more tremendous Presence, ἐνώπιον τοῦ Θεοῦ τοῦ ζωογ. κ. τ. λ., not to disgrace it by failing to keep the commandment which the Gospel imposes on the Christian.

τοῦ ζωογονοῦντος] 'who keepeth alive;' not perfectly synonymous (De W., Huth.) with ζωοποι. the reading of the *Rec.*: the latter points to God as the 'auctor vitæ,' the former as the 'conservator;' compare Luke xvii. 33, Acts vii. 19, and especially Exod. i. 17, Judg. viii. 19, where the context clearly shows the proper meaning and force of the word. Independently of external evidence [ADFG opposed to KL], the reading of the text seems on internal grounds more fully appropriate; Timothy is exhorted to persist in his Christian course in the name of Him who extends His almighty protection over all things, and is not only the Creator, but the Preserver of all His creatures; comp. Matth. x. 29 sq.

μαρτυρήσαντος κ. τ. λ.] 'who witnessed, bore witness to, the good confession.' It seems by no means correct to regard μαρτυρεῖν τὴν ὁμολ. as simply synonymous with ὁμολ.

ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, ¹⁴ τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίληπτου μέχρι τῆς ἐπιφανείας τοῦ Κυρίου

τὴν ὁμολ. (Leo, Huth. al.); the difference of persons and circumstances clearly caused the difference of the expressions, 'testari confessionem erat Domini, confiteri confessionem erat Timothei,' Bengel. Our Lord attested by his sufferings and death (δὲ ὦν ἔπραττεν, Œcum.) the truth of the ὁμολογία ('martyrio complevit et consignavit, Est.); Timothy only confesses that which his Master had thus authenticated. The use of μαρτ. with an accusative is not unusual (comp. Demosthenes *Steph.* i. p. 117, διαθηκὴν μαρτυρεῖν), but μαρτ. ὁμολογίαν is an expression confessedly somewhat anomalous: it must be observed, however, that the ὁμολογία itself was not our Lord's testimony before Caiaphas, Matth. xxvi. 64, Mark xiv. 62, Luke xxii. 69 (Stier, *Red. Jes.* Vol. vi. p. 386), nor that before Pilate, John xvii. 36 (Leo, Huther), but, as in ver. 12 (see notes) the Christian confession generally, the good confession κατ' ἐξοχήν. The expression thus considered, seems less harsh.

ἐπὶ Ποντίου, in accordance with the previous explanation of ὁμολογία, is thus 'sub Pontio Pilato,' Vulg., Est., De W., not 'before Pontius Pilate,' Syr., Æth., (Platt), Arm., Chrys. al.,— a meaning perfectly grammatically admissible (see notes on ch. v. 19, Hermann *Viger*, No. 394, comp. Pearson, *Creed*, Vol. II. p. 153, ed. Burt.), but irreconcilable with the foregoing explanation of ὁμολογία. The usual interpretation of this clause, and of the whole verse, is certainly plausible, but it rests on the assumption that μαρτ. τὴν ὁμολ. is simply synonymous with ὁμολογεῖν τὴν ὁμολ., and it involves the necessity of giving ἡ καλὴ ὁμολ. a different meaning in the two verses. Surely, in spite of all that Huther has urged to the contrary, the ὁμολογία of Christ before Pilate must be regarded

(with De Wette) a very inexact parallel to that of Timothy, whether at his baptism or ordination; and for any other confession, before a tribunal, etc., we have not the slightest evidence either in the Acts or in these two Epp. We retain then with Vulg., Clarom., Goth. (De Gabel.), and perhaps Coptic, the *temporal* and not *local* meaning of ἐπί.

14. τηρῆσαι] Infin. dependent on the foregoing verb παραγγέλλω. The purport of the ἐντολὴ which Timothy is here urged to keep has been differently explained. It may be (a) all that Timothy has been enjoined to observe throughout the Epistle (Calvin, Beza); or, (b) the command just given by the apostle ταῦτα ἄγράφω, Theodoret (who, however, afterwards seems to regard it as = Δεία διδασκαλία), and perhaps Auth. Version; or, most probably, (c) the *commandment of Christ*,— not specially the 'mandatum dilectionis,' John xiii. 34, but generally the law of the Gospel (comp. ἡ παραγγελία ch. i. 5), the Gospel viewed as a rule of life, Huth.; see especially Titus ii. 12, where the context seems distinctly to favor this interpretation.

ἄσπιλον ἀνεπίληπτου] 'spotless, irreprouchable,' i. e. so that it receive no stain and suffer no reproach; μήτε δογμάτων ἔνεκεν μήτε βίου κηλιδά τινα προστριψάμενον, Chrys. [the usual dat. with προστρ. e. g. Plut. *Mor.* p. 89, 859, 869, is omitted, but seems clearly ἐντολῆ]; compare Theod. μηδὲν ἀναμίξης ἀλλότριον τῇ Δεία διδασκαλίᾳ. As both these epithets are in the N. T. referred only to persons (ἄστ. James i. 27, 1 Pet. i. 19, 2 Pet. iii. 14; ἀνεπίλ. 1 Tim. iii. 2, v. 7), it seems very plausible to refer them to Timothy (Copt., Beza, al.); the construction, however, seems so distinctly to favor the more obvious connection with ἐντολὴν (comp. ch. v. 22, 2 Cor. xi. 9,

ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ἦν καιροῖς ἰδίους δέλξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν

James i. 27; [Clem. Rom.] *Ep.* II. 8, *τηρ. τὴν σφραγίδα ἀσπιλον*), and the ancient Versions, Vulg., Clarom., Syriac (apparently), al., seem mainly so unanimous, that the latter reference is to be preferred; so De W., Huther. The objection that ἀνεπίλ. can only be used with persons (Est., Heydenr.), is disposed of by De W., who compares Plato, *Phileb.* p. 43 c, Philo, *de Opif.* § 24, Vol. I. p. 17; add Polyb. *Hist.* XIV. 2. 14, ἀνεπιληπτος προαίρεσις. The more grave objection, that τηρεῖν ἐντολὴν means 'to observe, not to conserve, a commandment' (comp. Wiesing.), may be diluted by observing that τηρεῖν in such close connection with the epithets may lose the normal meaning it has when joined with ἐντολὴν alone: it is not merely to *keeping* the command, but to *keeping it spotless*, that the attention of Timothy is directed. This is a case in which the opinion of the ancient interpreters should be allowed to have some weight. For the meaning of ἀνεπίλ. see notes on ch. iii. 2.

τῆς ἐπιφανείας] 'the appearing,' the visible manifestations of our Lord at His second advent; see 2 Tim. iv. 1, 8, Tit. ii. 13, and comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 230. This expression, which, as the context shows, can only be referred to Christ's coming to judgment, not merely to the death of Timothy (μέχρι τῆς ἐξόδου, Chrysostom, Theoph.), has been urged by De W. and others as a certain proof that St. Paul conceived the Advent as near; so even Reuss, *Théol.* III. 4, Vol. I. p. 308. It may perhaps be admitted that the sacred writers have used language in reference to their Lord's return (comp. Hammond, on 2 Thess. ii. 8), which seems to show that the longings of hope had almost become the convictions of belief, yet it must also be observed that (as in the present case) this

language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for (2 Thess. ii. 2), but that the counsels of God, yea, and the machinations of Satan (2 Thess. ib.) must require time for their development.

15. καιροῖς ἰδίους] 'His own seasons;' see notes on ch. ii. 6, and on Tit. i. 3. 'Numerus pluralis observandus, brevitatem temporum non valde coarctans,' Bengel.

δέλξει] 'shall display;' not a Hebraism for ποιήσει or τελέσει, Coray: the ἐπιφάνεια of our Lord is, as it were, a mighty σημεῖον (comp. John ii. 18) which God shall display to men.

ὁ μακάριος] Compare notes on ch. i. 11. Chrysost. and Theophyl. regard the epithet as consolatory, hinting at the absence of every element of τὸ λυπηρὸν ἢ ἀηδὲς in the heavenly King: Theod. refers it to the ἄτρεπτον of His will. The context seems here rather to point to His exhaustless powers and perfections.

μόνος δυνάστης] 'only potentate;' it is scarcely necessary to say that μόνος involves no illusion to the polytheism of incipient Gnosticism (Conyb. and Howson, Baur, al), but is simply intended to enhance the substantive, by showing the uniqueness of the δυναστεία. God is the absolute δυνάστης

سَدَا
صَدَا [validus solus ille], Syr-

iac; to no one save to Him can that predication be applied; compare Eph. iii. 20, Jude 25. Δυνάστης occurs Luke i. 52, Acts viii. 27, and in reference to God, 2 Macc. iii. 24, xii. 15, xv. 4, 23. On the dominion of God, see Pearson, *Creed*, Art. I. Vol. I. p. 51 (ed. Burt.), Charnock, *Attributes*, XIII. p. 638 (Bohn).

βασιλεὺς κ. τ. λ.] 'King of kings and

κυριούντων, ¹⁶ ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτου, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

Charge the rich not to trust in riches, but in God, and to store up a good foundation.

¹⁷ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικένας ἐπὶ

Lord of lords;’ so βασιλεὺς βασιλέων, Rev. xvii. 14, xix. 16 (in reference to the Son; see Waterl. Def. 5, Vol. i. p. 326), and similarly. κύριος κυρίων, Deut. x. 17, Psalm cxxxxv. (cxxxxvi.) 3,—both formulæ added still more to heighten and illustrate the preceding title. Loesner cites from Philo, *de Dec. Orac.* p. 749 [Vol. II. p. 187, ed. Mang.], a similar concervation; ὁ ἀγέννητος καὶ ἄφθαρτος καὶ αἰδιος, καὶ οὐδενὸς ἐπιδεής, καὶ ποιητῆς τῶν ὄλων, καὶ εὐεργέτης, καὶ βασιλεὺς τῶν βασιλέων καὶ Θεὸς Θεῶν: comp. Suicer, *Thesaur.* Vol. i. p. 670.

16. ὁ μόνος κ. τ. λ. | ‘who alone hath immortality;’ He in whom immortality essentially exists, and who enjoys it neither derivatively nor by participation: οὐκ ἐκ θελήματος ἄλλου ταύτην ἔχει καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ’ ἐκ τῆς οἰκείας οὐσίας, Just. Mart. *Quest.* 61, οὐσίᾳ ἀθάνατος οὐ μετουσίᾳ, Theodoret, *Dial.* III. p. 145; see Suicer, *Thesaur.* Vol. i. p. 109, Petavius, *Theol. Dogm.* III. 4. 10, Vol. i. p. 200.

φῶς οἰκῶν | ‘dwelling in light unapproachable.’ In this sublime image God is represented, as it were, dwelling in an atmosphere of light, surrounded by glories which no created nature may ever approach, no mortal eye may ever contemplate; see below. Somewhat similar images occur in the O. T.; compare Psalm ciii. (civ.) 2, ἀναβαλλόμενος φῶς ὡς ἰμάτιον, Dan. ii. 22, καὶ τὸ φῶς μετ’ αὐτοῦ ἔστι.

ὃν εἶδεν οὐδεὶς κ. τ. λ. | ‘Whom no man ever saw or can see:’ so Exodus xxxiii. 20, Deut. iv. 12, John i. 18, 1 John iv. 12, al. For reconciliation of these and similar declarations with texts such as

Matth. v. 8, Heb. xii. 14, see the excellent lecture of Bp. Pearson, *de Invisibilitate Dei*, Vol. i. p. 118 sq. (ed. Churton). The positions laid down by Pearson are ‘Deus est invisibilis (1), oculo corporali per potentiam naturalem (2) oculo corporali in statu supernaturali (3) oculo intellectuali in statu naturali,’ and (4) ‘invisibilitas essentialis divinæ non tollit claram visionem intellectualem in statu supernaturali:’ Petav. *Theol. Dogm.* VII. 1. 1 sq. Vol. i. p. 445 sq.

17. τοῖς πλουσίοις κ. τ. λ. | ‘To the rich in this world;’ ‘multi divites Ephesi,’ Beng. ‘Ἐν τῷ νῦν αἰῶνι must be closely joined with τοῖς πλ., serving to make up with it one single idea; see notes on *Eph.* i. 15, where the rules for the omission of the article with the appended noun are briefly stated; see also Fritz. *Rom.* iii. 25, Vol. i. p. 195, and Winer, *Gr.* § 20. 2, p. 123. The clause is perhaps added to suggest the contrast between the riches in this world and the true riches in the world to come; καλῶς εἶπεν Ἐν τῷ νῦν αἰῶνι, εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι, Chrys. The expression appears to have a Hebraistic cast (עשירי עולם); see examples in Schoettg. *Hor.* Vol. i. p. 883. For a powerful sermon on this and the two following verses, see Bp. Hall, *Serm.* VII. Vol. v. p. 102 sq. (Oxf. 1837).

ἠλπικένας | ‘to set hopes,’ ‘to have hoped and continued to hope;’ see Winer, *Gr.* § 41. 4. a, p. 315, Green, *Gr.* p. 21. On the construction of ἐλπίζω with ἐπί, see notes on ch. iv. 10. The attribute τῷ ζῶντι, added to Θεῷ, in *Rec.*, though fairly supported [DEKL; al.; Syriac (both), Clarom., al.; see *Tisch.*],

πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσιῶς εἰς ἀπόλαυσιν, ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

does not seem genuine, but is perhaps only a reminiscence of ch. iv. 10.

πλούτου ἀδηλότητι] 'the uncertainty of riches;' an expression studiedly more forcible than ἐπὶ τῷ πλούτῳ τῷ ἀδήλας; compare Rom. vi. 4. The distinction between such expressions and ἡ ἀλήθεια τοῦ εὐαγγελ. Gal. ii. 5, 14, though denied by Fritz., *Rom.* Vol. i. p. 368, is satisfactorily maintained by Winer, *Gr.* § 34. 3, p. 211. In such cases the expression has a rhetorical coloring.

In the following words, instead of ἐν τῷ Θεῷ, *Lachm.* reads ἐπὶ τῷ Θ. with AD¹ FG; al. (15); Orig. (mss.), Chrysost., Theoph. The external authority is of weight, but the probability of a conformation of the second clause to the first, and St. Paul's known love for prepositional variation, are important arguments in favor of the text, which is supported by D³KL; great majority of mss.; Origen, Theodoret, Dam., al., and rightly adopted by the majority of recent editors.

εἰς ἀπόλαυσιν] 'for enjoyment,' 'to enjoy, not to place our heart and hopes in,' comp. ch. iv. 3, εἰς μετάληψιν. 'Observa autem tacitam esse antithesin quum prædicat Deum omnibus affatim dare. Sensus enim est, etiamsi plenâ rerum omnium copiâ abundamus, nos tamen nihil habere nisi ex solâ Dei benedictione,' Calvin.

18. ἀγαθοεργεῖν] 'that they do good,' 'show kindness;' infin. dependent on παράγγελλε, enjoining on the positive side the use which the rich are to make of their riches. The open form ἀγαθοεργ. only occurs here; the contracted ἀγαθοεργ. in Acts xiv. 17. The distinction of Bengel between the adjectives involved in

this and the following clause is scarcely exact, 'ἀγαθὸς infert simul notionem beatitudinis (Mark x. 18, not.) καλὸς connotat pulchritudinem.' The latter word is correctly defined, see Donalds. *Cratyl.* § 324; the former, as its *probable* derivation (-γα, cogn. with χα, Donalds. *ib.* § 323, compare Benfey, *Wurzellex.* Vol. II. p. 64) seems to suggest, marks rather the idea of 'kindness, assistance;' comp. notes on Gal. v. 22.

εὐμεταδ. κοινων.]] 'free in distributing, ready to communicate;' scarcely 'ready to distribute,' Auth. Ver. (comp. Syr.), as this seems rather to imply the qualitative termination -ικός: on the passive termination -τος (here used with some degree of laxity), see Donaldson, *Cratyl.* § 255. Κοινωνικός is not δμιλητικός, προσσηνής, Chrys. and the Greek expositors ('facilis convictus,' Beza), but, as the context clearly shows, 'ready to impart to others,' see Gal. vi. 6. Both adjectives are ἄπ. λεγόμε. in the N. T. For a practical sermon on this and the preceding verses, see Beveridge, *Sermon cxxvii.* Vol. v. p. 426 (A.-C. Libr.)

19. ἀποθησαυρίζοντας] 'laying up in store,' Auth. Ver. There is no necessity for departing from the regular meaning of the word; the rich are exhorted to take *from* (ἀπὸ) their own plenty, and by devoting it to the service of God and the relief of the poor to actually *treasure* it up as a good foundation for the future: in the words of Beveridge, 'their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity,' *Serm.* cxxvii. Vol. iv. p. 439 (A.-C. Libr.)

Keep thy deposit, and avoid all false knowledge.

20 Ὡς Τιμόθεε, τὴν παραθήκην φύλαξον,

The preposition ἀπὸ does not exactly mean 'seorsum,' 'in longinquo' (Bengel), but seems to point to the source from which, and the process by which ('seponendo thesaurum colligere,' Winer, *de Verb. Comp.* iv. p. 11), they are to make their θησαυρούς: compare Diodor. Sic. *Bibl.* v. 75, πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζεσθαι.

δεμέλιον καλόν] 'a good foundation; τοῦ πλοῦτου τὴν κτήσιν ἐκάλεσεν ἄθλον, τῶν δὲ μελλόντων ἀγαθῶν τὴν ἀπόλαυσιν δεμέλιον κέκληκεν' ἀκίνητα γὰρ ἐκεῖνα καὶ ἄτρεπτα, Theodoret. Θεμέλιος, it need scarcely be said, is not here used for δέμα (compare Tobit iv. 9), nor as equivalent in meaning to συνθήκη (Hammond), but retains its usual and proper meaning; a good foundation (contrast ἀδηλότης πλοῦτου) is, as it were, a possession which the rich are to store up for themselves; compare ch. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται. There is not here, as Wiesinger remarks, any confusion, but only a brevity of expression which might have been more fully, but less forcibly expressed by ἀποθησαυρ. πλοῦτον καλῶν ἔργων ὡς δεμέλιον (Möller); the rich out of their riches are to lay up a treasure; this treasure is to be a θεμέλιος καλός on which they may rest in order to lay hold on τῆς ὕψους ζωῆς. The form θεμέλιος is properly an adj. (compare Arist. *Aves*, 1137, θεμελίους λίθους), but is commonly used in later writers as a subst., e. g. Polyb. *Hist.* i. 40. 9, comp. Thom. M. s. v.

τῆς ὀντως ζωῆς] 'the true life,' 'that which is truly life;' 'celle qui mérite seule ce nom, parceque la perspective de la mort ne jette plus d'ombre sur ses jours,' Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 252: that life in Christ (2 Timoth. i. 1) which begins indeed here but is perfected hereafter; τὸ κυρίως ζῆν παρὰ μόνω τυγχάνει τῷ Θεῷ, Origen, in *Joann.* II. 11,

Vol. iv. p. 71 (ed. Bened.), see notes on ch. iv. 8. On the meaning of ζωῆ, see Trench, *Synon.* § 27, and the deeper and more comprehensive treatise of Olshausen, *Opuscula*, p. 187 sq. The reading αἰωνίου [*Rec.* with D²E²KL] is rejected even by Scholz, and has every appearance of being a gloss.

20. Ὡς Τιμόθεε] The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. xiii. 11, al., contains the sum and substance of the Ep., and brings again into view the salient points of the apostle's previous warnings and exhortations. τὴν παραθήκεν] 'the deposit;' only (α) here, and (β) 2 Tim. i. 12, δυνατός ἐστιν τὴν παραθήκην μου φυλάξει, and (γ) 2 Tim. i. 14, τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύμ. ἁγίου. In these three passages the exact reference of παραθήκη is somewhat doubtful. It seems highly probable that the meaning in all three passages will be fundamentally the same, but it is not necessary to hamper ourselves with the assumption that in all three passages it is exactly the same, the unnecessary assumption which interferes with De Wette's otherwise able analysis. What is this approximately common meaning? Clearly not either 'his soul,' 1 Pet. iv. 19, Beng. on (β), or his 'soul's salvation,' for this interpretation, though plausible in (β), would by no means be suitable either in (α) or (γ); nor again τὴν χάριν τοῦ Πνεύματος, Theodoret, *h. l.*, for this would in effect introduce a tautology in (γ). Not improbably, as De W., Huther, al., 'the ministerial office,' i. e. 'the apostolic office' in (α), 'the office of an evangelist' in (β) and (γ); there is, however, this objection, that though not unsuitable in (β) it does not either here or in (γ) present any direct opposition to what follows, βεβήλους κεροφονίας καὶ ἀντιδ. κ. τ. λ. On

ἐκτρεπόμενος τὰς βεβήλους κεινοφωνίας καὶ ἀντιδέσεις τῆς

the whole then, the gloss of Chrysost. on (β), ἡ πίστις, τὸ κήρυγμα (comp. Theoph. i, Œcum. i.), or rather, more generally, 'the doctrine delivered (to Timothy) to preach,' 'Catholicæ fidei talentum,' Vincent. Lirin. (*Common. cap. 22*, ed. Oxf. 1841), seems best to preserve the opposition here and to harmonize with the context in (γ), while with a slight expansion it may also be applied to (β); see notes *in loc.* Compare 1 Tim. i. 18 and 2 Tim. ii. 2, both of which, especially the former, seem satisfactorily to confirm this interpretation. On παραδήκη and παρακαταδήκη (*Rec.*,—but with most insufficient authority), the latter of which is apparently the more idiomatic form, see Lobeck, *Phryn.* p. 312, and compare the numerous examples in Wetstein *in loc.*

ἐκτρεπόμενος] 'avoiding,' Authoriz. Ver., 'devitans,' Vulg., Clarom.; the middle voice, especially with an accus. objecti, being sometimes suitably rendered by a word of different meaning to that conveyed by the act. voice: comp. Wiener, *Gr.* § 38. 2, p. 226.

κεινοφωνίας] 'babblings,' 'empty-talkings,' 'vanos sine mente sonos,' Raphel,—only here and 2 Timothy ii. 16, and scarcely different in meaning from ματαιολογία, 1 Tim. i. 6; contrast James iv. 3, and compare Deyling, *Obs.* Vol. iv. 2, p. 642. On βεβήλους (which as the omission of the article shows belongs also to ἀντιδέσεις) and the prefixed article, comp. notes on ch. iv. 7.

ἀντιδέσεις κ. τ. λ.] 'oppositions of the falsely-named Knowledge,' of the Knowledge which falsely arrogates to itself that name, 'non enim vera scientia esse potest quæ veritati contraria est,' Est.

The exact meaning of ἀντιδ., **اِدْوَسِي** [contorsiones, oppositiones] Syr., it is somewhat difficult to ascertain. Baur (*Pastoralbr.* p. 26 sq.), for obvious rea-

sons, presses the special allusion to the Marcionite oppositions between the law and the Gospel (see Tertull. *Marc.* i. 19), but has been ably answered by Wieseler, *Chronol.* p. 304. Chrysostom and Theophyl. (compare Œcum.) refer it to personal controversies and to objections against the Gospel: αἷς οὐδὲ ἀποκρίνεσθαι χρῆ; this, however, is scarcely sufficiently general. The language might be thought at first sight to point to something specific (compare Huther); when, however, we observe that κεινοφωνίας and ἀντιδέσεις are under the vinculum of a single article, it seems difficult to maintain a more definite meaning in the latter word than the former. These ἀντιδέσεις, then, are generally the positions and teachings of the false-knowledge which arrayed themselves against the doctrine committed to Timothy,—τὰς ἐναντίας δέσεις, Coray; so even De Wette.

The use of the peculiar term γνώσις seems to show that it was becoming the appellation of that false and additionitious teaching which, taking its rise from a Jewish or Cabbalistic philosophy (Col. ii. 8), already bore within it the seeds of subsequent heresies, and was preparing the way for the definite gnosticism of a later century: compare Chrysost. and especially Theod. *in loc.*, and see notes on ch. i. 4.

21. ἐπαγγελόμενοι] 'making a profession of;' 'præ se ferentes,' Beza; see notes on chap. ii. 10.

ἡστόχησαν] 'missed their aim;' Wiesinger here urges most fairly that it is perfectly incredible that any forger in the second century should have applied so mild an expression to followers of the Marcionite Gnosis. On the ἀστοχέω see notes on ch. i. 6, and for the use of περί, see notes on ch. i. 19. **μετὰ σοῦ**] So Tisch. with DEKL; nearly all mss.; majority of Vv., and many Ff. The

ψευδανύμου γνώσεως, ²¹ ἦν τινες ἐπαγγελόμενοι περὶ τὴν πίστιν ἡστόχησαν.

Benediction.

Ἡ χάρις μετὰ σοῦ.

plural *ὑμῶν* is adopted by *Lachm.* with Church as well as to Timothy. All that AFG; 17; Boern., Copt., al.,—but is very probably a correction derived from 2 Tim. v. 22, or Tit. iii. 15; at any rate, even if *ὑμῶν* be retained, no stress can safely be laid on the plural as implying that the Epistle was addressed to the

could be said would be that St. Paul sent his benediction to the Church in and with that to its Bishop. Huther somewhat singularly maintains *σοῦ* in his critical notes, and, as it would seem, *ὑμῶν* in his commentary.

Note on 1 Tim. iii. 16.

The results of my examination of the Cod. Alex. may be thus briefly stated. On inspecting the disputed word there appeared (*a*) a coarse line over, and a rude dot within the O, in *black* ink; (*b*) a faint line across O in ink of the *same color* as the adjacent letters. It was clear that (*a*) had no claim on attention, except as being possibly a rude retouching of (*b*): the latter demanded careful examination. After inspection with a strong lens it seemed more than probable that Wetstein's opinion (*Prolegom.* Vol. I. p. 22) was correct. Careful measurement showed that the first ε of *εὐσέβειαν*, ch. vi. 3, on the other side of the page, was exactly opposite, the circular portion of the two letters nearly entirely coinciding, and the thickened extremity of the sagitta of ε being behind what had seemed a ragged portion of the left-hand inner edge of O. It remained only to *prove* the identity of this sagitta with the seeming line across the O. This with the kind assistance of Mr. Hamilton, of the Brit. Museum, was thus effected. While one of us held up the page to the light and viewed the O through the lens, the other brought the point of an instrument (without of course touching the MS.) so near to the extremity of the sagitta of the ε as to make a point of shade visible to the observer on the other side. When the point of the instrument was drawn over the sagitta of the ε, the point of shade was seen to *exactly trace out the suspected diameter of the O*. It would thus seem certain that (*b*) is no part of O, and that the reading of A is *ὕς*.

THE SECOND EPISTLE TO TIMOTHY.

INTRODUCTION.

THIS Second Epistle to his faithful friend and follower was written by the apostle during his *second* imprisonment at Rome (see notes on ch. iv. 12, and comp. ch. i. 18), and, as the inspired writer's own expressions fully justify our asserting (chap. iv. 6), but a very short time before his martyrdom, and in the interval between the 'actio prima' (see notes on ch. iv. 16) and its mournful issue; comp. Euseb. *Hist. Eccl.* II. 22.

It would thus have been written about the year A. D. 67 or perhaps A. D. 68, *i. e.* the last but one, or last year of the reign of Nero, which tradition (Euseb. *Chron. ann.* 70 A. D.; Jerome, *Catal. Script.* cap. 5, p. 35, ed. Fabricius), apparently with some degree of plausibility, fixes upon as the period of the apostle's martyrdom; see Conybeare and Howson, *St. Paul*, Vol. II. p. 596, note (ed. 2), and compare Pearson, *Annal. Paul.* Vol. I. p. 396 (ed. Churton).

Where Timothy was at this time cannot very readily be decided, as some references in the Epistle (ch. i. 15 sq. compared with iv. 19, ch. ii. 17, al.) seem to harmonize with the not unnatural supposition that he was at Ephesus, while others (ch. iv. 12, 20) have been thought to imply the contrary; comp. notes on ch. iv. 12. On the whole the arguments derived from the generally similar terms in which the present tenets (comp. ii. 16 with 1 Tim. vi. 20, and ch. ii. 23 with 1 Tim. vi. 4), future developments (comp. ch. iii. 1, 5 with 1 Tim. iv. 1 sq.), and even names (comp. ch. ii. 17 with 1 Tim. i. 20) of the false teachers are characterized in the two Epistles, seem to outweigh those deduced from the topographical notices, and to render it slightly more probable that, at the time when the Second Epistle was written, Timothy was conceived by the apostle to be at the scene of his appointed labors (1 Tim. i. 3), and as either actually at Ephesus or visiting some of the dependant churches in its immediate neighborhood: see Conybeare and Howson, *St. Paul*, Vol. II. p. 582, note (ed. 2).

The apostle's principal purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the

Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1 sq.). The secondary purpose was the earnest desire of the apostle, forlorn as he then was (ch. iv. 16), and deserted as he was by all save the faithful Luke (ch. iv. 11), to see once more his true son in the faith (ch. iv. 9, 21), and to sustain him not by his written words only, but by the practical teaching of his personal example. In no Epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labor is contemplated as now exceeding nigh at hand.

The question of the genuineness and authenticity stands in connection with that of the First Epistle. This only may be added, that if the general tone of this Epistle tends to make us feel *convinced* that it could have been written by no hand save that of St. Paul, its perfect identity of language with that of the First Epistle and the Epistle to Titus involves a further evidence of the genuineness and authenticity of those Epistles which it thus resembles, and with which it stands thus closely connected.

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
 θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς
 ἐν Χριστῷ Ἰησοῦ, ² Τιμοθέω ἀγαπητῷ τέκνῳ. χάρις, ἔλεος, εἰ-
 ρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

I bear thee ever in my
 memory, and call to mind
 the faith that is in thee and
 thy family. Stir up thy
 gift.

³ Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προ-
 γόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
 ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου

1. διὰ θελήματος Θεοῦ] 'through
 the will of God': 'apostolatum suum vo-
 luntati et electioni Dei adseribit, non suis
 meritis,' Est.; so 1 Cor. i. 1, 2 Cor. i. 1,
 Eph. i. 1 (where see notes), Col. i. 1. In
 the former Epistle the apostle terms him-
 self ἀπόστ. X. Ἰ. κατ' ἐπιταγὴν Θεοῦ, per-
 haps thus slightly enhancing the author-
 ity of his commission, see notes; here,
 possibly on account of the following κατὰ,
 he reverts to his usual formula.

κατ' ἐπαγγελίαν must be joined, as
 the omission of the article clearly decides,
 not with διὰ θελήματος, but with ἀπόστο-
 λος (comp. Tit. i. 1); the prep. κατὰ de-
 noting the *object* and *intention* of the ap-
 pointment, 'to further, to make known
 the promise of eternal life,' ἀπόστολόν
 με προεβάλετο ὁ δεσπότης Θεός.... ὥστε
 με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς
 ἀνθρώποις κηρύξαι, Theodoret, Œcumen.;
 see Tit. i. 1, κατὰ πίστιν, and compare

Winer, Gr.: § 49. d, p. 358, and notes on
 1 Tim. vi. 3. On the expression ἐπαγγελ.
 ζωῆς, and the nature of the genitival re-
 lation, see notes on 1 Tim. iv. 8.

2. ἀγαπητῷ τέκνῳ] '(my) beloved
 child:' so in 1 Cor. iv. 17, but in 1 Tim.
 i. 2, and Tit. i. 4, γνησίῳ τέκνῳ; 'illud
 quidem (γνησ.) ad Timothei commenda-
 tionem et laudem pertinet; hoc vero
 Pauli in illum benevolentiam et charita-
 tem declarat, quod ipsum tamen, ut mo-
 net Chrysost., in ejus laudem recidit,'
 Justiniani. It is strange indeed in Mack
 (comp. Alf.) here to find an insinuation
 that Timothy did not now deserve the
 former title. Scarcely less precarious is
 it (with Alf.) to assert that there is more
 of love and less of confidence in this
 Epistle; see ver. 5. On the construction
 see notes on 1 Tim. i. 2.

χάρις, ἔλεος κ.τ.λ.] See notes on
 Eph. i. 2; compare also on Gal. i. 3, and

νυκτὸς καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν

on 1 *Tim.* i. 2. On the scriptural meaning of χάρις see the brief but satisfactory observations of Waterland, *Euch.* ch. x. Vol. iv. p. 666 sq.

3. χάριν ἔχω] ‘I give thanks;’ more commonly ἐὺχαριστῶ, but see 1 *Tim.* i. 12, and *Philem.* 7 (*Tisch.*). The construction of this verse is not perfectly clear. The usual connection χάριν ἔχω ὡς κ. τ. λ., in which ὡς is taken for ὅτι (*Vulg.*, *Chrys.*), or *quoniam* (*Leo*), independently of its exegetical difficulties,—for surely neither the prayers themselves, nor the repeated mention of Timothy in them (*Leo*), could form a sufficient reason for the apostle’s returning thanks to God,—is open to the grammatical objections that ὡς could scarcely thus be used for ὅτι (see *Klotz, Devar.* Vol. ii. p. 765, comp. *Ellendt, Lex. Soph.* Vol. ii. p. 1002), and that the causal sense is not found in St. Paul’s Epistles (see *Meyer on Gal.* vi. 10). Less tenable is the *modal* (‘how unceasing,’ *Alf.*), and still less so is the *temporal* meaning, ‘quoties tui recorder,’ *Calvin, Conyb.* (comp. *Klotz, Vol. ii. p. 759*), and least of all so the adverbial meaning assigned by *Mack*, ‘recht unablässig.’ In spite then of the number of intervening words (*De W.*), it seems most correct, as well as most simple, to retain the usual meaning of ὡς (‘as,’ *Germ.* ‘da,’ scil. ‘as it happens I have’), to refer χάριν ἔχω to ὑπόμν. λαβῶν, ver. 5, and to regard ὡς ἀδιάλ. κ. τ. λ. as marking the state of feelings, the mental circumstances, as it were, under which the apostle expresses his thanks; ‘I thank God...as thou art ever uppermost in my thoughts and prayers...when thus put in remembrance,’ etc. This seems also best to harmonize with the position of the tertiary predicate, ἀδιάλειπτον; see below. Under any circumstances, it seems impossible with *Coray* to suppose an ellipsis of καὶ μαρ-

τύρομαι before ὡς; *Rom.* i. 9 is very different. On ὡς, compare notes on *Gal.* vi. 10.

ἀπὸ προγόνων] ‘from (my) forefathers;’ ‘with the feelings and principles inherited and derived from them,’—not ‘as my fathers have done before me,’ *Waterland, Serm.* III. Vol. v. p. 454; see *Winer, Gr.* § 51. b, p. 333. These were not remote (*Hamm.*), but more immediate (compare 1 *Tim.* v. 4) progenitors, from whom the apostle had received that fundamental religious knowledge which was common both to Judaism and Christianity; comp. *Acts* xxii. 3, xxiv. 14.

ἐν καθαρῇ συνείδ.] ‘in a pure conscience;’ as the sort of spiritual sphere in which the *λατρεία* was offered; see *Winer, Gr.* § 48. a, p. 346. On καθ. συνείδ. see notes on 1 *Tim.* i. 5.

ὡς ἀδιάλειπτον] ‘as unceasing, unintermitted, is,’ etc., not ‘unintermitted as is,’ etc., *Peile*; the tertiary predicate must not be obscured in translation: see *Donalds, Cratyl.* § 301, *ib. Gr. Gr.* § 489 sq.

νυκτὸς καὶ ἡμέρας must not be joined with ἐπιποθῶν σε ἰδεῖν (*Matth.*), and still less, on account of the absence of the article, with δεήσασίν μου (*Syr.*), but with ἀδιάλ. ἔχω, which these words alike explain and enhance. On the expression see notes on 1 *Tim.* v. 5.

4. ἐπιποθῶν] ‘longing;’ part. dependant on ἔχω μνείαν, expressing the feeling that existed previously to, or contemporaneous with that action (compare *Jelf, Gr.* § 685), and connected with the final clause ἵνα πληρωθῶ. The following participial clause, μεμνημένος κ. τ. λ. (‘memor tuarum lachrymarum,’ *Vulg.*, *Clarom.*), does not refer to χάριν ἔχω, as the meaning of ἵνα would thus be wholly obscured, but further illustrates and explains ἐπιποθῶν, to which it is appended with a faint causal force; ‘longing to see thee, in remembrance of (as I remem-

δακρύων, ἵνα χαρᾶς πληρωθῶ, ⁵ ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

5. λαβῶν] So *Lachm.* with ACFG; al. 3. *Tisch.* reads λάμβανον with DEJK: nearly all mss.; Chrys., Theod., al. The latter, however, seems to have arisen from a conformation to the pres. ἐπιποδῶν.

ber) thy tears, in order that I may,' etc. The ἐπὶ in ἐπιποδῶν might at first sight seem to be *intensive*,—‘vehementer optans,’ Just., ‘greatly desiring,’ Auth. Version,—both here and in Rom. i. 11, 1 Thess. iii. 6. As, however, the simple form ποθέω is not used in the N. T., and as this intensive force cannot by any means be *certainly* substantiated in other authors, ἐπὶ will be more correctly taken as marking the *direction* (Rost u. Palm, *Lex.* s. v. ἐπί, c, b.) of the πόθος. comp. Psalm xli. 2, ἐπιποθεὶ ἐπὶ τὰς πηγὰς: see esp. the good note of Fritz. *Rom.* Vol. i. p. 31.

σου τῶν δακρύων] ‘the tears which thou sheddest,’—probably at parting; εἰκὸς ἦν αὐτὸν ἀποσχιζόμενον κλαίειν καὶ δδύρεσθαι μᾶλλον ἢ παιδίον τοῦ μαστοῦ καὶ τῆς τιτθῆς ἀποσπόμενον, Chrysost. Co-ray compares the case of the πρεσβύτεροι at Ephesus, Acts xx. 37; see also Wieseler, *Chronol.* p. 463.

5. ὑπόμνησιν λαβῶν] ‘being put in remembrance;’ literally, ‘having received reminding,’ not, with a neglect of tense, ‘dum in mem. revoco,’ Leo (who reads λαβῶν). The assertion of Bengel, founded on the distinction of Ammonius (ἀνάμνησις ὅταν τις ἔλθῃ εἰς μνήμην τῶν παρελθόντων. ὑπόμν. δὲ ὅταν ὑφ’ ἐτέρου εἰς τοῦτο προάχθῃ, p. 16, ed. Valek), that St. Paul might have been reminded of Timothy’s faith by some ‘externa occasio aut nunciis,’ is not to be dismissed with Huther’s summary ‘unbegruendet;’ it is plausible, harmonizes with the tense, and lexically considered, is very satisfactory; compare 2 Pet. i. 13, iii. 1, the

only other passages in the N. T. where the word occurs. The intrans. meaning is fully defensible (‘μνήμην, καὶ ἰδιωτικῶς εἰπεῖν ὑπόμνησιν, Eustath. *Ill.* xxiii. p. 1440. see also Polyb. *Hist.* i. 1. 2, iii. 31. 6), and 2 Pet. i. 9, λήθην λαβῶν, is certainly analogous, still, on the whole the transitive meaning seems preferable; compare Eph. i. 15, where the construction is similar.

τῆς ἐν σοὶ κ. τ. λ.] ‘the unfeigned faith that is (not ‘was,’ Alf.) in thee,’—more exactly, ‘quæ est in te non ficta,’ Vulg., similar Gothic; object which called forth the apostle’s thankfulness. On ἀνυπόκριτος, see notes on 1 Tim. i. 5.


πρῶτον] ‘first;’ not for τὸ πρῶτον, nor again for πρότερον (‘prius quam in te,’ Leo), but simply ‘first:’ the indwelling of faith in Timothy’s family first began in the case of Lois. The relative ἣτις here seems used, not as often, with an explanatory; but with a specifying, and, what may be termed, a *differentiating* force,—‘this particular ἀνυπόκρ. πίστις, no other, dwelt first,’ etc.; see notes on Gal. iv. 24, and comp Jelf, *Gr.* § 816. μάμμῃ] ‘grandmother.’ The Atticists condemn this form, the correct expression being τήθῃ (not τίτθῃ), Lobeck, *Phryn.* p. 134, Thom. Mag. s. v. τίθῃ. The mother, Eunice, (possibly the daughter of Lois), is alluded to, Acts xvi. 1.

καὶ ἐν σοί] Scilicet-ἐνοικεῖ; comp. Arm., ‘et in te est.’ De Wette seems inclined to favor the supplement of Grot., al., ἐνοικήσει, on the hypothesis that Timothy had become weak in faith (ver. 13, chap. iii. 14),—an hypothesis which

6 Δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ

though advocated by Alf. throughout this Epistle, is certainly precarious, and, it seems reasonable to add, improbable. The transition to exhortation does not at all favor such a supposition; 'imo quo certius Paulus de Timothei fide persuasus erat, eo majorem habebat causam adhortandi ut aleret τὸ χάρισμα τοῦ Θεοῦ, quo gauderet,' Leo.

6. δι' ἣν αἰτίαν] 'For which cause,' sc. διότι οἶδά σε ἀνυπόκριτον ἔχοντα πίστιν, Theophyl.; ταῦτα περί σου πεπεισμένος παρακαλῶ κ. τ. λ., Theod.; comp. notes on ver. 12: as the apostle knew that this faith was in Timothy, he reminds him ('in memoriam redigit,' Just., compare 1 Cor. iv. 17) to exhibit it in action. It is by no means improbable that this ἀνάμνησις was suggested by a knowledge of the grief, and possible despondency, into which Timothy might have sunk at the absence, trials, and imprisonment of his spiritual father in the faith; ὄρα πῶς δεικνυσιν αὐτὸν ἐν ἀδυσμῖα ὄντα πολλῇ, πῶς ἐν κατηφείᾳ, Chrys. This we may reasonably assume, but to believe that this 'dear child' of the apostle was showing signs of 'backwardness and timidity' (Alf., *Prol.* p. 100) in his ministerial work, needs far more proof than has yet been adduced.

ἀναζωπυρεῖν] 'to kindle up,' αἰεζῶσαν καὶ ἀκμάζουσιν ἐργάζεσθαι, Theophyl., πυρσεύειν, Theodoret,  [ut excites] Syr.; see Suicer, *Thesaur.* s. v. Vol. 1. p. 265. There is no lexical necessity for pressing the meaning of this word, 'sopitos ignes suscitare,' Grot., al. Indeed it may be further said that ἀναζωπυρεῖν (an ἀπαξ λεγόμεν. in the N. T.) is not here necessarily 'resuscitare,' Vulg., 'wieder anzufachen,' Huth., but rather 'excuscitare,' Beza, 'anzufachen,' De W.,—the force of ἀνά being up, upwards, e. g. ἀναπτεῖν, ἀναπνεῖν, ἀνεγείρειν κ. τ. λ.; see Win., *de Verb. Comp.* III. p. 1, note, Rost

u. Palm, *Lex.* s. v. ἀνά, E. 1; comp. Plutarch, *Pomp.* 41, ἀδδεις ἀναζωπυροῦντα καὶ παρασκευαζόμενον. The simple form ζωπυρεῖν is 'to kindle to flame' (τοὺς ἀνδρακας φυσᾶν, Suidas), the compound ἀναζωπυρεῖν is either (a) to 'rekindle,' and in a metaphorical sense 'revivify,' Joseph. *Antiq.* VIII. 8. 5, ἀναζωπυρῆσαι τὴν δεξιάν (Jeroboam's hand), compare Plato, *Charm.* 156 c, ἀνεθάρρησά τε—καὶ ἀνεζωπυρούμην; or (b) as here, 'to kindle up' (ἀνεγείραι, εκζωπυρῆσαι, Suid.), 'to fan into a flame,' without, however, involving any necessary reference to a previous state of higher ardor or of fuller glow: compare Marc. Anton. VII. 2, ἀναζωπυρεῖν φαντασίας opp. to σβεννύναι, and apparently Plato, *Republ.* VII. 527 D, ἐκκαθαίρεται τε καὶ ἀναζωπυρεῖται. As has been before said, it is not wholly improbable that Timothy might now have been in a state of ἀδυσμία, but this inference rests more on the general fact of the ἀνάμνησις than on a meaning of the isolated word. Numerous examples of the use of ζωπ. and ἀναζωπ. will be found in Wetstein *in loc.*, Krebs, *Obs.* p. 360, Loesner, *Obs.* p. 412; see also Pierson, *Mær.* p. 170.

τὸ χάρισμα] 'the gift, the charism,'—not the Holy Spirit generally, τὴν χάριν τοῦ Πνεύματος, Theodoret, and apparently Waterland, *Serm.* XXI. Vol. v. p. 641 (whose clear remarks, however, on the concurrence of our spirit with the Holy Spirit are not the less worthy of attention),—but the special gift of it in reference to Timothy's duties as a bishop and evangelist, εἰς προστασίαν τῆς ἐκκλησίας, εἰς σημεῖα, εἰς λατρείαν ἅπασαν. Chrysostom: compare Hooker, *Eccl. Pol.* v. 77. 5.

διὰ τῆς ἐπιθεῖαι] 'through the laying on,' etc.; the hands were the medium by which the gift of the Holy Spirit was imparted. On the ἐπίθεσις χειρῶν, see notes on 1 Tim. iv. 14, where it is mentioned that

Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιδέσεως τῶν χειρῶν μου. Ἦ οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

Do not then shrink from afflictions, for the sake of Him who made death powerless. I am His preacher, and know that He will keep my deposit.

8 Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ

the presbytery joined with the apostle in the performance of the solemn act.

7. Πνεῦμα δειλίας] *'the spirit of cowardice,'* οὐ διὰ τοῦτο τὸ Πνεῦμα ἐλάβομεν, ἵνα ὑποστελλώμεθα, ἀλλ' ἵνα παρῆρῃ-σιαζώμεθα, Chrys.; not 'a spirit, a natural and infused character,' Peile: see notes on Eph. i. 17, and on Gal. vi. 1. By comparing those two notes it will be seen that in such cases as the present, where the πνεῦμα is mentioned in connection with διδόναι κ. τ. λ., it is better to refer it *directly* to the personal Holy Spirit and the abstract genitive to His specific χάρισμα. Where, however, as in 1 Cor. iv. 21, Gal. *l. c.* the connection is different, the πνεῦμα may be referred *immediately* to the human spirit (compare Olshausen, *Opusc.* p. 154), though even then *ultimately* to the Holy Spirit as the inworking power. In such formulæ, then, whether it be the human spirit as wrought on by the Holy Spirit, or the Holy Spirit as working on the human spirit, will be best deduced from the context: with the present passage compare Rom. viii. 15, Gal. iv. 6. On the omission of the article with πνεῦμα, see notes on *Galatians* v. 5. σωφρονισμοῦ] *'self-control;'*

سَوْفْرُونِسْمُو [institutio] Syr., 'sobrietas,' Vulg., Clarom.; an ἄπ. λεγόμεν. in N. T., but compare Tit. ii. 4. Σωφρονισμός, as its termination suggests (Donalds. *Cratyl.* § 253. Buttm. *Gr.* § 119. 7, see examples, Lobeck, *Phryg.* p. 511), has usually a transitive force, e. g. Plutarch, *Cat. Maj.* 5, ἐπὶ σωφρονισμῷ τῶν ἄλλων, compare Joseph. *Antiq.* xvii. 9. 2, *Bell.* ii. 1. 3; as, however, both the substantives with which it is connected

are abstract and intransitive, and as the usual meaning of nouns in -μος ('action proceeding from the subject') is subject to some modifications (e. g. χρησμός, compare Buttm. *l. c.*), it seems on the whole best, with De Wette, Wiesinger, al., to give it either a purely intransitive (Plutarch, *Quest. Conviv.* viii. 3, σωφρονισμοῖς τισιν ἢ μετανοίαις) or perhaps rather reflexive reference; ἵνα σωφρονίσωμεν τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀταξίαν, Theodoret, Chrysostom 2; comp. Suicer, *Thesaur.* s. v. Vol. ii. p. 1224, Neander, *Planting*, Vol. i. p. 486 (Bohn).

8. μὴ οἶν κ. τ. λ.] Exhortation, immediately dependant on the foregoing verse; 'as God has thus given us the spirit of power, love, and self-control, do not therefore be ashamed of testifying about our Lord.' On the connection of αἰσχύνομαι and similar verbs with the accusative, see Berihardy, *Synt.* iii. 19, p. 113, Jelf, *Gr.* § 550. The compound form ἐπαισχ. [ἐπὶ probably marks the imaginary *point of application*, that on which the feeling is based, Rost u. Palm, *Lex.* s. v. c. 3] is frequently thus used in the N. T., both with *persons* (Mark viii. 38, Luke ix. 26), and with *things* (ch. i. 16, Rom. i. 16), but not so the simple form. Observe the aor. subjunctive with μὴ, 'ne te pudeat unquam,' Leo; Timothy had as yet evinced no such feeling; see Winer, *Gr.* § 56. 1, p. 445. τοῦ Κυρίου] *'of the Lord,' i. e. 'about the Lord,'* gen. *objecti*; see Winer, *Gr.* § 30. 1, p. 168, and esp. Krüger, *Sprachl.* § 47. 7. 1 sq. The subject of this testimony was not merely the sufferings and crucifixion of Christ (Chrysost. and the

συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ

Greek comment.), but generally 'omnis prædicatio vel confessio quæ de Christo fit apud homines,' Est.; compare Acts i. 8, ἔσεσθέ μοι μάρτυρες. Bengel remarks on the rareness of the formula, ὁ Κύριος ἡμῶν, in St. Paul, without 'I. X.; add, however, 1 Tim. i. 14: see also Heb. vii. 14, but not 2 Pet. iii. 15, where the reference appears to the Father.

δέσμιον αὐτοῦ] 'His prisoner,' i. e. whom He has made a prisoner, gen. auctoritatis; see notes on Eph. iii. 1, and also Harless, *in loc.* p. 273. 'Ne graveris vocari discipulus Pauli hominis captivi,' Est., Œcum.

ἀλλὰ συνκακοπάθησον κ. τ. λ.] 'but (on the contrary) join with me in suffering ills for the Gospel;' ἀλλὰ (as usual after negatives, Donalds. *Cratyl.* § 201) marking the full opposition between this clause and the words immediately preceding (comp. Klotz, *Devar.* Vol. II. p. 2, 3), 'don't be ashamed of me, but rather suffer with me.' It is thus perhaps better with *Lachm.* to retain the comma after ἡμῶν. The preposition σὺν must be referred, not to εὐαγγελ. (Syr., Theod.), as this would involve a very unusual and unnecessary prosopopœia (πάντας τοὺς τοῦ εὐαγγ. κήρυκας καὶ μύστας, Theoph. 2), but to μοι supplied from the preceding ἐμέ. The dat. εὐαγγελ. is then either the dat. of reference to (see notes on Gal. i. 22; comp. the fuller expression Phil. iv. 3, ἐν τῷ εὐαγγ. συνήθλησάν μοι, and below, ch. ii. 9), or more probably and more simply the dat. *commodi*, ὑπὲρ τοῦ εὐαγγ. πάσχειν, Chrys., Theoph. I.

κατὰ δύναμιν] 'in accordance with, correspondingly to that δύναμις which God has displayed towards us in our calling and salvation,' ver. 9 seq. (Wiesinger.), not with any reference to the spiritual δύναμις infused in us, ver. 7 (De

Wette, Huther). The prep. κατὰ has thus its usual meaning of *norma* (Winer, *Gr.* § 49. d, p. 358); the δύναμις, as ver. 9 shows, was 'great, our readiness in κακοπάθεια ought to be proportionate to it. It need scarcely to be added that this clause must be connected, not with εὐαγγελίῳ (Heinrich, al.), but with συνκακοπάθησον; ἐπεὶ φορτικὸν ἦν τὸ κακοπάθ., παραμυθεῖται αὐτόν, μὴ γὰρ φησι δυνάμει τῇ σῆ ἀλλὰ τῇ τοῦ Χρ. [Θεοῦ], Theophyl., Œcum.

9. τοῦ σώσαντος ἡμᾶς] 'who saved us,' exercised His saving agency towards us; 'servatio hæc est applicativa, non tantum acquisitiva, eam ipsam ob causam quod tam arcte cum vocatione connectitur,' Beng., compare also Green, *Gr.* p. 318; we must, however, in all cases be careful not to assign too low a meaning to this vital word (comp. notes on Eph. ii. 8); the context will generally supply the proper explanation; see the collection of passages in Reuss, *Theol.* IV. 22, Vol. II. p. 250. On the act of σωτηρία applied to God, see notes on 1 Tim. i. 1. Mosheim and, to a certain degree, Wiesinger, refer ἡμᾶς to St. Paul and Timothy: this is very doubtful; it seems much more satisfactory to give ἡμεῖς here the same latitude as in ver. 7. καλέσαντος] The act of calling is always regularly and solemnly ascribed to God the Father; see notes on Gal. i. 6, and compare Reuss, *Theol.* IV. 15, Vol. II. p. 144 sq. This κλήσις is essentially and intrinsically ἁγία; it is a κλήσις εἰς κοινωνίαν τοῦ Χρ., 1 Cor. i. 9. On the 'vocatio externa and interna,' see especially Jackson *on the Creed*, Book XII. 7 (init.).

κατὰ τὰ ἔργα ἡμῶν] 'according to our works;' compare Tit. iii. 5, οὐκ ἐξ ἔργων.....ἔσωσεν. The prep. κατὰ may certainly be here refer-

Ἰησοῦ πρὸ χρόνων αἰώνιων, ¹⁰ φανερωθεῖσαν δὲ ἡνὴν διὰ τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν

red to the *motives* (Beza, De W.) which prompted the act; see examples in Winer, *Gr.* § 49. d, p. 358: it seems, however, equally satisfactory, and perhaps more theologically exact, especially in the latter clause, to retain (with Vulg., Clarom., al.) the more usual meaning; comp. Eph. i. 11, iii. 11, al.

ἰδίαν πρόθεσιν] ‘*His own purpose;*’ observe the *ἰδίαν*; ‘that purpose which was suggested by nothing outward, but arose only from the innermost depths of the divine εὐδοκία; οὐκ ᾔδειν ἐκ τῆς ἀγαθότητος αὐτοῦ ὀρμώμενος, Chrys; comp. Eph. i. 5. The nature of the πρόθεσις is further elucidated by the more specific καὶ χάριν κ. τ. λ.; there is, however, no ἐν διὰ δυοῖν, ‘propositum gratiosum’ (comp. Bull, *Prim. Trad.* vi. 38), but simply an explanation of the πρόθεσις by a statement of what it consisted in, and what it contemplated.

τῇν δοθεῖσαν κ. τ. λ.] ‘*which was given to us in Christ Jesus.*’ The literal meaning of these words must not be infringed on. Δοθεῖσαν is simply ‘given,’ not ‘destined;’ it was given from the beginning, it needed only time for its manifestation. ἐν Χρ., again, is not ‘per Christum,’ Est.’ but ‘in Christo,’ ‘in His person,’ ἀνάρχως ταῦτα προτετέπωτο ἐν Χρ. Ἰησ. γενέσθαι, Chrys.; comp. 1 Pet. i. 20, see notes on Eph. i. 7, and the good remarks of Hofmann, *Schriftb.* Vol. i. p. 205.

πρὸ χρόνων αἰώνιων] ‘*before eternal times;*’ compare 1 Cor. ii. 7, πρὸ τῶν αἰώνων, Eph. iii. 11, πρόθεσιν τῶν αἰώνων, and see notes. The exact meaning of the term χρόνοι αἰώνιοι (Rom. xvi. 25, Tit. i. 2) must be determined from the context; in the present case the meaning seems obviously ‘from all eternity,’ somewhat stronger perhaps than πρὸ καταβολῆς κόσμου, Eph. i. 4, ‘before times marked by the lapse of unnumbered

ages;’—times, in a word, which reached from eternity (ἀπ. αἰῶνος) to the coming of Christ, *in* and *during* which the μυστήριον lay σεσργημένον, Rom. xvi. 25; see Meyer *in loc.*, and comp. notes on Tit. i. 3, where, however, the meaning is not equally certain.

10. φανερωθεῖσαν] ‘*made manifest,*’—not ‘realized,’ Heydenr. The word implies what is expressed in other passages, *e. g.* Rom. xvi. 25, Col. i. 26, that the eternal counsels of mercy were not only formed before all ages, but *hidden* during their lapse, till the appointed ἡνὴν arrived; compare notes on Eph. iii. 9.

τῆς ἐπιφανείας] ‘*the appearing;*’ not merely the simple act of the incarnation (τῆς ἐνανθρωπήσεως, Theodoret), but, as the context and the verb ἐπεφάνη, Tit. iii. 4 seem to suggest, the whole manifestation of Christ on earth (ἐνσάρκος οἰκονομία, Zonaras, *Lex.* Vol. i. p. 806), the whole work of redemption, sc. ‘*tota commoratio Christi inter homines,*’ Bengel: so Wiesing., and De W. In the words that follow, the order Ἰησοῦ Χρ. is perhaps to be preferred to the reversed order (*Tisch.*), both on account of the seeming preponderance of the external evidence (see *Tisch. in loc.*), and the probability of a conformation to ver. 9. καταργήσαντος] ‘*when He made of none effect,*’ or, more exactly, ‘having made, as He did, of none effect,’ not ‘*who,*’ etc. Alford; it being always desirable in a literal translation to preserve the fundamental distinction between a participle with, and a participle without the article; see Donalds. *Gr.* § 492, and compare *Cratyl.* § 305.

τὸν θάνατον] ‘*death,*’—either regarded (*a*) objectively, as a *personal adversary* and *enemy* of Christ and His kingdom, 1 Cor. xv. 26, ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος; or (*b*) as a *spiritual state* or

τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἔθνῶν. ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι

condition, including the notions of evil and corruption 1 John iii. 14, μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν: or, more probably (c) as a *power* and *principle* (τοῦ θανάτου τὰ νεῦρα, Chrys.), pervading and overshadowing the world; compare Heb. ii. 14, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὴν τὸ κράτος ἔχοντα τοῦ θανάτου. The objection to (a) lies in the fact that 1 Cor. xv. 26 refers specially to the second advent of Christ, when Death and the powers of evil, aggregated, as it were, into personalities (comp Rev. xx. 13, 14), will be individually ruined and overthrown. In (b) again, the usual and proper force of καταργέω ('render inoperative,' Rom. iii. 3, iv. 14, al., or 'destroy,' 1 Cor. xv. 24, 2 Thess. ii. 8), is too much obscured; while in (c) this is fully maintained, and in the opp. clause (μὲν—δὲ) the force of φωτίσαντος (not προμηνύσαντος, Theol., but εἰς φῶς ἀγάγοντος, comp. 1 Cor. iv. 5; the principle of death cast a shade over the world, Matth. iv. 16) is more distinctly felt. On καταργέω, comp. notes on Gal. v. 4.

ζωὴν καὶ ἀφθαρσίαν] 'life and incorruption'; of course not ἐν διὰ δυοῖν, as Coray, and Wakefield, *Sylv. Crit.* Vol. IV. p. 208: the latter substantive characterizes and explains the former, not, however, with any special reference to the resurrection of the body (1 Cor. xv. 42), as this would mark ἀφθαρσία as a *conditio* ('conditio illa felicissima,' Leo), but with a reference to the essential quality of the ζωή, its imperishable and incorruptible nature (1 Pet. i. 4), and its complete exemption from death (Rev. xxi. 4): compare Rom. ii. 7. It may be observed that θάνατος, as a known and ruling power, has the article, ζωὴ and ἀφθαρσία as only recently revealed, are anarthrous.

διὰ τοῦ

εὐαγγελίου is perhaps more correctly referred to φωτίσαντος κ. τ. λ. (Alf.) than considered as loosely appended to the whole foregoing sentence (ed. 1, Wiesing.), as it thus seems suitably to define the medium by which the φωτισμός took place, and to form a natural transition and introduction to ver. 11 sq. All that follows Ἰησ. Χρ. thus forms (as seems most natural), one connected and subordinate (tertiary) predication: compare Donalds. *Gr.* § 489 sq.

11. εἰς ὃ] Scil. εὐαγγέλιον; 'ad quod evangelium prædicandum,' Est., not 'in quo,' Vulg., Clarom. On the remaining words see notes on 1 Tim. ii. 7, where there is the same designation of the apostle's offices, though, as the context shows, the application is somewhat different. There the apostle is speaking of his office on the side of its dignity, here in reference to the sufferings it entailed on him who sustained it. The ἐγὼ is thus here not 'dignitatem prædicantis,' but 'cohortantis'; μὴ καταπέσῃς τοίνυν ἐν τοῖς ἐμοῖς παθήμασι καταβέβληται τοῦ θανάτου τὰ νεῦρα, Chrysostom.

ἐτέθην] 'I was appointed; compare 1 Tim. i. 12.

12. δι' ἣν αἰτίαν] 'For which cause;' scil. because I am thus appointed as a herald and apostle, compare verse 6. This formula is only used by St. Paul in the Pastoral Epistle, ver. 6 and Tit. i. 13; see also Heb. ii. 11, and Acts xxviii. 20; compare also Acts x. 21, xxii. 24, xxiii. 28.

καὶ ταῦτα] 'even these things;,' bonds, imprisonment, and sufferings, see ver. 8, to which the following ἐπαισχύνομαι shows a distinct reference.

ᾧ πεπίστευκα] 'in whom I have put my trust, and still do put it' (compare notes on Eph. ii. 8), literally, 'to whom I have given my πίσ-

οἶδα γὰρ ᾧ πεπίστευκα, καὶ πεπέισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. ¹³ ὑποτύπωσιν

tis,' scarcely 'on whom I have reposed my faith and trust' (Bloomf.), as this would rather imply ἐπὶ with the dative; see notes on 1 Tim. i. 16, where those constructions are discussed. It need scarcely be said that ᾧ refers to God the Father (ver. 10), not to Jesus Christ.

δυνατός ἐστιν] 'is able,' has full and sufficient δύναμις, in evident reference to the δύναμις Θεοῦ, ver. 8.

τὴν παραθήκην μου] 'the trust committed unto me,' 'my deposit,' τὴν πίστιν φησὶ καὶ τὸ κήρυγμα, Theophyl. 1, after Chrys. 1; or here, perhaps, with a slight expansion, 'the office of preaching the Gospel,' 'the stewardship committed to the apostle;' see notes on 1 Tim. vi. 20. The meanings assigned to παραθήκην are very numerous, and it must be confessed that not one of them is wholly free from difficulty. The usual reference to the soul, whether in connection with μου as what the apostle had entrusted to God (Beng.; comp. 1 Pet. iv. 19, Luke xxiii. 46), or as a deposit given by God to man (Bretschn., compare Whitby), is at first sight very specious; but if, as the context would then seem certainly to require, it had any reference to life, surely εἰς ἐκείνην τ. ἡμ. must be wholly incongruous; and if again we refer to 1 Thess. v. 23 (Alf.), the prayer for the entire preservation of the personality is there intimately blended with one for its ἀμεμβλία (ἀμέμπτως τηρηθεῖν), a moral reference, which finds no true parallel in the simple φυλάξαι. It is an interpretation moreover unknown to the Greek expositors. Less probable seems the idea of an ἀντιμισθία, Theophyl. 3, maintained also by Wiesing. i. e. στέφανον ζωῆς κ. τ. λ., ch. iv. 7, 8, for how can this consistently be termed a deposit? We retain, therefore, the meaning advocated in notes on 1 Tim. l. c., with that expansion only which the

context here seems itself adequately to supply. The only difficulty is in φυλάξαι, which is certainly more suitably applied to the holder than the giver of the deposit. The gen. μου is thus the possessive gen., 'the deposit which is definitely mine.' The other interpretations are fairly discussed in the long note of De Wette in loc. εἰς ἐκείνην τ. ἡμ.] 'against that day,'

Auth. Version, i. e. to be produced and forthcoming when that day — not τοῦ θανάτου (Coray), but of final reckoning — comes; I shall then render up my trust, through God's preserving grace, faithfully discharged and inviolate. Εἰς does not seem here merely temporal (John xiii. 1), but has its more usual ethical sense of 'destination for;' compare Eph. iv. 30, Phil. i. 10, ii. 16, al.

13. ἔχῃ] 'have,' as a possession, 'let the ὑποτ. be with thee,' Syr.; not for κάτεχε, Huth., Wiesing., though somewhat approaching it in meaning; see notes on 1 Tim. iii. 9, and compare ib. ch. i. 19 ὑποτύπωσιν]

'the delineation, pattern,' ^ο ^ν [formam ad quam in rebus fidei et vitæ respicitur,' Schaaf | Syr. The meaning of ὑποτυπ. is here only slightly different from that in 1 Tim. i. 16; see notes. In both cases ὑποτ. is little more than τύπος (see Rost u Palm, Lex. s. v.); there, however, as the context seems to require, the transitive force is more apparent, here the word is simply intransitive; compare Beveridge, *Serm.* vi. Vol. 1. p. 111 (Angl.-Cath. Libr.). What St. Paul had delivered to Timothy was to be to him a 'pattern' and 'exemplar' to guide him; ὑπετυπώσαμεν εἰκόνα καὶ ἀρχέτυπον..... ταύτην τὴν ὑποτύπ. τοῦτεστι τὸ ἀρχέτυπον ἔχε, κἂν δεῖν ζωγραφῆσαι ἀπ' αὐτῆς λάμβανε καὶ ζωγράφει, Theophylact, after

ἔχε ὑγαινούτων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ ¹⁴ τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

They which are in Asia all deserted me. The Lord give mercy at the last day unto Onesiphorus.

¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἐρμο-

Chrys. and Theod. The subst. ὑποτύπ. dispenses with the article on the principle of correlation (see Middl. *Art.* III. 3. 6, p. 48, ed. Rose), and is moreover sufficiently defined by the following gen.; compare Winer, *Gr.* § 19. 2. b, p. 114. The omission before the latter words seems properly accounted for (De W.) by the probable currency (comp. νόμος) of the formula, compare 1 Tim. vi. 3. ὑγαινότων λόγων] 'sound words;' compare notes on 1 Tim. i. 10.

ἐν πίστει κ. τ. λ. specify the principles in which the ὑποτύπ. is to be held. Ἐν is not to be joined with ἤκουσας, and regarded as equivalent to περὶ (Theodoret, compare Chrysostom), still less with ὑγαινότων, (Matth.) but obviously with ἔχε ὑποτ., marking, as it were, the sphere and element to which the holding of the ὑποτ. was to be restricted; compare 1 Tim. iii. 9.

τῇ ἐν Χρ. Ἰησ.] Specification of the nature of the πίστις and ἀγάπη. The anarthrous nouns (contrary to the more usual rule) have an article in the defining clause, as the object is to give that defining clause prominence and emphasis; 'in Christo omnis fides et amor nititur, sine Christo [extra Christum] labitur et corrui't, Leo: see Winer, *Gr.* § 19. 4, p. 159, and notes on 1 Tim. iii. 13. Huther joins τῇ ἐν Χρ. only with ἀγάπη, but is thus inconsistent with himself, on 1 Tim. i. 14.

14. τὴν καλὴν παραθήκην] 'the good deposit,' 'the good trust committed (unto thee);' the doctrine delivered to Timothy to preach, 'catholicæ fidei talentum,' as in 1 Tim. vi. 20; compare above, verse 12, and see notes on both passages. It is here termed the good

trust, as ἡ καλὴ διδασκαλία, 1 Tim. iv. 6, ὁ καλὸς ἀγὼν, 1 Tim. vi. 12.

διὰ Πνεύματος] The medium by which Timothy was to guard his deposit was the Holy Spirit, still further specified (not without a slight hortatory notice and emphasis) as τοῦ ἐνοικοῦντος ἐν ἡμῖν; compare notes on ver. 13: σπούδασον οὖν φυλάττειν τὸ Πνεῦμα καὶ αὐτὸ πάλιν τηρήσει σοὶ τὴν παρακαταθήκην, Theophyl.

15. οἶδας τοῦτο] The apostle now, with a slight retrospect to ver. 8, stimulates and evokes the energy of his disciple by reminding him of the defection of others. What possibly might have been a cause of depression to the affectionate and faithful Timothy is actually made by the contrast which St. Paul implies and suggests (σὺ οὖν τέκνον μου, ch. ii. 1), an inspiriting and quickening call to fresh efforts in the cause of the Gospel. ἀπεστράφησάν με] 'turned away from me;' not an apostasy from the faith (Erasm.), but, as the context implies (comp. ver. 8, 16), defection from the cause and interests of St. Paul; aversion instead of sympathy and coöperation; comp. ch. iv. 16, πάντες με ἐγκατέλιπον. The aorist passive has here, as in Matth. v. 42, the force of the aor. middle; ἀποστρέφομαι with an acc. personæ (Heb. xii. 25), or an accus. rei (Tit. i. 14) being both of them legitimate and intelligible constructions; comp. Winer, *Gr.* § 39. 2, p. 233.

πάντες οἱ ἐν τῇ Ἀσίᾳ] 'all who are in Asia.' These words can imply nothing else than that those of whom the apostle is speaking were in Asia at the time this Epistle was written; it being impossible (with Chrys.,

γένης. ¹⁶ Δόη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, ¹⁷ ἀλλὰ γενό-

Theophyl., (Ecum., al.) to so invert the meaning of the preposition (ἐν = ἐξ or ἀπό), as to refer it to Asiatic Christians then at Rome. The ἀποστροφή, however, may have taken place in Asia or elsewhere; it may have been a neglect of the absent apostle in his captivity (Leo), or a personal manifestation of it during a sojourn at Rome (De Wette, Wiesing., Huth.). The context, coupled with ch. iv. 16, seems most in favor of the latter supposition; so also Wieseler, *Chronol.* p. 405. Of Phygelus ('Fygelus,' Claronianus) and Hermogenes nothing is known.

On the geographical limits of Ἀσία ('Asia ιδίως καλουμένη, 'Asia propria') and the wider (Acts xx. 16, 1 Pet. i. 1, Rev. i. 4) or narrower (Acts ii. 9, xvi. 6?) applications of the term, see Winer, *RWB.* Art. 'Asia,' and especially Wieseler, *Chronol.* p. 31—35, where the subject is very satisfactorily investigated.

16. δόη] On this form see notes on *Eph.* i. 17. The term διδόναι ἔλεος (Luke i. 72, x. 37, James ii. 13, ποιῆσαι ἔλεος) only occurs in this place. Onesiphorus showed ἔλεος to St. Paul; the apostle in turn prays that ἔλεος may be granted to his household. From the use of the form Ὀνησιφ. οἴκῳ here and ch. iv. 19, but still more the terms of the prayer in ver. 18, it has been concluded, not without some show of probability, that Onesiphorus was now dead; so De W., Huth., Wiesing., Alf., and, as might easily be imagined, Estius and Mack. It does not, however, at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission, see Hammond *in loc.*, and comp. Taylor, *Sermon VIII.* (on 2 Sam. xiv. 14).

ἀνέψυξεν] 'refreshed;' an ἄπ. λεγόμεν. in the N. T. (the subst. ἀνάψυξις occurs, Acts iii. 19); comp. ἀνέπανσαν, 1 Cor:

xvi. 18. Neither from the derivation [ψύχω, — not ψυχή, Beza, itself a derivative from the verb, comp. Orig. *de Princ.* 11. 8] nor from the prevailing use of the word elsewhere have we sufficient reasons for limiting the ἀνάψυξις merely to bodily refreshment (Mosh., De W.); compare e. g. Xenophon, *Hell.* vii. 1. 19, ταύτη ἀνεψύχθησαν οἱ τῶν Λακεδ. σύμμαχοι.

τὴν ἄλυσίν μου] 'my chain.' On the singular 'catenam meam,' Vulg., Claronianus, but not apparently Syriac [comp. Mark v. 4, Luke viii. 29] or Goth., compare notes on *Eph.* vi. 20. As is there remarked, an allusion to the 'custodia militaris,' though not certainly demonstrable, is not wholly improbable; compare Wieseler, *Chronol.* p. 405.

ἐπαισχύνθη] The evidence of the MSS. is here decidedly in favor of this irregular form; compare however, Winer, *Gr.* § 12, p. 68, obs. On the meaning of the compound, see notes on ver. 8.

17. ἀλλὰ γενόμενος κ.τ.λ.] 'But on the contrary (far from being ashamed of my bonds) when he had arrived in Rome;' the ἀλλὰ answering to the preceding negative, and serving to introduce contrasted conduct which still more enhances the exhortation in ver. 8. The correction of Beza, 'cum esset Romæ,' for 'cum Romam venisset,' Vulg., Claronianus [Romæ],

(ܐܘܠܐܘܝܢܐ Syriac) is uncalled for, and inexact. Nor is γενόμενος 'being at Rome' (Hamm.), still less, 'after he had been at R.' (Oeder, *Conject. de diff. S. S. loc.* p. 733), but literally 'when he arrived and was there;' compare Xenophon, *Anab.* iv. 3, 29, ὅς ἂν πρῶτος ἐν τῷ πέραν γένηται, ib. *Cyrop.* viii. 5. 13, ἀπιῶν ἐγένετο ἐν Μηδοῖς.

σποῦδαίότερον] 'with greater diligence,' not merely 'with diligence,' Syr., nor even 'very diligent-

μενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέν με καὶ εὗρεν. ¹⁸ δόξῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Be strong, faithful, and enduring. No one, whether soldier, athlete, or husbandman, reaps reward without toil.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ

ly,' Auth. Ver., both of which obscure the tacit comparison. The comparative does not imply any contrast between Onesiphorus and others, nor with 'the diligence that might have been expected' (Huther), but refers to the increased diligence with which Onesiphorus sought out the apostle when he knew that he was *in captivity*. He would have sought him out *σπουδαίως* in any case, now he sought for him *σπουδαιότερον*; compare Winer, *Gr.* § 35. 4, p. 217.

καὶ εἶδεν] 'In carcerem conjicitur et arctâ custodiâ tenetur, non ut antea in domo conductâ omnibus notâ; unde Onesiphorus non nisi postquam *solicite quævisisset invenit eum*,' Pearson, *Annal. Paul.* Vol. 1. p. 395 (ed. Churton).

18. ὁ Κύριος κ. τ. λ.] The repetition of Κύριος is certainly not to be explained away as a Hebraistic periphrasis for the pronoun, Coray, Peile; the examples cited in Winer, *Gr.* § 22. 2, p. 130, are, as all recent commentators seem agreed, quite of a different nature. It is, however, doubtful whether the first Κύριος is Christ, and the second God, or vice versa. The express allusion in ἐκείνῃ τῇ ἡμέρᾳ to that day when all judgment is committed to the Son (John v. 22) seems certainly in favor of the latter supposition: as, however, in ver. 16 ὁ Κύρ., in accordance with the prevailing use in these and St. Paul's Epp. generally (see Winer, *Gr.* § 19. 1, p. 113), seems to be 'our Lord,' ὁ Κύριος can scarcely be otherwise in the present verse; see Wiesing. *in loc.* It may be added too, that if the idea of the judicial function of our Lord were intended to be in especial prominence, we should rather have expected παρὰ Κυρίῳ, 2 Pet. ii. 11, see Winer, *Gr.* § 48. d, p. 352. Even

if this be not pressed, it need scarcely be said that judgment is not unfrequently ascribed to the Father; see Rom. ii. 5, Heb. xii. 23, al. It may be observed that some MSS. and Vv. (D'E!; Clarom., Sangerm., al.) read Θεῶ: this, however, can only be alleged as showing the opinion of the writer, or possibly the current interpretation of the time.

διηκόνησεν] 'he ministered,' — not specially 'unto me' (Syr., Auth. Ver.); for then βέλτιον would be out of place, or 'to the saints at Ephesus' (Flatt, Heydenr.), but simply and generally; 'how many good offices he performed,' 'quanta ministravit,' Vulg. The assertion of Wieseler, *Chronol.* p. 463, that Onesiphorus was a *deacon* at Eph., cannot safely be considered as deducible from this very general expression. βέλτιον] 'better than I can tell you,' Beza, Huther, al.; see above, and Winer, *Gr.* § 35. 4, p. 217.

CHAPTER II. 1. σὺ οὖν, τέκνον μου] 'Thou then, my child;' affectionate and individualizing address to Timothy, with retrospective reference to ver. 15 sq. The οὖν is thus not merely in reference to the example of Onesiphorus (Möller), ver. 16, still less in mere continuation of the precepts in chap. i. 1—14 (Matth., Leo), as the σὺ would thus be otiose, but naturally and appropriately refers to the whole subject of the foregoing verses, the general defection of οἱ ἐν τῇ Ἀσίᾳ from St. Paul, and the contrasted conduct of Onesiphorus. This address then, is not simply to prepare Timothy for suffering after his teacher's example (εἰ δὲ διδάσκαλος πολλῶ μᾶλλον ὁ μαθητῆς, Chrys.), but rather to stimulate him to make up

χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ² καὶ ἀήκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράδου πιστοῖς ἀνδράποιοις, οὔτινες ἱκανοὶ

by his own strength in grace for the cowardice and weakness of others; see notes on ch. i. 15.

ἐν δυνάμοϋ]

'be inwardly strengthened;' not with a medial force, 'fortis esto' Bretschneider (a meaning which it never has in the N. T.), but simply passive: see notes on Eph. vi. 10, and Fritz. Rom. iv. 20, Vol. I. p. 245. The element and principle in which his strength is to be sought for is immediately subjoined; comp. Eph. vi. 10 sq.

ἐν τῇ χάριτι]

in the grace;' not διὰ τῆς χάριτος, Chrys., Beza. The preposition, as its involution in the verb also confirms, points (as usual) to the spiritual sphere or element in which all spiritual strength is to be found. Χάρις is clearly not to be explained as the 'preaching of the Gospel' (Hammond on Heb. xiii. 9), nor regarded as merely equivalent to τὸ χάρισμα, ch. i. 6 (comp. Leo), but has its more usual reference to the grace of 'inward sanctification' (compare Hooker, *Append. to Book V.* Vol. II. p. 696), and betokens that element of spiritual life 'which enables a man both to will and to do according to what God has commanded,' Waterland, *Euch.* ch. x. Vol. IV. p. 666.

τῇ ἐν Χρ. Ἰησ.] '(the grace) which is in Christ Jesus,' which is only and truly centred in Him, and of which He is the mediator to all who are in fellowship and union with Him; further specification of the true nature of the χάρις; 'docet non aliunde contingere quam a solo Christo, et nemini Christiano [qui est in Christo] defuturam,' Calvin: compare Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 92, and Meyer on Rom. viii. 39.

2. καὶ ἀκ. τ. λ.] The connection, though not at first sight very immediate with ver. 1, is sufficiently perspicuous. Timothy is to be strong himself in grace, and in the strength of it is to provide for

others: he has received the true doctrine (comp. ch. i. 13); he is to be trusty himself in dispensing it, and to see that those to whom he commits it are trusty also.

διὰ πολλῶν μαρτ.] 'among, in the presence of, many witnesses,' 'coram multis testibus,' Tertull. *Præscr.* cap. 25; nearly = ἐνώπιον, 1 Tim. vi. 12 (Coray in metaph.). so Chrys., πολλῶν παρόντων, correctly in point of verbal interpretation, but too vague in his explanation, οὐ λάθρα ἤκουσας οὐδὲ κρυφῆ. The preposition διὰ has here its primary meaning somewhat obscured, though it can still be sufficiently traced to warrant the translation. Timothy heard the instruction by the mediation of many witnesses ('interveniētib; multis testibus'); their presence was deemed necessary to attest the enunciation of the fundamentals of Christian doctrine (scarcely 'a liturgy,' J. Johns. *Unbl. Sacr.*, Part II. Pref., Vol. II. p. 20, A.-C. Libr.) at his ordination; they were adjuncts to the solemnity, compare Winer, *Gram.* § 47. i, p. 338. There is some doubt who the πολλοὶ μάρτυρες were, and what is the exact occasion referred to. The least probable opinion is that they were 'the law and the prophets,' Œcum., after Clem. of Alexandria in his [now fragmentary] *Hypot.* Book VII.; the most probable is that they were the presbyters who were present and assisted at Timothy's ordination; compare 1 Tim. i. 18, iv. 14. vi. 3, 2 Tim. i. 16; see Scholéf. *Hints*, p. 122.

πιστοῖς]


'faithful,'

—not 'believing;' the context evidently requires the former meaning; the παραθήκη was to be delivered to trusty guardians, τοῖς μὴ προδιδοῦσι τὸ κήρυγμα, Chrys.; see notes on 1 Tim. i. 12. The verb παράδου seems clearly to point to the παραθήκη alluded to in chap. i. 12, 14, and 1 Tim. vi. 20.

ἔσονται καὶ ἑτέροις διδάξαι. ³ Συνκακοπάδησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ⁴ οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς


οἷτιν ες does not appear to have here any explanatory force, but to refer to the πιστοὶ ἄνθρωποι as belonging to a particular class; 'to faithful men of such a stamp as shall be able,' etc.; δύο πράγματα ζητεῖ ὁ Ἀπόστολος ἀπὸ τὸν ἐκκλησιαστικὸν διδάσκαλον, πρῶτον πίστιν διὰ τὴν μὴ φθείρη τὴν παρακαταδήκην· δεύτερον ἰκανότητα τὴν διδάξην, Coray (Romaic): see notes on Gal. ii. 4, and on iv. 24. The future ἔσονται does not necessarily point to Timothy's departure (Beng., Leo), but to the result that will naturally follow the παράδοσις.

Though this verse certainly does not refer to any παράδοσις of doctrines of a more mystical character (Theophyl.), and can never be fairly urged as recognizing any equal and co-ordinate authority with the written Word (comp. Mack), it still may be said that the instructions seem definitely to contemplate a regular, orderly, and successive transmission of the fundamentals of Christian doctrine to Christian ministers and teachers, see Mosheim, *de Rebus Christ.* p. 130. On this subject generally, see the calm and sensible remarks of Waterland, *Doctr. of Trin.* vii. 5 sq., Vol. III. p. 610 sq.

3: συνκακοπάδησον] 'Suffer afflictions with me;' compare notes on ch. i. 8. This reading, supported as it is by AC'D'E'FG; 17. 31, al.; Syr.-Philox. in marg., and apparently Syriac, Vulg., Clarom., Copt., Arm. (*Lachm.*, *Tisch.*), is now rightly adopted by all recent critics and commentators except Leo; so also Mill, *Prolegom.* p. cxxxvi: It is singular on what grounds Bloomf. (ed. 9) can assert that the Syriac (*Pesh.*) must have read σὺ οὖν (*Rec.*) when the  [tu igitur] of ver 1, is omitted in the present verse; and wholly inconceivable how it can 'be found in the

Vatican B,' when, as is perfectly well known, this Epistle and 1 Tim., Titus, Philem. are not found in that venerable MS. at all; compare *Tisch. Prolegom.* p. LXX.

στρατιώτης X. 'I] 'a soldier of Jesus Christ,' 'miles quem Christus sibi obstrinxit,' Leo; on the gen. comp. notes on Eph. i. 1. The nature of the service and its trials and sufferings are vigorously depicted by Tertull. *ad Mart.* cap. 3 sq.: The scriptural and Pauline (*e. g.* 1 Cor. ix. 7, 2 Cor. x. 3 sq.) character of the image is vindicated by Baumgarten *Pastoralbr.* p. 106.

4. στρατευόμενος] 'serving as a soldier,'  [serviens] Syr.; Scholeff. *Hints*, p. 122. On this use of what Krüger terms the *dynamic* middle,—in which while the active simply has the intransitive sense of being in a state, the middle also signifies to act the part of one in such a state,—see his *Sprachl.* § 52. 8. 7, and the examples (esp. of verbs in -έω) in Donalds. *Gr.* § 432. 2, p. 437, Jelf, *Gr.* § 362. 6.

ἐμπλέκεται] 'entangleth himself,' 'implicat se,' Vulg., Clarom. 'Hoc versu commendatur τὸ abstine versu sq. sustine,' Beng.; comp. Chrys. on ver. 5. There does not seem any necessity for pressing the meaning of the verb beyond that of 'being involved in,' 'implicari' (Cic. *Off.* ii. 11); comp. 2 Pet. ii. 20, τοῦτοις [μιάσμασιν] ἐμπλεκέντες, Polyb. *Hist.* xxv. 9. 3, τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος, and (with εἰς) *ib.* i. 17. 3, xxvii. 6. 11.

βίου πραγματείας] 'affairs of life,' 'negotii vitæ civilis,' Leo: on the distinction between βίος and the higher term ζώη, see Trench, *Synonyms*, § 28. It does not seem necessary to restrict πραγμ. (an ἄπαξ λεγόμεν. in the N. T.) to 'mercatura' (Schoettg. *Hor.* Vol. i. p.

τοῦ βίου πραγματείας, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ⁵ ἐὰν δὲ καὶ ἀδλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀδλήσῃ. ⁶ τὸν

887; compare *πραγματεύεσθε*, Luke xix. 13): it rather includes, as the contrast seems to require, all the ordinary callings and occupations of life, which would necessarily be inconsistent with the special and exclusive duties of a soldier; comp. Philo, *Vit. Moses*, III. 27, Vol. II. p. 167 (ed. Mang.), *ἔργων καὶ τεχνῶν τῶν εἰς πορισμόν, καὶ πραγματ. ὅσαι κατὰ βίου ζήτησιν*, *ib.* § 28, p. 168, *τέχναι καὶ πραγματ. καὶ μάλιστα οἱ περὶ πορισμόν καὶ βίου ζήτησιν* (Wetst.). Compare Beveridge, *Cun. Apost.* VI. Annot. p. 17, who specifies what were considered ‘*saecularia negotia*.’

τῷ στρατολογήσαντι] ‘*who enrolled him as a soldier*’: *στρατολ.* an ἄπαξ λεγόμεν. in N. T. and a λέξις τοῦ παρακμάζοντος Ἑλληνισμοῦ (Cotray), is properly ‘*militis conscribere*’ (Plutarch, *Mar.* § 9, al., compare Dorvill. *Charit.* I. 2, p. 29), and thence, by a very easy transition, ‘*deligere militem*,’

ἐκλεγεῖν [elegit] Syr.: compare Joseph. *Bell.* V. 9. 4, *βοηθὸν ἐστρατολόγησε*.

5. ἐὰν δὲ καὶ κ. τ. λ.] ‘*again if a man also contend in the games*,’ ‘*certat in agone*,’ Vulg., comp. Schol. *Hints*, p. 123: δὲ introduces a new image (‘*quasi novam rem unamquamque enuntiationem affert*,’ Klotz, *Devar.* Vol. II. p. 362, ‘*in the second place*,’ Donalds. *Cratyl.* § 155) derived from athletic contests, 1 Cor. ix. 24 sq. In the former image the Christian, as the soldier, was represented as one of many; here, as the athlete, he is a little more individualized, and the personal nature of the encounter a little more hinted at; compare notes on *Eph.* vi. 12. The καὶ, as usual, has its *ascensive* force, pointing to the previous image of the soldier; what applied in his case applies *also* and further in the case of the athlete; comp. Klotz, *Devar.* Vol. II. p. 638. Of the two forms, ἀδ-

λέω and ἀδλεύω, it is said that (in the best Attic Greek) the latter is more common in agonistic allusions, the former in more general references (Rost u. Palm, *Lex.* s. v. ἀδλεύω); compare, however, Plato, *Legg.* VIII. p. 830, with *ib.* IX. p. 873.

νομίμως] ‘*according to rule*,’ *πῶς οὖν* [in lege sua] Syr.; ἡ ἀδλητικὴ νόμους ἔχει τινάς, καθ’ οὓς προσήκει τοῖς ἀδλητῶν ἀγωνίζεσθαι, Theodoret. This, however, must not be restricted merely to an observation of the rules when *in the contest*, but, as the examples adduced by Wetst. seem certainly to prove, must be extended to the whole preparation (πάντα τὰ τοῖς ἀδληταῖς προσήκοντα, Chrys.) *before it* as well; comp. Arrian, *Epict.* III. 10, εἰ νομίμως ἤδλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας (Wetst.), and see Suicer, *Thesaur.* s. v. Vol. II. p. 414, where the force of this word is well illustrated by patristic citations. The tacit warning διαπαντός ἐν ἀσκήσει εἶναι (Chrys.), thus has its full force.

6. τὸν κοπιῶντα κ. τ. λ.] ‘*The laboring husbandman must needs first partake of the fruits (of his labor)*.’ There is some difficulty in (a) the connection and (b) the application of this verse. With respect to (a) it seems wholly unnecessary to admit an hyperbaton, sc. τὸν τῶν καρπ. μεταλ. δέλοντα γεωργ. δεῖ πρῶτον κοπιῶν, a grammatical subterfuge, still partially advocated by Winer, *Gr.* § 61. 4, p. 490 (ed. 6); so Wakefield, *Sylv. Crit.* Vol. I. p. 155. The example which Winer adduces, Xenoph. *Cypr.* I. 3. 5, ὁ σὸς πρῶτος πατὴρ τεταγμένα ποιεῖ, is surely very different, being obvious and self explanatory. The meaning of the words seems sufficiently clear if a slight emphasis be laid on κοπιῶντα (οὐχ ἄπλῶς γεωργ. εἶπε ἀλλὰ τὸν κοπ., Chrys.), and if πρῶτος

κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
7 νόει δ' λέγω· δώσει γάρ σοι ὁ Κύριος, σύνεσιν ἐν πάσιν.

Remember Christ and His
resurrection; I suffer in His
Gospel for the sake of the elect; if, however, we endure, he will reward us.

8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγγηγερμένον

(certainly not 'ita demum,' Grot.) be referred to other participators; 'the laboring husbandman (not the idle one) ought to partake first (before all others) of the fruits: ' it is his inalienable right ('lex quædam naturæ,' Est.) in consequence of his κόπος. If κοπιῶντα and πρῶτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion, however, turns the declaration into an indirect exhortation, closely parallel to that of ver. 5: 'only the athlete who νομίμως ἀδλεῖ, στεφανοῦται; only the husbandman who κοπιᾷ has the first claim on the fruits.' On the derivation and intension implied in κοπ. (οὐχ ἀπλῶς τὸν κάμνοντα ἀλλὰ τὸν κοπιόμενον, Chrys.), compare notes on 1 Tim. iv. 10. The real difficulty is in (b) the application: what are the καρποί? Clearly not the support which must be given to ministers (Mosh.), as this would be completely alien to the context;—nor the fruits of his labor and instruction which St. Paul was to reap from Timothy (Beng.),—nor the spiritual gifts which Timothy imparted to others and was to show first in himself (comp. Greg. Nyss. ap. Œcum.),—but, as the context seems to require and even to suggest,—the future reward (comp. στεφανοῦται) which the faithful and laborious teacher is pre-eminently to receive in the world to come (compare Matth. v. 12, xiii. 43, xix. 21), not perhaps excluding that arising from the conversion of souls (Theod., and appy Syr.

ܘܩܘܪܘܢܐ [fructus ejus], comp. Hamm.)

to be partaken of even in the present world.

7. νόει εἰ 'understand, grasp the meaning of; 'not 'perpende,' Beza, or 'atten-

de,' Beng.,—translations of νόεω which can hardly be substantiated in the N. T.,

but 'intellige,' Vulg., ܘܩܘܪܘܢܐ [intellige] Syr., as the context and prevailing meaning of the word (see especially Beck, *Bibl. Seelenl.* II. 19. p. 56) evidently require: ἐπειδὴ αἰνιγματωδῶς πάντα εἶπε, τὰ τοῦ στρατ., τὰ τοῦ ἀθλητοῦ, τὰ τοῦ γεωργοῦ, νόει φησί, Theophylact. The reading in the following clause is not quite certain; δὲ γὰρ κ. τ. λ. (*Rec.*) deserves some consideration on the principle, proclivi lectioni præstat ardua; 'the uncial authority [AC¹DEFG] seems, however, so distinctly to preponderate as to leave it scarcely defensible. If it be retained, γὰρ may be taken in its most simple and primary meaning, 'sane pro rebus comparatis' (Klotz, *Devar.* Vol. II. p. 232, compare notes on Gal. ii. 6, or, more probably, in its usual argumentative sense (De W., Peile); the command being explained by the prayer.

σύνεσιν] 'understanding;' according to the somewhat elaborate definition of Beck (*Bibl. Seelenl.* II. 19, p. 60), the faculty by which we mentally apprehend and are enabled to pass judgment upon what is presented to us; comp. notes on Eph. iii. 4, and Schubert, *Gesch. de Seele*, § 40, notes, Vol. II. p. 345 (ed. 4).

8. μνημόνευε] 'bear in remembrance;' here only with an accusative personæ: it is found with an acc. rei, Matth. xvi. 9, 1 Thess. ii. 9, Rev. xviii. 5, but more commonly with a gen. The distinction between the two cases seems to be that with the gen. the meaning is simply 'to remember,' the object being perhaps regarded as that from which, as it were, the memory emanates (comp. Donalds. *Gr.* § 451 gg.); with the accus.

ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου, ⁹ ἐν
 ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ Θεοῦ

the meaning is rather to 'keep in remembrance,' 'to bear in mind;' see Winer, *Gr.* § 30. 10, p. 184, and compare Bernhardy, *Synt.* III. 51, p. 177. The exhortation does not seem dogmatical (πρὸς τοὺς αἵρετικούς ἀποτεινόμενος, Chrysost., Est.), nor even directly hortatory ('recordare, ita ut sequare,' Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was pleased to assume indeed man's nature, yet, as the word of promise had declared, of the kingly seed of David.

ἐγγεγενημένος ἐκ νεκρῶν must obviously be connected immediately with 'I. X.; not, 'that He was raised,' etc., Vulgate, Auth. Ver., Alford (*in loc.*), but 'as one raised,' etc. (Goth. 'urrisanana'); compare Winer, *Gr.* § 45. 4, p. 309, and see Alford on 1 *John* iv. 2, but correct 'primary,' and 'secondary,' into 'secondary' and 'tertiary' (Donalds. *Gr.* § 417). On the use of the perfect (ἐγγεγενημένος) in this and other events in our Lord's life as marking their permanent character, see Green, *Gr.* p. 22.

ἐκ σπέρματος Δαυὶδ] Scil. γενόμενον, not τὸν γενόμενον, De Wette. The meaning of this clause, thus placed (apparently with studied emphasis) out of its natural order, can only be properly understood by comparing Romans i. 3. From that passage it would seem that it can here scarcely be intended to point to Christ merely on the side of His human nature (Mosh.), and as a bare antithesis to ἐγγεγενημένος: much less has it any reference to current Docetic doctrines (De Wette, Baur, *Pastoralbr.* p. 102). It points, indeed, as the context here suggests, and the words κατὰ σάρκα in Rom. *l. c.* seem to render certain, to Christ's human nature, but it points to it at the

same time as derived through the greatest of Israel's Kings, and as in the fulfilment of the sure word of prophecy, Jer. xxiii. 5, Matth. xxii. 42, John vii. 42; see Wiesing, *in loc.*, who has very ably elucidated the force and meaning of this clause.

κατὰ τὸ εὐαγγέλιόν μου] 'according to my Gospel,' *i. e.* 'the Gospel entrusted to me to preach,' τὸ εὐαγγέλιον ὑποβάλλωμαι, 1 Cor. xv. 1, comp. Rom. ii. 16, xvi. 25; 'sum vocat ratione ministerii,' Calvin on Rom. *l. c.* The remark of Jerome, 'quotiescumque in epistolis suis dicit Paulus juxta evang. meum, de Lucæ significat volumine,' noticed by Fabricius (*Cod. Apocr. N. T.* p. 372), and here pressed by Baur (*Pastoralbr.* p. 99). cannot be substantiated. 'There may be an allusion to the τινὲς ἕτερα εὐαγγελιζόμενοι, Theophyl., but it here scarcely seems intended.

9. ἐν ᾧ] 'in which,' as the official sphere of action, scil. 'in quo prædicando' Möller,—not, 'on account of which,' Beza 2: compare Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3. Wiesinger hesitatingly proposes to refer ἐν ᾧ to Christ; such a construction is of course possible (comp. Eph. iv. 1), but involves a departure from the ordinary rule of connection, which does not seem required by the context.

μέχρι δεσμῶν] 'even unto bonds;' compare Phil. ii. 8, μέχρι θανάτου; Heb. xii. 4, μέχρι αἵματος. The distinction between μέχρι and ἄχρι, urged by Tittmann, *Synon.* i. p. 34, according to which 'in ἄχρι cogitatur potissimum totum tempus [ante], in μέχρι potissimum finis temporis [usque ad], in quo aliquid factum est,' independently of being apparently exactly at variance with the respective derivations [connected with ἀκρός, μάκρος, see Donalds. *Cratyl.* § 181], has been fully disproved by Fritz.

οὐ δέδεται. ¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης

Rom. v. 14, Vol. I. p. 308, note. The only reasonable and natural distinction is that suggested by derivation, viz., that ἄχρι, in some passages, seems to preserve an *ascensive*, μέχρι, an *extensive* reference (see especially Klotz, *Devar.* Vol. II. p. 225); yet still usage so far contravenes this, that the real difference between the particles seems only to consist in this, that ἄχρι is also an adverb, μέχρι not so; that μέχρις οὐ is used with a gen. (Herm. *Viger.* No. 251), but not so ἄχρις οὐ; and finally, that the one occurs in certain formulæ more frequently than the other, and yet that this again seems only fairly referable to the 'usus scribendi' of the author. The note of Fritzsche, *Rom.* l. c., on these particles, and the good article by Klotz, *Devar.* Vol. II. p. 224—231, will both repay the trouble of consultation.

κακοῦργος] 'a malefactor,' only here and Luke xxiii. 32, 33, 39. It enhances the preceding words, τὰ τῶν κακούργων ὑπομένω πάδη, Theodoret: there may be too *perhaps* a paronomasia, κακοπαθ. κακοῦρ., 'mala patior tanquam malefactor,' Est.

οὐ δέδεται] 'is not (has not been and is not) bound;' with evident allusion (per paronomasiam) to the preceding δεσμών. The reference must not be limited to the apostle's particular case (δεσμοῦνται αἱ χεῖρες. ἀλλ' οὐχ ἡ γλῶττα, Chrys.; 'this hath not restrained me in mine office,' Hamm.), but seems perfectly general, whether in reference to himself or others, ἡμῶν δεδεμένων λέλυται καὶ τρέχει, Theophyl.; comp. Phil. i. 12. The full adversative force of ἀλλά, 'yet, nevertheless,' must not be left unnoticed; comp. Klotz, *Devar.* Vol. II. p. 3.

10. διὰ τοῦτο] Scarcely 'quia me vincto evangelium currit,' Beng., still less a πλεονασμὸς ἐβραϊκός, Coray, but rather 'propter hoc, id est, ut evangelium

disseminetur, ut verbum Dei currat et clarificetur,' Est., the negative statement οὐ δέδεται being treated as if it had been a *positive* statement of the προκοπή of the Gospel. Having mentioned the bonds which his preaching had entailed on him, he adds with increasing emphasis, πάντα ὑπομένω; bonds,—yea all things, sufferings, death: see Acts xxii. 13.

ὑπομένω] 'endure,' 'sustain,' 'sustineo,' Vulg.,—not exactly 'am content to suffer anything,' Peile (πάσχω, Chrysostom), as this too much obscures the normal meaning of ὑπομ in the N. T., which is rather that of a brave bearing up against sufferings ('animum in perferendo sustinet,' Tittm. *Synon.* I. p. 194) than a mere tame and passive sufferance (ἀνέχεσθαι) of them; see below, ver. 12, Rom. xii. 12, James i. 12, al., and contrast ἀνεχώμεθα, 1 Cor. iv. 12 (ὑπέσχω, Psalm lxxxviii. 50), where a meek suffering is intended to be specially depicted. Even in the case of παιδεία, the Christian ὑπομένει (Heb. xii. 7 Tisch., compare 1 Pet. ii. 20); it is to be the endurance of a quick and living, not the passiveness of a dead and feelingless soul. Thus then the meaning assigned to ὑπομονή by Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 225, as its *primary* one, viz., 'la soumission pure et simple qui accepte la douleur,' seems certainly too *passive*, and is moreover not substantiated by the examples adduced, Rom. viii. 25, xv. 4, 2 Cor. i. 6; see Meyer on 1 Cor. xiii. 7, Fritz. *Rom.* Vol. I. p. 258.

τοὺς ἐκλεκτούς] 'the elect,' those whom God in his infinite mercy, and in accord. with the counsels of His 'voluntas liberrima' has been pleased ἐκλέξασθαι; see notes on Eph. i. 4. There appears no reason whatever for here limiting the ἐκλεκτοὶ to those who had not yet received the message of the Gospel (De W.),

αἰωνίου. 11. πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσο-

‘qui adhuc ad Christi ovile sunt adducendi’ (Menoch. ap. Pol. *Syn.*), and still less for confining it to those who had already received it (Grot.): the reference is perfectly general, timeless, and unrestricted. On St. Paul’s use of ἐκλεκτοί, comp. Reuss, *Théol. Chrét.* iv. 14, Vol. II. p. 133.

καὶ αὐτοί] ‘they too,’ they as well as I; ὡς καὶ ἡμεῖς· καὶ γὰρ καὶ ἡμᾶς ὁ Θεὸς ἐξελέξατο, Chrys. The reference advocated by De Wette, ‘they as well as those who already believe,’ seems certainly untenable,—on this ground, that it would imply a kind of contrast between the πιστοὶ and ἐκλεκτοί; whereas the πιστοὶ, as Wiesinger fairly observes, must both be and remain ἐκλεκτοί. The tacit reference of the apostle to himself does not involve terms of greater assurance than the date of the Epistle and its language elsewhere (ch. iv. 8) fully warrant.

τῆς ἐν Χρ. Ἰ.] Emphatic; τῆς ὕψους σωτηρίας, Chrys. On the use of the article, see notes on ch. i. 13. μετὰ δόξης αἰών. is appended to σωτηρία, and, while serving to enhance it, also marks it as in its highest and completest realization belonging to the future world; ἡ ὕψους δόξα ἐν οὐρανοῖς ἐστίν, Chrys. Thus, then, though there were sufferings in this world, there was in the world to come salvation and glory.

11. πιστὸς ὁ λόγος] ‘Faithful is the saying:’ compare notes on 1 Tim. i. 15. Here, as in 1 Tim. iv. 9, the use of γὰρ in the following clause seems to suggest a reference to the preceding words; πιστ. ὁ λόγ. ποῖος; ὅτι οἱ ἐκλεκτοὶ ἐνδόξου καὶ αἰωνίου σωτηρίας ἐπιτεύξονται, Theophyl. after Chrys.; similarly Œcum. If with Huth., Leo, al., the formula be referred to what follows, the proper force of γὰρ can scarcely be maintained: even in its most decidedly explanatory uses, the conclusive force (the ἔρα portion,

see Klotz, *Devar.* Vol. II. p. 232), though subordinated to the affirmative, is never so completely obscured (‘videlicet,’ Peile, ‘nimirum,’ Leo), as must be the case in the present passage. In Matth. i. 18, noticed by De W., the use of γὰρ was suggested by the preceding οὕτως; see Kühner on Xenoph. *Mem.* I. 1. 6.

εἰ γὰρ κ. τ. λ.] It has been asserted by Münter (*Christl. Poes.* p. 29), Mack, Conybeare, al., that the latter part of this, and the whole of the two following verses are taken from some Christian hymn. Though the distinctly rhythmical character of the clauses (see the arrangement in Mack, who, however, erroneously includes the first γὰρ in the quotation), and the apparent occurrence of another specimen in 1 Tim. iii. 16, certainly favor such a supposition; still the argumentative γὰρ (*Lachm., Tisch.*, with all the uncial mss. except K) in verse 13 seems so far opposed to the hymnal character of the quotation as to leave the supposition very doubtful. It is not noticed in Rambach’s *Anthologie*, Vol. I. p. 33, where it would scarcely have been omitted if the hypothesis had not seemed untenable.

εἰ συναπεθά-
νομεν] ‘if we died with (Him);’ the σὸν obviously refers to Χρ. Ἰησ. verse 10. The death here alluded to must, in accordance with the context, be simply ὁ διὰ παθημάτων θάνατος, not also ὁ διὰ τοῦ λουτροῦ, Chrysostom and the Greek expositors. In the very similar passage, Rom. vi. 8, the reference, as ver. 11 sq. clearly show, is ethical; here, however, such a reference would seem inconsistent with the general current of the argument, and especially with ver. 12. The aorist must not be passed over; it marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the apostle died when he embraced the

μεν¹² εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν εἰ ἀρησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

lot of a daily death (καθ' ἡμέραν ἀποθνήσκω, 1 Cor. xv. 31), and of a constant bearing about the νέκρωσιν τοῦ Ἰησοῦ. 2 Cor. iv. 10.

συνζήσομεν] 'we shall live with (Him),' not in an ethical sense, but, as the antithesis necessarily requires, with *physical* reference to Christ's resurrection (comp. ἐγγεγεμένον, ver. 8); by virtue of our union with Him in His death, we shall hereafter share with Him His life; comp. Phil. iii. 10.

12. ὑπομένομεν] 'endure,' scil. with Him; present; this was a continuing state. On the meaning of ὑπομένειν, see notes on ver. 10.

συμβασιλεύσομεν] 'we shall reign with (Him);' extension of the previous idea συνζήσομεν: not only shall we live, but be kings with Him; comp. Rom v. 17, viii. 17. Rev. i. 6. Συμβασ. is only a δὲ λεγόμεν. in N. T., here and 1 Cor. iv. 8; compare Polycarp, *Phil.* 5.

ἀρνησόμεθα] 'shall deny,'—'aut facto, aut verbo, aut etiam silentio,' Est.; compare Matth. x. 32, 33: οὐκ ἐν τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ ἐν τοῖς ἐναντίοις αἱ ἀμοιβαί, Chrys. The *future* conveys the idea of the ethical possibility of the action; compare Winer, *Gr.* § 40. 6, p. 241; we have thus in the hypothetical clauses, aorist, present, and future. The precedence of ἀρνεῖσθαι to ἀπιστεῖν is not to be ascribed to the fact that 'abnegatio fidem quæ fuerat extinguit,' Beng., but rather to this fact, that a persistent state of unbelief (ἀπιστοῦμεν) is far worse than a denial which might be (as in the case of St. Peter) an act committed in weakness and bitterly repented of; compare Leo. The reading is not quite certain: ἀρνούμεθα (*Rec.*) is well supported [DEKL; al.], but seems, on the whole, more probably corrected to harmonize

with the pres. ὑπομένομεν, than altered to balance ἀρνήσεται.

13. εἰ ἀπιστοῦμεν] 'if we are unbelieving'—or to preserve the paronomasia 'are faithless,' ἀπιστοὶ ἔσμεν (comp. Fritz. *Rom.* iii. 3),—not specifically 'in Him' (Syr.), or 'in His resurrection,' ὅτι ἀνέστη (Chrys.), or 'in His divinity,' ὅτι Θεὸς ἐστι (Æcum. 2),—but generally, 'if we exhibit unbelief,' whether as regards His attributes, His promises, or His Gospel; 'infidelitas positiva significatur, quæ est eorum qui veritatem auditam recipere nolunt, aut semel receptam deserunt,' Estius. De Wette, Wiesing. and others following Grotius translate ἀπιστ. 'untrue sind,' 'are unfaithful,' appealing to the similar passage, Rom. iii. 3. This is certainly plausible on account of the following πιστός, still neither *there* (see especially Meyer *in loc.*) nor *here* is there sufficient reason for departing from the regular meaning of ἀπιστεῖν (Mark xvi. 11, 16, Luke xxiv. 11, 41, Acts xxviii. 24), which, like ἀπιστία, seems *always* in the N. T. to imply not 'untruthness,' 'unfaithfulness,' but definitely 'unbelief.' This is still further confirmed by the species of climax, ἀρνησόμεν, ἀπιστοῦμεν; see above, on ver. 12. πιστός] 'faithful,' both in His nature and promises; compare Deut. vii. 9. Though we believe not Him and His promises, yet He remains unchanged in His faithfulness and truth; πιστός ἐστι καὶ αὐτός, ὀφείλων πιστεῦσθαι ἐν οἷς ἂν λέγη καὶ ποιῇ, αὐτὸς ἄπρεπτος μένων καὶ μὴ ἀλλοιούμενος [κ. τ. λ.], Athan. *cont. Arian.* III. Vol. 1. p. 377 (Paris, 1627). οὐ δύναται] 'He cannot' deny Himself, or be untrue to His own essential nature; δύναται καθ' ἡμᾶς πάντα ὁ Θεός, ἀπερ δυνάμενος, τοῦ Θεὸς εἶναι, καὶ τοῦ

Charge men to avoid babblings which really lead to the subversion of faith. God knows his own.

Follow practical religion, be meek and eschew contentions.

14 Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν

ἀγαθὸς εἶναι, καὶ τοῦ σοφὸς εἶναι οὐκ ἐξίσταται, Origen, *Cels.* cap. 70; see also Pearson, *Creed*, Art. vi. Vol. i. p. 339 (ed. Burt.). On the aor. infin. after δύνανται see notes on *Eph.* iii. 4.

14. ταῦτα ὑπομίμν.] ‘put (them) in remembrance of these things,’ scil. of the truths mentioned in ver. 11—13; comp. Tit. iii. 1, 2 Pet. i. 12. The most natural supplement to ὑπομίμησκε is not ἄλλους (Theoph., Œcumenius), but αὐτοὺς (Syr.), whether generally ‘eos quibus præes,’ Bengel, or, as the meaning of the verb seems to suggest, ‘the faithful,’ those who already believe, but require to be reminded of these eternal truths.

διαμαρτυρόμενος] ‘solemnly charging them;’ similarly with an inf. Polyb. *Hist.* i. 33. 5, ib. 37. 4, III. 15. 5: see notes on 1 *Tim.* v. 21.

μὴ λογομαχεῖν] ‘not to contend about words;’ ‘not to indulge in λογομαχίαι;’ 1 *Tim.* vi. 4, where see notes. The reading is somewhat doubtful: *Lachm.* reads λογομάχει with AC¹; Vulg., Clarom., Æth.; Latin Ff.; so also *Tisch.* ed. 1, who, however, in ed. 2, 7, has (as it would seem rightly) restored the *infin.* with C²DEFGKL; nearly all mss.; Syr. (both), Goth.; Clem., Chrysost., Theod., al.; so Mill, *Prolegom.* p. XLIX. Though the change from the imper. to the *infin.* might be thought not wholly improbable, as the *infin.* might seem an easier reading (comp. however, ch. iv. 2), yet a conformation of the inf. to the preceding and succeeding imp. seems equally plausible. The preponderance of external authority may thus be allowed to decide the question. If the imp. be adopted, a stop must be placed after Κύριου.

εἰς οὐδὲν χρήσιμον] ‘(a course) useful for nothing;’ not an independent clause, ‘ad nihil utile est,

nisi, etc., Vulg., sim. Clarom., but, in opposition to the preceding sentence; compare Mark vii. 19, and see Winer, *Gr.* § 59. 9, p. 472. The reading is here again by no means certain; *Lachm.* and *Tisch.* (ed. 7) adopt ἐπ’ οὐδὲν with AC: 17 (ἐπ’ οὐδενί γάρ, FG); so Huther. It is possible that εἰς might have been changed to avoid the seeming difficulty of ἐπὶ twice used thus contiguously, and the ἐπ’ οὐδενί of FG might have been a correction: still, it is also not improbable that the eye of the writer might have been caught by the following ἐπί, and the substitution accidental. The MSS. authority [DEKL] and St. Paul’s love of prepositional variation (comp. notes on *Gal.* i. 1) incline us to the reading of the Text (*Tisch.* ed. 2); so De Wette and Wiesing. In εἰς οὐδὲν the idea of destination is marked perhaps a little more laxly (compare Acts xvii. 21, and Winer, *Gr.* § 49. a, p. 354), in ἐπ’ οὐδὲν (comp. ἐφ’ ὅ, Matth. xxvi. 50, scil. τὸ κατὰ σκόπον πράττε, Euthym.; [Demosth.] *Aristog.* p. 779, ἐπὶ καλὸν πρᾶγμα χρήσιμος) a little more stringently. It is singular that χρήσιμον is an ἄπαξ λεγόμεν. in the N. T.; εὐχρηστος, however, is found with εἰς in ch. iv. 11.

ἐπὶ καταστροφῇ] ‘for the subversion,’ not, as it ought to be, for the edification (οἰκοδομῇ) of the hearers; compare εἰς καθαίρεισιν, 2 Cor. xiii. 10. Ἐπὶ here seems to include with the idea of *purpose* and *object* (comp. notes on *Gal.* v. 13, and on *Eph.* ii. 10) that also of the *result* to which the λογομαχίαι inevitably led, ‘subversionem pariunt,’ Just. The primary object of the false teachers, in accordance with their general character, might have been to convince, or to make gain out of the hearer (comp. Tit. i. 11), the result, contemplated or no, was his

χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων. ¹⁵ σπούδασον σεαυτὸν
δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦν-

καταστροφή. These ideas of *purpose* and *result* are frequently somewhat blended in this use of ἐπὶ with the dative; comp. ἐπὶ βλάβῃ, Xenoph. *Mem.* II. 3. 19, the formula τὴν ἐπὶ θανάτῳ, Arrian, *Anab.* VII. 8. 7 (Xenoph. *ib.* I. 6. 10), and see Winer, *Gr.* § 48. c, p. 351, Bernhardy, *Synt.* v. 24, p. 251.


15. δόκιμον] ‘*approved*,’ one who can stand the test (comp. δόκιμον ἀργύριον, Poll. *Onomast.* III. 86), just as ἀδόκιμος (ch. iii. 8, Tit. i. 16) is one who cannot (compare Rom. xiv. 18, xvi. 10, 1 Cor. xi. 19, al.), explained more fully in the following clause, but obviously not to be joined with ἐργάτην (Mack). The termination -ιμος (the first part of which points to *quality*, the second to *action*, Donalds. *Cratyl.* § 258) is annexed according to somewhat differing analogies; comp. Butt. *Gr.* § 113. 13.

παραστήσαι τῷ Θεῷ] ‘*exhibere Deo*,’ Vulg., Clarom.; compare Rom. vi. 13, 1 Cor. viii. 8, Eph. v. 27: the assertion of Tholuck (*on Rom. l. c.*) that παριστάειν τινὶ τι is ‘*jemandem etwas zu freiem Gebrauch vorlegen*,’ cannot be substantiated; it is simply ‘*sistere, exhibere, alicui aliquid*’ (Fritz. *Rom.* Vol. I. p. 403), the context defining the application and modifying the translation.

ἐργάτην] ‘*a workman*,’ not perhaps without reference to the *laborious* nature of the work, the ἔργον εὐαγγελιστοῦ, ch. iv. 5, al.: similarly, but with a bad reference, 2 Cor. xi. 13, Phil. iii. 2; compare Deyling, *Obs.* Vol. IV. 2, p. 623.

ἀνεπαίσχυντον] ‘*not ashamed*;’ ἄπ. λεγόμε.: not with any active or middle force (ὁ ἐργάτης οὐδὲν αἰσχύνεται πράττειν, Chrys.) with reference to feeling shame in the cause of the Gospel (Theoph., Œcum.; compare μὴ ἐπαισχυνθῆς, ch. i. 8), but *passively*, ‘*non pudefactum*,’ Bengel;) comp. Phil.


i. 20, ἐν οὐδενὶ αἰσχυνθήσομαι.

ὀρθοτομοῦντα] ‘*cutting, laying out, straightly*,’ as a road, etc.; compare Theodoret, ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐδέλας τὰς ἀλλοκας ἀνατέμνοντας. Various interpretations have been assigned to this passage, in most of which the idea of *τέμνειν*,—e. g. τέμνε τὰ νόδα, καὶ τὰ τοιαῦτα ἔκκοπτε, Chrysost.; ‘*translatio sumpta ab illâ legali victimarum sectione*,’ Beza; ‘*acsi pater alendis filiis panem in frusta secando distribuat*,’ Calvin,—is unduly pressed and arbitrarily explained. The real emphasis, however, rests rather on the ὀρθός; compare ὀρθοποδεῖν, Gal. ii. 14, and the force of the adjective in *καινοτομεῖν*, Plato, *Legg.* VII. p. 797 B, al.; but this again must not be pressed to the complete exclusion of the verbal element, as in Greg. Naz. *Orat.* II. p. 23, where ὀρθοτ. is nearly = ὀρθῶς ὀδεύειν, see Kypke, *Obs.* Vol. II. p. 370. Thus, then, it will be most correct to adhere closely to the primary meaning ‘*to cut in a straight line*’ (Rost u. Palm, *Lex.* s. v.), and to regard it as a metaphor from laying out a road (compare Prov. iii. 6, ἵνα ὀρθοτομή τὰς ὁδοὺς σου), or drawing a furrow (Theod.), the merit of which is to consist in the *straightness* with which the work of cutting or laying out is performed. The word of truth is, as it were, an ὁδός (comp. De Wette), which is to be laid out straightly and truly. The *meaning* is rightly retained by Syr.  [pædi-cans recte] and Vulg.. ‘*recte tractantem verbum veritatis*,’ but the metaphor is thus obscured. For the various interpretations of this passage, see Wolf, *in loc.* Vol. IV. p. 513 sq., and especially Deyling, *Obs.* Vol. IV. 2, exerc. III. 10 sq., p. 618 sq., where this expression is very elaborately investigated. τῆς ἀλη-

τα τὸν λόγον τῆς ἀληθείας. ¹⁶ τὰς δὲ βεβήλους κενοφωνίας περιίστασο. ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας. ¹⁷ καὶ ὁ λόγος αὐτῶν

θείας] ‘of Truth,’ not the gen. of apposition, but *substantive*; see notes on Eph. i. 13, and compare Scheuerlein, *Synt.* § 12. 1, p. 82.

16. κενοφωνίας] ‘babblings;’ only here and 1 Timothy vi. 20, where see notes. περιίστασο] ‘withdraw


from,’  [subdue to a]

Syr., περίφενγε, Hesych., — not ‘cohibe, sc. ne alterius grassarentur’ (Raphel, Beza, and even Suicer, *Thesaur.* s. v. Vol. II. p. 673), a meaning not lexically tenable. It occurs in the N. T. (in the present form) only here and Tit. iii. 9; comp. Lucian, *Hermot.* § 86, ἐκτραπήσομαι καὶ περιστήσομαι, but not Polyb. *Hist.* III. 84. 11 (cited by Raphel), as there the verb has its usual meaning. The expression περιστάσθαι τι or τινα (the latter [in the *sing.*] condemned by Lucian, *Pseudos.* § 4, and Thom. M. s. v. p. 708, ed. Bern., but defended by Lobeck, *Soph. Ajax*, 82, p. 109), in the sense of making a circuit so as to avoid, — surely not ‘to hedge one’s self in,’ Peile, — occurs occasionally in later writers; see examples in Elsner, *Obs.* Vol. II. p. 314, Rost u. Palm, *Lex.* s. v. Vol. II. p. 846, and compare Dorville, *Chariton*, I. 13, p. 136, by whom this use of περιστ. is fully illustrated.

προκόψουσιν] ‘they will make advance,’ scil. ‘the false teachers,’ those who utter the κενοφωνίας (compare αὐτῶν, ver. 17, and chap. ii. 9, 13), not the κενοφωνίαί themselves, Luther, al. Observe the future, which shows that the error of the false teachers in its most developed state had not yet appeared; see notes on 1 *Tim.* i. 3. The form προκόπτω, though condemned by Lucian, *Pseudos.* § 5, is rightly maintained by Thom. M. and Phrynichus: the subst. προκοπή is however indefensible, see notes on 1 *Tim.* iv.

15. It is used in the N. Test. de bono (Luke ii. 52), de malo (here, and ch. iii. 9, 13) and de neutro (Rom. xiii. 12).

ἀσεβείας, ‘of impiety,’ or, better to preserve the antithesis to ἐσέβ., ‘of ungodliness;’ genit. dependant on πλεῖον, and either the gen. of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), or more probably the gen. *materiæ*, as in the gen. after τοῦτο, τοσοῦτο, κ. τ. λ.; compare Joseph. *Bell.* VI. 2. 3, προύκοψαν εἰς τοσοῦτον παρανομίας (De W.), and see Krüger, *Sprachl.* § 47. 10. 2. In such cases, as Krüger observes, the gen. is commonly anarthrous, and a preposition (as here) not unfrequently precedes.

17. γάγγραινα] ‘a gangrene,’ ‘an eating sore;’ according to Galen on Hippocr. *de Artic.* Vol. XII. p. 407, intermediate between the φλεγμονή and the σφάκελος, and leading the way to the latter. The expression νομὴν ἔξει (‘pastionem habebit,’ Erasm.) and the deriv. of γάγγρ. [γρᾶω, γρᾶινω, connected with Sanscr. *gras*, ‘devorare,’ compare Pott, *Etym. Forsch.* Vol. I. p. 278] both point to the evil as being *extensive* in its nature (compare Gal. v. 9, and notes *in loc.*) rather than *intensive* (Mack), though it is not improbable that the γαγ- was primarily an intensive reduplication; see Bopp, *Grammar*, p. 569. So also distinctly, though somewhat paraphrastically, Syr.  [apprehendet multos]; compare Ovid, *Metam.* II. 825, ‘solet immedicabile cancer Serpere, et illæsas vitiatas addere partes.’ The error of these teachers was spreading, and the apostle foresees that it was still further to spread, and to corrupt the Ephesian community to a still more lamentable extent; ‘res miserabili experimento notior quam ut pluribus verbis declarari debeat,’ Estius. Ἔμ. καὶ

ὡς γὰρ γραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος; ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγευέναι, καὶ ἀνατρέπουσιν τὴν τιῶν πίστιν. ¹⁹ Ὁ μέντοι στερεὸς

φίλ.] Two false teachers of whom nothing certain is known; Vitringa (*Obs. Sacr.* iv. 9, Vol. i. p. 926) thinks that they were Jews, and probably Sadducees. The latter supposition seems very doubtful; compare next note, and Burton, *Bampt. Lect.* p. 135 sq. Hymenæus is probably the same as the false teacher mentioned in 1 Tim. i. 20; see notes *in loc.*

18. οἵτινες] ‘men who,’ pointing to them with a very faint explanatory force as members of a class; see notes on *Gal.* ii. 4.

περὶ τὴν ἀλήθ. κ. τ. λ.] ‘as concerning the truth, missed their aim:’ so 1 Tim. vi. 21. Ὁν ἡστόχ. compare notes on 1 Tim. i. 6, and on the use of *περί*, notes on *ib.* i. 19.

λέγοντες κ. τ. λ. ‘saying that the resurrection has already taken place:’ characteristic and distinguishing feature of their error. All recent commentators very pertinently adduce Iren. *Hær.* ii. 31, ‘esse resurrectionem a mortuis agnitionem ejus quæ ab ipsis dicitur veritatis;’ Tertull. *de Resurr.* 19, ‘asseverantesresurrectionem eam vindicandam quæ quis aditâ [additâ, *Rhen., Seml.*] veritate redanimatus et revivificatus Deo, ignorantia morte discussâ, velut de sepulchro veteris hominis eruperit;’ Augustine, *Epist.* 119, ‘nonnulli.....arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam.’ These quotations both verify the apostle’s prediction, and serve to define with some show of probability, the specific nature of the error of Hymenæus and Philetus. The false asceticism which is so often tacitly alluded to and condemned in these Epistles, led very probably to an undue contempt for the body (developed fully in the ‘hylic’ theory of the Gnostics, Theod. *Hær.* i. 7, compare

Neander, *Hist. of Ch.* Vol. II. p. 116. Clark), to false views of the nature of death (see Tertull. *l. c.*), and thence to equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a *spiritual* meaning and application: ‘they allegorized away the doctrine, and turned all into figure and metaphor,’ Waterland *Doct. of Trin.* iv. Vol. III. p. 459. Grinfield (*Schol. Hellen.* p. 603) cites Polyc. *Philipp.* 7, but there the heterodoxy seems of a more fearful and antinomian character. The error of Marcion to which Baur (*Pastoralbr.* p. 38) here finds an allusion, was of a completely different kind; ‘Marcion in totum carnis resurrectionem non admittens, et soli animæ salutem repromittens, non qualitatis sed substantiæ facit quæstionem,’ Tertullian *Marc.* v. 10. The reference to the renewal of generations ἐκ παιδοποιίας (Theodoret), or to the resurrection at the crucifixion, Matth. xxvii. 52 (Schoettg.), scarcely need be alluded to. Further notices of this early heresy will be found in Walsh, *Gesch. der Ketz.* Vol. I. p. 129, Burton, *Bampt. Lect.* Note 59, p. 428; compare Usteri, *Lehrb.* II. 2 B, p. 344.

ἀνατρέπουσιν κ. τ. λ.] ‘subvert the faith of some;’ see Tit. i. 11. We cannot safely infer from this use of *τιῶν* that the number of the subverted was small (compare Chrysost. οὐ πάντων ἀλλὰ τιῶν); *τιῶν* is simply ‘sundry persons,’ the old German ‘etwelche,’ Krüger, *Sprachl.* § 51. 16, 14; comp. Meyer on *Rom.* ii. 3.

19. μέντοι] ‘however, nevertheless;’ this compound particle,—which primarily conveys ‘majorem quandam asseverationem’ (Klotz, *Devar.* Vol. II. p. 663), and, as its composition shows, unites both confirmation (μέν) and re-

θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην Ἐργω
Κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὄνο-

striction (τοί), 'certe quidem' (Hartung, *Partik.* Vol. I. p. 593).—frequently, as in the present case, involves an opposition to a preceding clause, and meets a possible objection; 'though some may be subverted, yet assuredly the firm foundation of God stands unshaken as ever;' 'quamvis quorundam subvertatur fides, non tamen fundamentum Dei,' Estius. The participle only occurs here in St. Paul's Epistles, five times in St. John (ch. iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4), once in St. James (ch. ii. 8), and once in St. Jude (ver. 8). As a general rule, μέντοι is perhaps most correctly printed as one word, as in *Lachm., Tisch.*, especially when other enclitics are joined with it; see Ellendt, *Lex. Soph.* Vol. II. p. 80.

σπερ θεμέλι. τοῦ Θεοῦ] 'the firm foundation of God;' i. e. 'laid by Him,' not so much a possessive gen. as a gen. auctoris or originis, see Scheuerl. *Synt.* § 17. 1, p. 125, compared with p. 115, and with notes on 1 *Thess.* i. 6. It is unnecessary to recount the different and very arbitrary interpretations which this expression has received. The only satisfactory interpretation is that adopted by Est. I, Tirin. (up. Pol. *Syn.*), and now nearly all modern commentators, according to which the θεμέλι. τοῦ Θεοῦ is the Church,—not merely the στερreal ψυχαι (Chrysostom), the ἀπερίτρεπτοι (Æcum.), viewed separately, and in contrast with the subverted (comp. Neander, *Planting*, Vol. I. p. 492, Bohn), but collectively, the ἐκκλησία ὑπὸ Θεοῦ τεθεμελιωμένη It is here called a θεμέλιος, not 'per metonymian' for οἶκος, Coray, al., but (a) to mark the Church of Christ and His apostles as a foundation placed in the world on which the whole future οἰκοδομή rests (compare Eph. ii. 20 sq.); and (b) to convey the idea of its firmness, strength, and solid-

ity; compare especially 1 Tim. iii. 15. On θεμέλι. compare notes on 1 Tim. vi. 19. Notices of the various aberrant interpretations will be found in De W. *in loc.*

ἔχων] 'seeing it hath;' part., with a very faint causal force, illustrating the previous declaration: comp. Donalds. *Gr.* § 615.

τὴν σφραγίδα ταύτην] 'this seal,' i. e. 'impression, inscription;' compare Rev. xxi. 14, where each θεμέλιος had the name of an apostle inscribed thereon. There may possibly be, as De Wette suggests, an allusion to Deut. vi. 9, xi.

20. The term σφραγίδα is used rather than ἐπιγραφήν to convey the idea of its solemn, binding, and valid character. Of the two inscriptions, the first ἐργω κ. τ. λ. seems certainly an allusion to Numb. xvi. 5, ἔργω ὁ Θεὸς τοὺς ὄντας αὐτοῦ [Heb. עָרַו], and is in the language of grave consolation, John x. 14, 27; 'He knoweth, not necessarily 'novit amanter,' Beng., (compare notes on Gal. iv. 9) who are His true servants, and will separate them from those who are not.' On the practical aspects of this declaration, compare Taylor, *Life of Christ*, III. 13, disc. 16, and the brief but consolatory remarks of Jackson, *Creed*, XII. 6. 3.

The second καὶ ἀποστ. κ. τ. λ. is possibly in continued allusion to Numb. xvi. 26, ἀποσχισθητε ἀπὸ τῶν σκηνῶν τῶν ἀνδρ. τῶν σκληρῶν τούτων, though expressed in a wider and more general form (compare Isaiah lii. 11) and is in the language of warning.

ὁ ὄνομά ζων] 'who nameth;' not ἱερός? [qui vocat] Syr. 'qui invocat' Wahl, but, 'qui nominat,' Vulg. (misquoted by Bez.), Goth.,—scil. as his Lord and God, 'qui rogatus ejus sit disciplinæ Christum nominat ut magistrum,' Grot.; compare Isaiah xxvi. 13, Κύριε ἐκτός σου ἄλλων οὐκ οἶδαμεν. τὸ ὄνομά σου ὀνομάζομεν.

μάζων τὸ ὄνομα Κυρίου. ²⁰ ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευή χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἂ μὲν εἰς τιμὴν ἂ δὲ εἰς ἀτιμίαν· ²¹ ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν

ἀδικίας] ‘*unrighteousness*,’ the opposite of δικαιοσύνη, Aristot. *Rhet.* i. 9. 7, joined by Plato, *Gorg.* p. 477 c, with σύμπασα ψυχῆς πονηρία. In its Christian usage and application, it is similar in meaning to, but of wider reference than, ἀνομία, compare 1 John v. 17; ‘*ἀδικία de quâcunque improbitate dicitur, quatenus τῷ δικαίῳ repugnat*,’ Tittmann, *Synop.* i. p. 48; as δικαιοσύνη is συναγωγή καὶ ἔννοσις πάντων τῶν καλῶν καὶ ἀγαθῶν (Chrys. *Caten. in Job* i.), so ἀδικία is the union and accumulation of all that is the reverse; comp. notes on Tit. ii. 14.

20. δὲ is certainly not ‘for’ (Bloomfield), but, with its proper antithetical force, notices a tacit objection which the implied statement in the last clause of the preceding verse, namely, ‘that there are ἄδικοι in the Church of Christ,’ might be thought to suggest: this it dilutes by showing it was really in accordance with the counsels and will of God; ‘the Church is indeed intrinsically holy, but in a large house,’ etc.; comp. notes on *Gol.* iii. 11. The connection and current of the apostle’s thought will be best recognized, if it be observed that in ver. 19 the Church is regarded more as an *invisible*, in the present verse more as a *visible* community: on the true import and proper application of these terms, see Jackson, *Creed*, xii. 7. 6, and Field, *Book of the Church*, i. 10, p. 14.

ἐν μεγάλῃ οἰκίᾳ] ‘in a large house;’ observe the epithet, and its position, Winer, *Gr.* § 59. 2, p. 564. The οἰκία is not the world (Chrys., Theoph), but, in continuation of the previous image, the visible Church of Christ (*Cypr. Ep.* 55); the apostle changes, however, the term θεμέλιος, which marked the inward and essential character of the Church,

into οἰκία, which serves better to portray it in its visible and outward aspect. The Church was μεγάλη, it was like a net of wide sweep (σαγήνη, Matth. xiii. 47) that included in it something of every kind; see especially, Field, *Book of the Church*, i. 7 sq., p. 11 sq., Pearson, *Creed*, Art. ix. Vol. i. p. 405 (ed. Burton), and Hooker, *Ecccl. Pol.* iii. 1. 8.

σκευή χρυσᾶ κ. τ. λ.] ‘*vessels of gold and silver*.’ By this and the following metaphorical expressions the genuine and spurious members of the Church are represented as forming two *distinct* classes, each of which, as the terms χρυσᾶ, ἀργυρᾶ and again ξύλ. and ὀστράκ. seem to imply, may involve different degrees and gradations; the former the σκευή εἰς τιμὴν, who are called by a ‘*vocatio interna*,’ and are united in heart to the Church; the latter the σκευή εἰς ἀτιμίαν, who are called by a ‘*vocatio mere externa*,’ and who pertain not to the ‘*compages domus*’ (August. *de Bapt.* vii. 99, — a chapter that will repay consulting), but belong to it merely outwardly and in name; comp. Jackson, *Creed*, xii. 7. 1 sq., Neander, *Planting*, Vol. i. p. 492 (Bohn), and on the whole subject, esp. the great work of Field, *supr. cit.*, particularly Book i. ch. 6–11. Thus then the τιμὴ and ἀτιμία have no reference to the honor or dishonor that redound to the οἰκία or to the οἰκοδεσπότης (comp. Mack, Matth.), but, as in Rom. ix. 21 (see Meyer *in loc.*), simply appertain to, and qualitatively characterize, the vessels themselves. Möller (p. 106) finds in this image thus left to Timothy’s spiritual discernment (see ver. 4 sq.) a mark of genuineness; a forger would have hardly left it thus unexpanded and unexplained.

21 ἐὰν οὖν τις κ. τ. λ.] An encouraging and consolatory exhortation, gen-

ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. ²² Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, διώκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην

eral in form, yet not without special reference to Timothy; *ἐάν τις* = "si quis, verbi gratiâ, Timotheus," Beng.

ἐκκαθάρα ἑαυτ.] 'shall have purged himself from,' 'expurgarit,' Beza; not παντελῶς καθάρα, Chrys., but (in *sensu praeagnanti*) 'purgando sese exierit de numero horum,' Beng.,—the ἐκ referring to those whose communion was to be left, compare verse 19, ἀποστήτω. The verb ἐκκαθ. occurs again in 1 Cor. v. 7, where the force of the prep., in allusion to the 'purging-out' from the houses of the παλαιὰ ζύμη (see Schoettg. *Hor.* Vol. I. 598), is fully apparent. Theodoret (comp. Chrys.) calls attention to τῆς γλώμης ἐξηρητημένην τὴν τοῦ κρείττονος ἀρεσιν, here fully conveyed by the active verb with the reflexive pronoun (Beng.), and very unconvincingly denied by Beza. On the great practical principle involved in this verse,—'no communion with impugners of fundamentals,' see the sound remarks of Waterland, *Doctr. of Trin.* ch. IV. Vol. III. p. 456 sq.

ἀπὸ τούτων seems clearly to refer to ὁ εἰς ἀτιμίαν, i. e. the person included in that simile,—not to the βεβήλους κενοφωρίας mentioned in ver. 16 (Est.), nor to ἀδικίας, ver. 19 (Coray), which latter seems a very far-fetched reference. In using the terms ὁ εἰς ἀτιμ., the thoughts of the apostle were in all probability dwelling on the ψευδοδιδάσκαλοι to whom he had been recently alluding.

εἰς τιμὴν is not to be connected with ἡγιασμένον, Syr., Chrys., *Lachm.*, Leo (who, however, adopts in his text a contrary punctuation), but, as the previous connection in ver. 20 obviously suggests, immediately with σκευὸς, the three defining clauses more fully explaining the meaning of the term.

εὐχρηστον] 'serviceable,' ch. iv. 11,

Philem. 11; ἅρα ἐκεῖνα ἄχρηστα, εἰ καὶ τινὰ χρεῖαν ἐπιτελεῖ, Chrysostom. The εὐχρηστία, as the following clause shows, is 'per opera bona, quibus et suæ et aliorum salutis ac necessitati ad Dei gloriam subserviant,' Estius. εἰς

πᾶν ἔργον κ. τ. λ.] 'prepared for every good work;' εἰς, as usual, referring to the ultimate end and objects contemplated in the preparation; compare Rev. ix. 7, and Winer, *Gr.* § 49. a, p. 354. Though opportunities might not always present themselves for an exercise of the ἔτοιμασία, yet it was there against the time of need; κὰν μὴ πράττη, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δεκτικόν, Chrys.

22. τὰς νεωτερικὰς ἐπιθ.] 'the lusts of youth,' 'juvenilia desideria,' Vulgate, Clarom.; certainly not 'cupiditates novarum rerum,' Salmas, nor 'acres,' 'vehementes cupid.,' Loesner, *Obs.* p. 417; see especially Pearson, *Vind. Ign.* (ad lect.), Vol. I. p. 7 sq. (A.-C. Libr.). The previous indirect exhortation is now continued in a direct form both negatively and positively: the δὲ (which must not be omitted as in Auth. Version, Conyb.) marks the contrast between νεωτ. ἐπιθ. and ἔτοιμασία εἰς πᾶν κ. τ. λ. The ἐπιθυμίαι do not merely refer to πορνεία, but as the Greek commentators remark, include πᾶσαν ἐπιθυμίαν ἄστοπον (Chrys.), τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τούτοις προσόμοια (Theod.), in a word, all the lusts and passions which particularly characterize youth, but which of course might be felt by one who is not a youth in the strictest sense of the term. On the comparative youth of Timothy, comp. notes on 1 Tim. v. 12.

δίωκε] 'follow after.' So. with the same subst., 1 Tim. vi. 11; comp. also Rom. ix. 30 31, xii. 13, xiv. 19, 1 Cor. xiv. 1, 1 Thessal. v. 15 (Heb. xii. 14), where

μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. ²³ Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας· ²⁴ δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι

διώκειν Heb. [הָרָה Prov. xxi. 21, Psalm xxxiv. 15] is used by St. Paul in the same characteristic way with abstract substantives; the correlative term is καταλαμβάνειν, Rom. ix. 30, Phil. iii. 12. Οἱ δικαιοσ. and πίστις, see notes on 1 Tim. vi. 11: ὕταν λέγη 'δικαιοσύνην' νοεῖ ὅλας τὰς ἀρετάς, Coray.

εἰρήνην must be joined with μετὰ τῶν ἐπικαλ., not with διώκει, Heydenr.: compare Heb. xii. 14, εἰρήνην διώκετε μετὰ πάντων. It denotes not merely 'peace' in the ordinary sense, *i. e.* absence of contention, but 'concordiam illam spiritualem' (Calv.) which unites together all who call upon (1 Cor. i. 2) and who love their Lord; comp. Rom. x. 12, Eph. iv. 3. ἐκ καθαρᾶς καρδ. (see notes on 1 Tim. i. 5) belongs to ἐπικαλ. τὸν Κύρ., and tacitly contrasts the true believers with the false teachers whose καρδία like their νοῦς and συνείδησις (Tit. i. 15) was not καθαρὰ. but μεμασμένη.

23. τὰς μωρὰς κ. τ. λ.] 'the foolish and ignorant questions' which the false teachers especially love to entertain and propound; compare Tit. iii. 9. 'Ἀπαιδευτος (an ἀπ. λεγόμε. in N. T.) is not exactly 'sine disciplinā,' Vulg. (compare Syr.), but, in accordance with its usual lexical meaning (Suid. ἀνόητος, Hesych. ἀμαθής), 'indoctus,' and thence, as here, 'ineptus,' 'insulsus,' Goth. 'dvalōns' [cognate with 'dull']: compare Prov. viii. 5, xv. 14, and especially Ecclus. x. 3, where βασιλεὺς ἀπαιδευτος stands in a kind of contrast to κριτῆς σοφός, ver. 1; compare Winer, *Gr.* § 16. 3, p. 88.

ζητήσεις] 'questions (of controversy)'; see notes on 1 Tim. i. 4. Οἱ παραιτοῦ see notes *ib.* iv. 7.

εἰδὼς ὅτι ὅτι κ. τ. λ.] 'knowing (as thou dost) that they engender contentions'; compare 1 Tim. vi. 4, ἐξ ὧν γίνεται ἔρις, Tit. iii.

9, μάχας νομικάς. The use of μάχη in such applications is more extended than that of πόλεμος; 'dicitur autem μάχεσθαι de quacunq̄ contentione etiam animorum etiamsi non ad verbera et cædes [πόλεμον] pervenerit,' Tittm. *Synon.* I. p. 66: compare Eustath. on Hom. *Ill.* I. 177, μάχεται μὲν τις καὶ λόγοις, ὡς καὶ ἡ λογομαχία δηλοῖ. Both terms are joined in James iv. 1, but there the conflicts are not, as here, upon abstract questions between rival teachers or rival sects, but turn upon the rights of property, compare ver. 2, 3. It need scarcely be said that μάχη has no connection with AK- or αἰχμή (Pape, *Wörterb.* s. v.); the most plausible derivation seems Sanscr. *maksh*, 'irasci' (χ=ksh), see Benfey, *Wurzellex.* Vol. II. p. 42; 'si recte suspicamur, propria ab initio illi verbo fuit notio contentionis seu impetus quo quis se in alium infert,' Tittmann, *Synon.* I. c.

24. δούλον Κυρ.] 'a servant (so Copt.) of the Lord,'—not merely in a general reference (comp. Eph. vi. 6, 1 Pet. ii. 16), but, as the context seems to require, with a more special reference to Timothy's office as a bishop and evangelist, τὸν ἐπίσκοπον λέγει, Coray; comp. Tit. i. 1, James i. 1, al.

ἥπιον] 'gentle,' 'mild,' ('mitem,' Claronianus, not very happily changed into 'mansuetum,' Vulg.), both in words and demeanor; only found here and (if we adopt the reading of *Rec.*, *Tisch.*) in 1 Thess. ii. 7, δυνάμενοι ἐν βαρεῖ εἶναι.... ἐγενήθημεν ἥπιοι. Ἥπιος (derived probably from ἘΠΩ, comp. ἥπια φάρμακα, Hom. *Ill.* iv. 218, al., with primary ref. perhaps to healing by incantation) appears to denote an outward mildness and gentleness, especially in bearing with others: 'πρῶτος (when not in its specific scriptural sense, compare notes on Eph.

πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μὴ ποτε δῶῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς

iv. 2) ipsam animi lenitatem indicat, ἥπιος qui hanc lenitatem in aliis ferendis monstrat,' Tittm. *Synon.* i. p. 140. The subst. ἡπίότης is placed between ἡμερότης and φιλανθρωπία in Philo, Vol. II. p. 267. διδακτικόν] 'apt to teach;' ready to teach rather than contend: see notes on 1 Tim. iii. 2. There seems no reason (with De W.) to give διδακτ. here a different shade of meaning; the servant of the Lord was not to be merely 'lehrreich,' but 'lehrhaftig' (Luther), ready and willing ἀμάχως προσφέρειν τὰ δεῖα παιδεύματα, Theodoret. ἀνεξίκακον] 'patient of wrong,' 'forbearing:' ἀνεξικακία, ἡ ἀνοχή τοῦ κακοῦ, Hesyeh.; comp. Wisdom ii. 19, where it is in connection with ἐπιείκεια, and see Dorvill. *Charit.* VIII. 4, p. 616.

25. πραύτητι] 'meekness:' see notes on Gal. v. 23. and on Eph. iv. 2. Ἐν πραύτ. is obviously not to be connected with ἀνεξικ., as Tynd., Cran., Gen., but with the part., defining the manner in which the παιδεύειν is to be conducted. τοὺς ἀντιδιατιθεμένους] 'those who are contending against him;' 'those that are of different opinions from us,' Hammond, 'qui diversam sententiam fovent,' Tittmann,—who distinguishes between ἀντιδ., the perhaps stronger ἀντιλέγοντες, Tit. i. 9, and the more decided ἀντίδικοι; see *Synon.* II. p. 9. The allusion is not to positively and wilfully heretical teachers as to the νοσοῦντας περὶ ζητήσεως (1 Tim. vi. 4), those of weak faith and morbid love of ἀντιθέσεις (Theod.), and controversial questions. The definite heretic was to be admonished, and, in case of stubbornness, was to be left to himself (Tit. iii. 10); such opponents as the present were to be dealt with gently, and to be won back to the truth: comparé Neander, *Planting*, Vol. I. p. 343, note (Bohn).

μὴ ποτε κ. τ. λ.] 'if perchance at any time God might grant to them,' etc.; 'in the hopes that,' etc., see Green, *Gramm.* p. 83. Μὴ is here used, somewhat irregularly, in its dubitative sense; ποτέ, with which it is united, is not otiose, but 'adfert suam indefiniti temporis significationem' (Klotz, *Devar.* Vol. II. p. 674), and while marking clearly the complete contingency of the change, still leaves the faint hope that at some time or other such a change may, by God's grace, be wrought within; ὥστε ἐκείνων μόνον ἀφίστασαι χρῆ, περι ὧν δυνάμεδα σαφῶς ἀποφήνασθαι, καὶ ὑπὲρ ὧν πεπεισμεδα ὅτι οὐδ' ἂν ὀτιοῦν γένηται, μεταστήσονται, Chrys The optative δέφη (see notes on Eph. i. 17), with ΔCD¹FG, al., is not here treated simply as a subjunctive (Wiesing.), but seems used to convey an expression of hope and subjective possibility; compare Winer, *Gr.* § 42. 4. c, p. 346. On the construction of the dubitative μὴ, see the good article in Rost u. Palm, *Lex.* s. v. c, Vol. II. p. 226, and on μήποτε, compare Viger, *Idiot.* p. 457, but observe that the comment is not by Hermann, as cited by Alford in loc. μετάνοιαν] 'repentance,'—certainly not 'conversion from paganism to Christianity' (Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 163), but 'pœnitentiam' in its usual and proper sense, scil. an ἀπόστασιν ἀπ' ἀδικίας, and an ἐπιστροφὴν πρὸς Θεόν (see especially Taylor on *Repent.* II. 1). a change of heart wrought by God's grace within. It may be observed that μετανοέω (only 2 Cor. xii. 21) and μετάνοια (only Rom. ii. 4, 2 Cor. vii. 9, 10) occur less frequently in St. Paul's Epistles than we might otherwise have imagined, being not unfrequently partially replaced by καταλλάσσω and καταλλαγή, terms peculiar to the apostle; see Usteri, *Lehrb.* II. 1. 1, p. 102, and comp. Tay-

ἐπίγνωσιν ἀληθείας, ²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παργίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

lor, *Repent.* II. 2. 11. ἐπίγνωσιν ἀληθ.] '(full) knowledge of the truth,' i. e. of gospel-truth, Beza: the Gospel is the Truth κατ' ἐξοχήν, it contains all the principles and elements of practical truth; see Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 82. The omission of the article before ἀληθείας is due to the principle of correlation, the article before ἐπίγνωσιν being omitted in consequence of the prep.; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose).

²⁶ καὶ ἀνανήψωσιν κ. τ. λ.] 'and they may return to soberness out of the snare of the devil, being held captive by him to do His [God's] will.' The difficulty of this verse rests entirely in the construction. Of the various interpretations, three deserve consideration; (a) that of Auth. Ver., Vulg., Syr. (apparently), followed by De W., Huth., Alf., and the majority of modern commentators, according to which αὐτοῦ and ἐκείνου both refer to the τοῦ διαβόλου; (b) that of Wetst., Beng., al., according to which αὐτοῦ is referred to the δούλος Κυρ., ἐκείνου to God, and ἐξωγρημένοι to the spiritual capture and reclaiming of sinners, Luke v. 10, comp. 2 Cor. x. 5; (c) that of Beza, Grotius, Hammond, and appy. Clarom. ('eo.... ipsius') according to which ἀναν...παργίδος is to be connected with εἰς τὸ ἐκ θεού; αὐτοῦ referring to the devil, ἐκείνου to God, and ἐξωγρ. ὑπ' αὐτοῦ being an explanatory clause to ἀναν. ἐκ παρ. (almost, 'though held captive,' etc.), marking more distinctly the state preceding the ἀνάνηψις. Of these (a) labors under the almost insurmountable objection of referring the two pronouns to the same subject especially when a few verses below, ch. iii. 9, they are used correctly. De W. and his followers imperfectly quote Plato, *Cratyl.* p. 430 E, as an instance of a similar use of the pronouns, but if the

passage be properly cited, e. g. προσελθόντα ἀνδρὶ τω...καὶ δεῖξαι αὐτῷ, ἂν μὲν τύχη ἐκείνου εἰκόνα, ἂν δὲ τύχη γυναικός, it will be seen that the antithesis of the last clause (omitted by De W.), suggests some reasons for the irregular introduction of the more emphatic pronoun, the other instances referred to in Kühner, *Gr.* § 629 (add Bernhardt, *Synt.* VI. 5, p. 277), in which ἐκεῖν. precedes and αὐτὸς follows, do not apply. The sense, moreover, conveyed by this interpretation is singularly flat and insipid. The objections to (b) are equally strong, for 1st, ζωγρηθέντες (as indeed it is used by Theoph.), which marks the act (compare δῶν ἀνανήψ.), would certainly have been used rather than the perfect part. which marks the state: and 2ndly, αὐτοῦ is separated from its subject by two interposed substantives, with either of which (grammatically considered) the connection would have seemed more natural and perspicuous. The only serious objection to (c) is the isolation of ἐξωγρ. ὑπ' αὐτοῦ; this, however, may be diluted by observing that the simile involved in παργίς did seem to require a semi-parenthetical illustration. As, then, (c) yields a very good sense, as ἀναν...εἰς is similar and symmetrical to μετάνοιαν εἰς ἐπίγνωσιν, as the force of the perfect is unimpaired and the 'proprietas utriusque pronominis' (Beza) is thus fully preserved, we adopt, with but little hesitation, the last interpretation: see Hammond *in loc.*, and Scholef. *Hints*, p. 123 (ed. 3). We now notice a few individual expressions. ἀνανήψωσιν, an ἅπαξ λεγόμεν. in the N. T. (compare however, ἐκνήψωσιν, 1 Cor. xv. 34), implies 'a recovering from drunkenness to a state of former sobriety,' 'crapulam excutere' (Porphyry, *de Abst.* IV. 20, ἐκ τῆς μέθης ἀνανήψαι), and thence metaphorically 'ad se redire,' e. g.

In the last days there shall be every form of vice. Avoid all examples of such: they ever strive to seduce others and thwart the truth.

III. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ² ἔσονται

1. γίνωσκε] *Lachm.* reads γίνωσκετε with AFG; 3 mss.; Boern., Æth.-Pol.; Aug. (*Tisch.* ed. 1, *Huther*). Being a more difficult reading, it has some claim on our attention; as however the reading of the text is so strongly supported—viz. by CDEKL; nearly all mss.; Syr, Vulg., Clarom, Sangerm., Aug., Copt., Æth.-Platt, Goth., al.; several Greek and Latin Ff. (*Rec., Griesb., De W., Alf., Wordsw.*)—and as it is possible that the following ὅτι may have given rise to the reading [γίνωσκε ὅτι being changed by an ignorant or careless writer into γινώσκετε], it would seem that *Tisch.* (ed. 2, 7) has rightly reversed his former opinion.

ἐκ τῶν θρήνων, *Joseph. Antiq.* vi. 11. 10; see former examples in *Wetst.*, *Kypke*, and *Elsner in loc.* There is apparently slight confusion of metaphor, but it may be observed that ἀναν. ἐκ παγίδος is really a ‘constructio prægnaus,’ scil. ‘come to soberness and escape from,’ see *Winer, Gr.* § 66. 2, p. 547.

ζωγρεῖν is properly ‘to capture alive’ (ζωγρεῖ ζῶντας λαμβάνει, *Suid.*), e. g. *Polyb. Hist.* 111. 84. 10, δεόμενοι ζωγρεῖν, in contrast with διαφθείρειν, and with ἀποκτείνειν, *Thucyd. Hist.* 11. 92, al.; thence ‘to capture,’ in an ethical sense, *Luke* v. 10, —but even there not without some allusive reference to the primary meaning; see *Meyer in loc.* In the LXX. it is used several times in the sense of ‘in vitâ servare’ (Heb. חַיָּוּת), *Josh.* vi. 25, *Numb.* xxxi. 15, al.; comp. *Hom. Il.* x. 576, and see *Suicer, Thesaur.* s. v. Vol. 1. p. 1302.


τοῦ διαβόλου]

See 1 *Tim.* iii. 7; and on the use of the term διὰβ., see notes on *Eph.* iv. 27.

CHAPTER III. 1. τοῦτο δὲ] The δὲ is not μεταβατικόν, but continues the subject implied in ch. ii. 26, in an antithetical relation: ver. 26 mainly referred to the present and to recovery from Satan’s snare; ver. 1 sq. refers to the future and to a further progress in iniquity.

ἐν ἐσχάταις ἡμέραις] ‘in the last days,’ the last period of the Christian era, the times preceding the end, not

merely ‘at the conclusion of the Jewish state’ (*Waterland, Sermon.* 111. Vol. v. p. 546), but at a period more definitely future (ὑστερον ἐσόμενον, *Chrys.*), as the tense ἐνστήσονται seems plainly to suggest; compare 1 *Pet.* i. 5, 2 *Pet.* iii. 3, *Jude* 18, and see notes on 1 *Tim.* iv. 1. It would seem, however, clear from ver. 5, that the evil was beginning to work even in the days of Timothy; see *Bull, Sermon.* xv. p. 276 (*Oxford, 1844*). On the omission of the article, compare *Winer, Gr.* § 19, p. 113, where a list is given of similar words found frequently anathrous.

ἐνστήσονται] ‘will ensue,’ ‘will set in;’ not ‘imminere,’ but ‘aderunt.’ *Bengel,* 

[venient] *Syr., i. e.* will become present (ἐνεστῶτες); see notes on *Gal.* i. 4. *De Wette* objects to *Vulg.* ‘instabunt’ [advenient, *Clarom.*], but ‘instare’ appears frequently used in Latin to denote present time, comp. *Cic. Tusc.* 1v. 6, and especially *Auct. ad Herenn.* 11. 5, ‘dividitur [tempus] in tempora tria, præteritum, instans, consequens.’ It is possible that the choice of the word may have been suggested by the apostle’s prophetic knowledge, that the evil which was more definitely to work in times farther future was now beginning to develop itself even in the early days of the Gospel; ἐστὶν εὔρειν ἐν ἡμῖν ἃ προηγόρευσεν ὁ θεῖος ἀπόστολος, *Theodoret: comp.* 2 *Thess.*

γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι,

ii. 7. *καιροὶ χαλεποὶ* [*difficult, grievous, times* ;] not merely in respect of the outward dangers they might involve ('periculosa,' Vulg.), but the evils that marked them; οὐχὶ τὰς ἡμέρας διαβάλλων λέγει οὐδὲ τοὺς καιροὺς, ἀλλὰ τοὺς ἀνθρώπους τοὺς τότε ὄντας, Chrysost.; compare Gal. i. 4, αἰὼν πονηρός, Eph. v. 16, ἡμέραι πονηραί. The χαλεπότης of the times would be felt in the embarrassment in which a Christian might be placed how to act ('ubi vix reperias, quid agas,' Beng.), and how to confront the various spiritual and temporal dangers of the days in which he was living; comp. 2 Macc. iv. 16, περίεσχεν αὐτοὺς χαλεπὴ περίστασις.

2 οἱ ἄνθρωποι [*men, generally* ;] the article must not be overlooked; it does not point merely to those of whom the apostle is speaking (Mack), but clearly implies that the majority of men should at that time be such as he is about to describe. *φίλαντοι* [*lovers of self* ;] an ἄπ λεγόμε. in the N. T., defined by Theod. Mops. as οἱ πάντα πρὸς τὴν ἑαυτῶν ὠφέλειαν ποιῶντες. It may be observed that φιλαυτία properly occupies this προεδρία in the enumeration, being the repressor of ἀγάπη (τὴν ἀγ. συσπέλλει καὶ εἰς βραχὺ συνάγει, Chrys.), the true root of all evil, and the essence of all sin; see especially Müller, *Doctr. of Sin*, i. 1. 3, Vol. i. p. 136 sq. (Clark), and for an able delineation of its nature and specific forms, Barrow, *Serm. lx.*—*lxxiii.* Vol. iii. p. 333 sq. and Waterland, *Serm. iii.* Vol. v p. 446 sq. On φιλάργυροι, which here very appropriately follows φίλαντοι (φιλαργυρία θυγάτηρ τῆς φιλαυτίας, Coray), comp. notes on 1 Tim. vi. 10 ἀλαζόνες, ὑπερήφανοι [*boastful, haughty* ;] Rom. i. 30, these ὕβριστα is also added. The distinction between these terms ('ἀλαζονεία

in verbis magis est, ostentatio, ὑπερηφάνια, superbia, cum aliorum contemtu et contumelia conjuncta,' Tittm.) is investigated by Trench, *Synon.* § 29, and Tittm. *Synon.* i. p. 73. The derivation of the latter word is to a certain extent preserved in the Syr. ܦܫܘܐ [alti], the Latin 'superbi,' and the English 'haughty.' In the case of the former word, the translation of the Vulgate 'elati' [fastidiosi, Clarom.], is judiciously changed by Beza into 'gloriosi.' See notes to *Transl. βλάσφημοι* [*blasphemers* ;] or '*evil speakers*,' κατηγορίαί χαίροντες, Theod. Mops.; most probably the former, both 'vi ordinis' (Calov.), and because διάβολοι follows in ver. 3; compare notes on 1 Tim. i. 13. The ὑπερηφάνια, a vice of the mind (see Trench, *l. c.*), develops itself still more fearfully in ὕβρις against God; δ γὰρ κατὰ ἀνθρώπων ἐπαίρομενος, εὐκόλως κατὰ τοῦ Θεοῦ, Chrysostom. The transition to the following clause is thus also very natural and appropriate; they alike reviled their heavenly father, and disobeyed their earthly parents.

ἀχάριστοι [*Luke vi. 35*] naturally follow; ingratitude must necessarily be found where there is ἀπειθεῖα to parents; δ δὲ γονεῖς μὴ τιμῶν καὶ πρὸς πάντας ἔσται ἀχάριστος, Theoph. On ἀνόσιος, see notes on 1 Tim. i. 9.

3. ἄστοργοι [*without natural affection* ;] δις λεγόμε., here and Rom. i. 31; περὶ οὐδένα σχέσιμ ἔχοντες, Theodosius-Mops., μὴ ἀγαπῶντές τινα, Hesych. but most exactly, Œcum., ἀφιλοὶ πρὸς τοὺς οἰκέλους,—destitute of love towards those for whom nature herself claims it. Στέργω, a word of uncertain derivation [possibly connected with στερ-, and Sanscr. *sprih*, 'desiderare,' Pott, *Etym. Forsch.* Vol. i. p. 284], denotes primarily and properly the love between parents and

ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ⁴ προδότηι, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες

children (compare Plato, *Legg.* vi. p. 754 v; Xenoph. *Œcon.* vii. 54), and thence between those connected by similar or parallel relations. Like ἀγαπάω (the usual word in the N. T.) it is rarely used in good authors of mere sensual love. It does not occur in the N. T. or LXX.; only Ecclus. xxvii. 17, στέρξον φίλον (Ecclus. viii. 20, is more than doubtful). ἄσπονδοι [‘implacable;’ an ἄπ. λεγόμεν.,—Rom. i. 31 (*Rec.*) being of doubtful authority. The difference between ἄσπονδοι and ἀσύνητοι (Rom. i. 31), as stated by Tittm., *Synon.* i. p. 75, ‘ἀσύνη. qui non ineunt pacta, ἄσπ. qui redire in gratiam nolunt,’ is lexically doubtful. The former seems to denote one who does not abide by the compacts into which he has entered, μὴ ἐμμένων ταῖς συνθήκαις, Hesych. (comp. Jerem. iii. 8, 10; Demosth. *Fals. Leg.* p. 383, connected with ἀστάδμητος); ἄσπονδος, one who will not enter upon them at all. This and the foregoing epithet are omitted in Syr. On διάβολος compare notes on 1 *Tim.* iii. 11. ἀκρατεῖς]

‘incontinent,’ ἤττους τῶν παδῶν, Theod.-Mops., ‘intemperantes,’ Beza; ἄπ. λεγόμεν.: the opposite ἐγκρατής occurs Tit. i. 8. The subst. ἀκρασία (Lobeck, *Phrygn.* p. 524) occurs 1 Cor. vii. 7.

ἀνήμεροι [‘savage,’ ‘brutal,’ literally ‘untamed,’ ἄπ. λεγόμεν.; θήρια ἀντι ἀνδράπων, Theophylact, compare Syriac

ܐܦܝܢܐ [feri]: ‘ungentle’ (Peile), seems far too mild a translation, ὠμότης and ἀπήνεια (Chrysost., comp. Œcum.) are rather the characteristics of the ἀνήμερος. ἀφιλάγαθοι]

‘haters of good,’ ἐχθροὶ παντὸς ἀγαθοῦ, Œcum., Theoph.; another ἄπ. λεγόμεν.: the opposite φιλάγαθοι occurs Tit. i. 8, where see notes; compare Wisd. vii. 22. It does not seem necessary, with Beza

and Auth. Ver., to limit the ref. to persons, either here or Tit. l. c.; comp. Suic., *Thes.* Vol. ii. p. 1426. So appy. Goth. ‘unsel-jái’ [cogn. with ‘selig’], Vulg., Clarom., ‘sine benignitate,’ and, as far as we can infer from the absence of any studied ref. to persons, Syr, Arm., Copt., Æthioph. These are cases in which the best ancient Vv. may be profitably consulted.

4. προδότηι [‘betrayers,’ most probably of their (Christian) brethren and friends; προδοται φιλίας καὶ ἐταιρείας, Œcum.: compare Luke vi. 16, Acts vii. 52. προπετεῖς] ‘headstrong,’ headlong in action,—not merely in words (Suid. προπετής, ὁ πρόγλωσσος), or in thoughts (comp. Hesych., πρὸ τοῦ λογισμοῦ); see Acts xix. 36, μηδὲν προπετὲς πράττειν, and compare Herodian, *Hist.* ii. 8. 4, τὸ τολμᾶν...οὐκ οὕτως εὐλόγου προφάσεως προπετὲς καὶ δρασύ. The partial synonym προαλής, Ecclus. xxx. 8, is condemned in its adverbial use by Phryn. p. 245 (ed. Lob.), and Thom. M. p. 744 (ed. Bern.). On τετυφωμένοι, see notes on 1 *Tim.* iii. 6.

φιλήδονοι κ. τ. λ.] ‘lovers of pleasure rather than lovers of God;’ both words ἄπ. λεγόμεν. in the N. T. Wetstein cites very appositely Philo, *de Agricult.* § 19, Vol. i. p. 313 (ed. Mang.), φιλήδονον καὶ φιλοπαθὴ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἐργάσθηται.

5. μόρφωσιν εὐσεβείας] ‘an (outward) form of godliness;’ [ܡܘܪܦܘܫܐ] [σχῆμα] Syr. ‘speciem pietatis,’ Vulg., Clarom.; μόρφωσιν, ἄψυχον καὶ νεκρὸν, καὶ σχῆμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλοῦν. Chrys. Μόρφωσις occurs again in Rom. ii. 20, but, as Chrys rightly observes, in a different application; here, as the context clearly shows, it implies the mere outward form as opposed to the inward and pervading influence (δύναμις).

μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι καὶ τούτους ἀποτρέπου. ⁶ ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύοντες εἰς τὰς οἰκίας

The more correct word would be μόρφωμα, (Æsch. *Agam.* 873, *Eum.* 412), μόρφωσις being properly active, e. g. σχηματισμὸς καὶ μόρφωσις τῶν δένδρων, Theophrast. *Caus. Plant.* III. 7. 4: there is, however, a tendency in the N. T., as in later writers, to replace the verbal nouns in -μα by the corresponding nouns in -σις; compare ὑποτύπωσις, chap. i. 13. For a plausible distinction between μορφὴ and σχῆμα, the former as what is 'intrinsic' and 'essential,' the latter as what is 'outward' and 'accidental,'—hence μόρφωσις here (an aiming at, affecting, μορφῆ) not μορφή,—see Lightfoot in *Journ. Class. Philol.* No. 7, p. 115. On the meaning of εὐσέβεια, see notes on 1 Tim. ii. 2.

This enumeration of vices may be compared with Rom. i. 29 sq., though *there* absolute heathenism is described, where *here* the reference is rather to a kind of heathen Christianity; both lists, however, have, as indeed might well be imagined, several terms in common. The various attempts to portion out these vices into groups (compare Peile) seem all unsuccessful; a certain connection may be observed, in some parts, e. g. ἀλαζόνες κ. τ. λ., βλάσφημοι κ. τ. λ., but it seems so evidently in other parts to give way to similarity in sound or similarity of composition (e. g. προδ., προπ.), that no practical inferences can safely be drawn.

τὴν δὲ δύναμιν κ. τ. λ.] 'but having denied the power thereof.' 'To deny the power of godliness, is for a man by indecent and vicious actions to contradict his outward show and profession of godliness,' Bull, *Serm.* xv. p. 279 (Oxford, 1844): compare Tit. i. 16. The term δύναμις appears to mark the 'practical influence' which ought to pervade and animate the εὐσέβεια; compare 1 Cor. iv. 20. On the character depicted in this and the

preceding clauses see a striking Sermon by Br. Hall, *Serm.* xxviii. Vol. v. p. 366 (Oxf. 1837).

καὶ τούτους ἀποτρέπου.] 'from THESE turn away.' The καὶ seems here to retain its proper force by specifying those particularly who were to be avoided; there were some of whom hopes might be entertained (ch. ii. 25), these, however, belonged to a far more depraved class, on whom instruction would be thrown away, and who were the melancholy types of the more developed mystery of iniquity of the future; 'καὶ ponimus si duas personas taciti contendimus,' Klotz, *Devar.* Vol, II. p. 636,—by whom this and similar usages of καὶ are well illustrated. Heydenr. seems to have missed this pre-lusive and prophetic reference, when he applies all the evil characteristics above-mentioned, specially and particularly to the erroneous teachers of the present: these latter, as the following verses show, had many evil elements in common with them, but the two classes were not identical. 'Ἀποτρέπ. (an ἄπ. λεγόμε.) is nearly synonymous with ἐκτρέπ., 1 Tim. vi. 20, and joined similarly with an accusative.

6. ἐκ τούτων γὰρ] The γὰρ (not to be omitted in translation, as Conybeare, al.) serves clearly and distinctly to connect the future and the present. The seeds of all these evils were germinating even at the present time; and Timothy, by being supplied with criteria derived from the *developed future* (some, indeed, of which, ἔχοντες μόρφωσιν κ. τ. λ., applied obviously enough to the teachers of his own days), was to be warned in regard of the *developing present*: comp. Chrys. *in loc.* There is thus no reason whatever with Grot. to consider εἰσιν a 'præs. pro futuro.'

ἐνδύοντες] 'creeping into,' like serpents (Möller), or wolves into a fold (Coray); εἶδες τὸ

καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, ⁷ πάντοτε μανθάνοντα καὶ μηδέποτε εἰς

ἀνασχυντον πῶς ἐδήλωσε διὰ τοῦ ἐπιεῖν, ἐνδ.; τό ἄτιμον, τὴν ἀπάτην, τὴν κολάκειαν; Chrysost.: compare Judē 4, παρεισέδυσαν, where the covertness and *furtive* character of the intrusive teachers is yet more fully marked. The verb is (in this sense) an ἄπ. λεγόμε. in the N. T., but used sufficiently often in classical Greek in similar meanings, both with εἰς, e. g. Aristoph. *Vesp.* 1020, ἐνδ. εἰς γαστέρας, and with a simple dative, Xenoph. *Cyr.* II. 1. 13, ἐνδ. ταῖς ψυχαῖς τῶν ἀκούοντων.

αἰχμαλωτίζοντες] ‘leading captive;’ Luke xxi. 24, Rom. vii. 23, 2 Cor. x. 5. This verb is usually specified as one of those words in the N. T. which have been thought to be of Alexandrian or Macedonian origin; compare Fischer, *Prohus.* XXI. 2, p. 693: it is condemned by the Atticists (Thom. M. p. 23, ed. Bern., Lobeck, *Phryn.* p. 442), the Attic expression being αἰχμάλωτον ποῖω. Examples of the use of the word in Joseph., Arrian, etc. are given in the notes on Thom. Mag. l. c.

γυναικάρια] ‘silly women,’ ‘mulierculas’ Vulg., ‘kvineina’ [literally ‘muliebria,’ an abstract neut.], Goth.; the diminutive expressing contempt, γυναικῶν δὲ τὸ ἀπατᾶσθαι, μᾶλλον δὲ οὐδὲ γυναικῶν, ἀλλὰ γυναικάρων, Chrysost.: compare ἀνδράρια, Aristoph. *Acharn.* 517, ἀνδρωπάρια, ib. *Plut.* 416. The mention of women in connection with the false teachers is, as might be imagined, not passed over by those who attack the genuineness of this Epistle; compare Baur, *Pastoralbr.* p. 36. That the Gnostics of the second and third centuries made use of women in the dissemination of their heresies is a mere matter of history; comp. Eriphan. *Hæc.* XXVI. 11, ἀπατῶντες τὸ αὐτοῖς πειθόμενον γυναικείον γένος, add Iren. *Hæc.* I. 13. 3, al. Are we, however, hastily to conclude that a course of

actions, which was in effect as old as the fall of man (1 Tim. ii. 14), belonged only to the Gnostic era, and was not also successfully practised in the apostolic age? Heinsius and Elsner notice the somewhat similar course attributed to the Pharisees, Joseph. *Antiq.* XVII. 2. 4. Justiniani adduces a vigorous passage of Jerome, (*Epist. ad Ctesiph.* 133. 4) on the female associates of heresiarchs, which is, however, too long for citation.

σεσωρευμένα] ‘laden, up-heaped with:’ the verb σωρεύειν (connected probably with σορός) occurs again, in a quotation, Rom. xii. 20, and forcibly depicts τὸ πλήθος τῶν ἁμαρτιῶν, καὶ τὸ ἄτακτον καὶ συγκεχυμένον, Chrysost. On the instrumental dative in connection with ἄγεσθαι, see notes on Gal. v. 18, and on the form ποικίλος [ΠΙΚ-, connected with πικρός], see Donalds. *Cratyl.* § 266, Pott, *Etymol. Forsch.* Vol II. p. 600.

7. πάντοτε μανθ.] ‘ever learning,’ — not necessarily ‘in conventibus Christianorum’ (Grot.), but from any who will undertake to teach them. It was no love of truth that impelled them to learn, but only a morbid love of novelty; ‘præ curiositate et instabilitate animi semper nova quærent, eaque suis desideriiis accommoda,’ Estius.

καὶ μηδέπ. κ. τ. λ.] ‘and yet never able to come to the (true) knowledge of the truth;’ compare notes on verse 11, where the faint antithetic force of καὶ is more strongly marked. The δυνάμενα is not without some significance; in their better moments they might endeavor to attain to some knowledge of the truth, but they never succeed; ἐπωρώθη ἡ καρδιά, Chrys. The conditional negative μηδέπ. is used with the participle, as the circumstance of their inability to attain the truth is stated not as an absolute fact, but as a subsequent characteristic of their class,

ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ⁸ ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνδίστανται τῇ

and of the results which it led to; though they were constantly learning, and a knowledge of the truth might have been ultimately expected, yet they never did attain to it: see Winer, *Gr.* § 59. 5, p. 428, and the copious list of examples in Gayler, *Partic. Neg.* ch. ix. p. 284 sq. In estimating, however, the force of *μή* with participles in the N. T., it must not be forgotten that this usage is the *prevailing* one of the sacred Writers; see Green, *Gr.* p. 122. The subject generally is largely illustrated by Gayler, chap. ix., but it is much to be regretted that a work so affluent in examples should often be so deficient in perspicuity. On ἐπίγνωσιν κ. τ. λ., see *reff.* in note on 1 *Tim.* ii. 4.

8. Ἰαννῆς καὶ Ἰαμβρῆς] '*Jannes and Jambres*;' τὰ τοῦτων ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεμάρηκεν ὁ θεῖος ἀπόστολος, ἀλλ' ἐκ τῆς ἀγράφου τῶν Ἰουδαίων διδασκαλίας, Theod. *in loc.* Jannes and Jambres [Ἰωάννης C], and Μαμβρῆς FG; Vulg., al.], according to ancient Hebrew tradition, were chief among the magicians who opposed Moses (Exodus vii. 11, 22), Αἰγύπτιοι ἱερογραμματεῖς ἄνδρες οὐδενος ἤτους γαγεῦσαι κριθέντες εἶναι, Numenius in Orig. *Cels.* iv. 51; see Targ. Jon. on *Exod.* i. 15, and vii. 11, and comp. Euseb. *Præp.* ix. 8. They are further said to have been the sons of Balaam, and to have perished either in the Red Sea, or at the slaughter after the worship of the golden calf; see the numerous passages cited by Wetstein *in loc.* It is thus probable that the apostle derived these names from a current and (being quoted by him) *true* tradition of the Jewish Church. The supposition of Origen (*Comment. in Matth.* § 117, Vol. iii. p. 916, ed. Bened.) that the names were derived from an apocryphal work called '*Jamnis et Mambri Liber*,' cannot be

substantiated. Objections urged against the introduction of these names, when gravely considered, will be found of no weight whatever; why was the inspired apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten? For further references see Spencer's note on Orig. *Celsus l. c.*, and for literary notices, etc., Winer, *RWB. Art.* 'Jambres,' Vol. i. p. 535. There is a special treatise on the subject by J. G. Michaelis, 4to, Hal. 1747.

οὕτως καὶ οὗτοι] '*thus do these men also withstand the truth.*' The points of comparison between the false and depraved teachers of the present, and the sorcerers of the past, consist in (a) an opposition to the truth, ἀνδίστανται τῇ ἀληθείᾳ (comp. Acts xiii. 8, ἀνδίστατο αὐτοῖς Ἐλύμας), and (b) the profitless character of that opposition, and notorious betrayal of their folly; ἄνοια αὐτῶν ἐκδηλος κ. τ. λ. ὡς καὶ ἡ ἐκείνων ἐγένετο. At the same time, without *insisting* on a further '*tertium comparationis*,' it is certainly consistent both with the present context (compare γόητες ver. 13) and with other passages of Scripture (*e. g.* Acts viii. 9 sq., xiii. 6 sq., xix. 13, 19) to assume that, like Jannes and Jambres, these false teachers were permitted to avail themselves of occult powers incommunicable and inaccessible to others; see Wiesinger *in loc.*, and comp. Neander, *Planting*, Vol. i. p. 216, note.

κατεφθαρμένοι τὸν νοῦν]. '*corrupted in their minds*;' compare 1 *Tim.* vi. 5, διεφθαρμ. τὸν νοῦν, and see notes and references. The clause marks the utter moral depravation of these unhappy men; their νοῦς (the human spirit viewed both in its intellectual and moral as-

· ἀληθεία, ἀνδρώποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ⁹ ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον ἢ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

Thou knowest alike my faith and sufferings. Evil

¹⁰ Σὺ δὲ παρηκολούθησάς μου τῇ διδασκα-

men shall increase, but do thou hold fast to the Holy Scriptures, which will make thee wise and perfect.

· 10. παρηκολούθησας] So *Tisch.* ed. 1, with ΔCFG (FG ἡκολούθησας); 17; . . . (*Lachm., Huther, Wiesing., Leo, Alf.*). In his 2nd and 7th editions. *Tisch.* adopts παρηκολούθησας with DEKL; appy. nearly all mss.; Chrys., Theodoret, Dam., al. (*Rec., Griesb., Scholz, Wordsw.*). The change does not seem for the better. The external evidence is *perhaps* slightly in favor of the perfect, but internal evidence seems certainly in favor of the aorist; for in the first place, as παρηκολ. is a noticeable word, it is not very unlikely that a remembrance of the perf. in 1 Tim. iv. 6 might have suggested an alteration in the present verse; and again, the hortatory tone of the chapter (comp. v. 5, 14) seems most in harmony with the aor. The perfect would imply that the conduct of Timothy noticed in v. 10 sq. was continuing the same ('argumento uitur ad incitandum Timotheum,' Calv.); the aorist, on the contrary, by drawing attention to the past, and being silent as to the present (see notes on 1 *Thess.* ii. 16), suggests the latent exhortation to be careful to act now as then.

pects, Delitzsch, *Bibl. Psychol.* iv. 15, p. 244) is corrupted, the medium of communication with the Holy Spirit of God polluted: the light that is within is becoming, if not actually become, darkness; compare Eph. iv. 17 sq., and notes *in loc.* The difference between the compounds διαφθ. (1 Tim. l. c.) and καταφθ. is very slight; both are intensive, the former pointing perhaps more to the *per-vasive* nature, the latter to the *prostrating* character of the φθορά. So somewhat similarly Zonaras, καταφθορά, ἡ παντελῆς ἀπώλεια· διαφθορά δέ, ὕταν ἄλλη οὐσία δι' ἐτέρας ἀφανίζεται, ὡσπερ τὸ σῶμα ἐπὶ σκωλήκων, *Lex.* p. 1154.

ἀδόκιμοι κ. τ. λ.] 'reprobate concerning the faith;' unapproved of ('unprobehaltig,' De W.), and consequently 'rejectanei' in the matter of the faith. The active translation ('nullam probandi facultatem habentes,' Beng.) is plainly opposed to St. Paul's and the prevailing use of the word; comp. Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, Tit. i. 16, and see notes on ch. ii. 15, and Fritz. *Rom.*

Vol. i. p. 81. On this use of *περὶ*, see notes on 1 *Tim.* i. 19.

9. ἀλλ' οὐ προκόψ.] 'Notwithstanding they shall not make further advance;' ἀλλὰ with its full adversative force (ubi gravior quædam oppositio inter duo enuntiata intercedit, Klotz, *Devar.* Vol. II. p. 3), here contrasting the opposition and its ultimate results, and thus introducing a ground for consolation: 'fiducia victoriae Timoth. animat ad certamen,' Calv. There is, however, no contradictory statement to ch. ii. 16, and iii. 13 (De W.); all the apostle says in fact is, that there shall be no *real* and *ultimate* advance; *κἂν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει*, Chrysost. The gloss of Bengel,—'non proficient amplius; non ita ut alios seducant; quanquam ipsi et eorum similes proficient in pejus, ver. 13,'—is obviously insufficient to meet the difficulty; comp. ch. ii. ver. 17, νόμῳν ἔξει, and ch. iii. 13, πλανῶντες. The advance is not denied, but the *successful* advance, *i. e.* without detection and exposure, is denied; οὐ

λία, τῇ ἀγωγῇ, τῇ προδέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ,

λήσουσι μέχρι πολλοῦ σχηματιζόμενοι τὴν εὐσέβειαν, ἀλλ' ὅτι τάχιστα γυμνωθήσονται, Theodoret, see Est. in loc.

ἄνοια] 'senselessness,' 'wicked folly,' 'amentia,' Beza; compare Luke vi. 11, ἐπλήσθησαν ἀνοίας, where the meaning is nearly the same, and is not 'rage of an insensate kind,' De Wette, al. (see Thucyd. III. 38, where ἄνοια is opposed to εἶδ' βουλευέσθαι), but, as in the present case, 'senselessness' in a moral as well as intellectual point of view, 'wicked, as well as insensate, folly;' compare Beck, *Bibl. Seelenl.* II. 18, p. 51, and see 2 Macc. xiv. 5, especially xv. 33, and Joseph. *Antiq.* VIII. 13. 1, where ἄνοια is joined with πονηρία, and ascribed to Ahab. The remark of Coray is very near the truth, τῆς αὐτῆς γενεᾶς καὶ τοῦ αὐτοῦ αἵματος εἶναι ἢ κακία καὶ ἢ μορῖα.

ἔκδηλος] 'openly manifest,' ἀδιστακτως φανερός, Coray; compare Exodus viii. 18, ix. 11. The word is an ἄπ. λεγόμεν. in the N. T., but is found in earlier (Homer, *Il.* v. 2), and is of common occurrence in later writers, 3 Macc. iii. 19, vi. 5, Polyb. *Hist.* III. 12. 4, III. 48. 5, al.

10. παρηκολούθησας] 'wert a follower of,' Syriac ܩܘܕܘܫܐ ܕܥܘܠܐ [vernisti post], i. e. 'followedst as a disciple,' and thence, though rather too distant from the primary meaning, 'hast fully known,' Auth. Ver.; see notes on 1 Tim. iv. 6, where the meaning of this word is investigated. On the force of the aor., see critical note. In the following words, μου τῇ διδασκ., the pronoun, though not necessarily always so (see Winer, *Gr.* § 22. 7, p. 140), seems here in emphatic opposition to the subjects of the preceding verse.

τῇ ἀγωγῇ] 'my manner of life,' conduct.' τῇ διὰ τῶν ἔργων πολιτείᾳ. Theodoret,—nearly equivalent to τὰς ὁδοὺς μου τὰς ἐν Χρ., 1 Cor. iv. 17. The word is an ἄπ. λεγόμεν. in N. Test.;

see, however, Esther ii. 20, οὐ μετέλλαξε τὴν ἀγωγὴν αὐτῆς ('vitæ suæ rationem,' Schleusn.), and compare 2 Macc. iv. 16, vi. 8, xi. 24. The meaning is rightly given by Hesych., ἀγωγή· τρόπος, ἀναστροφή; see also Suicer, *Thesaur.* s. v. Vol. I. p. 72. Leo refers ἀγωγῇ to the 'doctrinæ ratio,' followed by the apostle, referring to Diod. Sic. *Hist.* I. 52, 92, but both references are false.

τῇ προδέσει] 'my purpose,' scil. (as the following word πίστις seems to hint) of remaining true to the Gospel of Christ and the great spiritual objects of his life; 'propositum propagandi Evangelii, et credentes semper meliores reddendi,' Grot. In all other passages in St. Paul's Epistles, πρόθεσις is used with reference to God; see Rom. viii. 28, ix. 11, Eph. i. 11, iii. 11, 2 Tim. i. 9. The peculiar and ecclesiastical meaning ('altare propositionis' is noticed in Suicer, *Thes.* s. v. Vol. II. p. 842.

τῇ πίστει is referred by some commentators to 'faith,' in its usual acceptation, τῇ ἐν τοῖς δόγμασιν, Theoph. I, on account of the near position of ἀγάπη; by others to 'trust' in God, τῇ μὴ ἀπαγοινώσκειν ποιούσῃ, Œcumen., Theoph. 2, so also Usteri, *Lehrb.* II. 1. 4, p. 240. Perhaps the gloss of Theodoret, ὅποιαν ἔχω περὶ τὸν δεσπότην διάθεσιν, is the most inclusive and satisfactory.

τῇ μακροθυμίᾳ] 'my long-suffering,' forbearing patience, whether towards sinners generally (Theod.), or the ἀντιδιατιθέμενοι (ch. ii. 25) specially: see notes on Eph. iv. 2, and on the distinction between μακροθυμία and πραότης, notes on 1 Tim. i. 16. The definition of Zonaras (*Lex.* p. 1330) is brief, but pithy and suggestive; μακροθυμία, πέψις λύπης. The concluding word ὑπομονή marks further the brave patience in enduring not only contradiction and opposition, but even injury and wrong, and leads on

τῇ ὑπομονῇ. ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. ¹² καὶ πάντες δὲ οἱ θέλοντες

naturally to τοῖς διωγμ. κ. τ. λ., ver. 11. On ὑπομ., see notes on ch. ii. 10, and on Tit. ii. 2.

11. τοῖς διωγμ.] ‘my persecutions;’ ‘injurias complectitur quas Judæi et ethnici Christianis propter doctrinæ Christ. professionem imposuerunt, ut verbera, delationes, vincula, relegationem,’ Fritz. Rom. viii. 35, Vol. II. p. 221.

οἷά μοι κ. τ. λ.] ‘such (sufferings) as befel me in Antioch (Acts xiii. 50), in Iconium (Acts xiv. 2 sq.), in Lystra (Acts xiv. 14, 19);’ on the repetition of παθήματα in translation, see Scholef. Hints, p. 124. It has been doubted why these particular sufferings have been specified. Chrysostom refers it to the fact of Timothy’s acquaintance with those parts of Asia (‘utpote ex Lystris oriundi,’ Est.); this is not at all improbable, especially if we suppose these sufferings had been early known to Timothy, and had led him to unite himself to the apostle; it is, however, perhaps equally likely that it was their severity which suggested the particular mention, compare Acts xiv. 19, νομίσαντες αὐτὸν [Παῦλον] τεράνθαι.

οἷους διωγμ.] ‘such persecutions as I endured;’ as these (particularly at Lystra) were especially διωγμοί, not merely general παθήματα, but sharp and active inflictions, by stoning, etc., St. Paul repeats the word, joining it emphatically with οἷος still more to specify the peculiar cases which he is mentioning as examples. It is certainly not necessary to regard the clause as an exclamation (Heydenr., Mack), nor is there even any occasion for supplying ‘thou hast seen’ what, etc. (Conyb., compare Alf.), as this seems to weaken the force of the sentence, and indeed to vitiate the construction. καὶ ἐκ πάντων]

‘and out of all;’ ἀμφοτέρα παρακλήσεως,

ὅτι καὶ ἐγὼ προδυμίαν παρειχόμεν γενναίαν, καὶ οὐκ ἐγκατελεφθην, Chrys. This is no ‘Hebraica constructio pro ex quibus omnibus,’ Grot.; καὶ, with its usual assensive force, gives the opposition involved in the clause which it introduces, a distinct prominence,—‘my persecutions were great, and yet God delivered me out of all;’ compare Eurip. Herc. Fur. 508, δρᾶτέ μ’, ὅσπερ ἦν περιβλεπτός...καὶ μ’ ἀφείλεθ’ ἡ τύχη, see Rost u. Palm, Lex. s. v. II. 1. c, Vol. I. p. 1540, and further exx. in Hartung, Partik. καὶ, 5. 6, Vol. I. p. 148.

12. καὶ πάντες δέ] ‘and all too,’ or sufficiently approximately, ‘yea and all,’ Auth. Ver.; see especially notes on 1 Tim. iii. 10, where this construction is investigated. De Wette is here slightly incorrect on two points; first, ‘et omnes autem,’ Beng., is a translation of καὶ—δέ which need not be rejected, see Hand, Tursellin., Vol. I. p. 584; secondly, καὶ—δέ (even supposing 1 Tim. iii. 10 be not taken into account) occurs elsewhere in St. Paul’s Epistles; viz., Rom. xi. 23. The verse involves a perfectly general declaration (Calv.), and seems intended indirectly to prepare Timothy for encountering persecutions, and may be paraphrased, ‘but such persecutions are not confined to me’ or to a few; they will extend even to all, and consequently to thee among the number;’ comp. Lücke on 1 John i. 3. οἱ θελοντες]

‘whose will is to,’ etc.; ‘computa igitur an velis,’ Beng.; the verb θέλ. is not pleonastic, but points to those whose will is enlisted in the matter, and who really have some desires to lead a godly life; see Winer, Gram. § 65. 7, p. 541. The Vulg. by its departure from what seems to have been the order of the older Lat. Versions (comp. Clarom.), apparently

εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ

desires to mark the connection of this participle with εὐσεβῶς, 'qui pie volunt vivere;' it seems, however, almost perfectly certain that the adverb belongs to ζῆν, compare Titus ii. 12. On the meaning of εὐσεβῶς, compare notes on 1 Tim. ii. 2.

ἐν Χρ. Ἰησ.] 'in Christ Jesus,' in fellowship, in union with Him; 'modum exponit sine quo non contigit pie vivere,' Est.; 'extra Christum Jesum nulla pietas,' Beng.: comp. notes on Gal. ii. 17, Eph. ii. 6, 7, and elsewhere.

διωχθήσονται] 'shall be persecuted.' St. Paul is here only reiterating the words of his Master, εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν, John xv. 20; compare Matth. x. 22, 1 Thess. iii. 3, etc. This declaration clearly refers to the outward persecutions which the apostles and their followers were to undergo; it may be extended, however, in a practical point of view to all Christians; compare August. *Epist.* 145, *de Civit.* xviii. 51, and verse 1 of that noble chapter, *Ecclus.* ii.

13. πονηροὶ δὲ ἄνδρ.] 'But evil men;' immediate contrast with οἱ θεοὶ εὖσ. ζῆν; the subject of the verse, however, reverts to ver. 10 sq., and, as verse 14 seems to hint, to the contrast between Timothy and the false teachers. The latter are included in the general and anarthrous πονηροὶ ἄνδρ.; evil men, and, consequently, they among the number.

γόητες] 'deceivers,'—Goth., 'liutái' [deceivers,—cogn. with Angl.-Sax. lytig]; sim. though slightly less exact, Syr.

ساذجات [seducetes].—The καὶ appends to the general πονηροί, apparently with somewhat of an explanatory force, a more specific and definite appellation, compare Fritz. on *Mark* i. 5. p. 11. Γόης (derived from γοῶω) has properly reference to incantations by howling; εἶρηται

ἀπὸ τῶν γόων τῶν περὶ τάφους γινομένων, Suidas, s. v. (comp. Soph. *Ajax*, 582, Herod. *Hist.* vii. 191); thence to the practice of magic arts generally, γόης καὶ φαρμακεύς, Plato, *Symp.* p. 203 D, and thence by a very natural transition to deception and imposture generally,—apparently the prevailing meaning; *Etymol. M.* γόης, ψεύστης, ἀπατεῶν, Pollux, *Onom.* iv. 6, γόης, ἀπατεῶν, similarly Timæus, *Lex. Plat.* s. v.; compare Demosthen. *de Fals. Leg.* p. 374, ἄπιστος, γόης, πονηρός, Joseph. *contr. Ap.* ii. 16, οὐ γόης οὐδ' ἀπατεῶν. This general meaning then (opp. to Huther) seems fully substantiated. We cannot indeed definitely infer from this term that magic arts were actually used by these deceivers, but there is certainly nothing in such a supposition inconsistent either with the context, the primary meaning of the word, or the description of similar opponents mentioned elsewhere in the N. T.; see notes on ver. 8. In the eccles. writers γόης and γοητεία are frequently (perhaps commonly) used in this primary and more limited sense of the word, see Suicer, *Thesaur.* s. v. Vol. I. p. 776.

προκόψουσιν κ. τ. λ.] 'will make advance toward the worse:' ἐπὶ pointing to the χεῖρον as the degree to which the wickedness was, as it were, advancing and ascending; compare Winer, *Gr.* § 49, 1, p. 363. The προκοπή is here considered rather as intensive, in ver. 9 rather as extensive. On the apparent contradiction in the two verses, see above, notes in loc.

πλανῶντες καὶ πλ.] 'deceiving and being deceived;' certainly not middle, 'letting themselves be deceived' (Beng.), but passive. It is the true προκοπή ἐπὶ τὸ χεῖρον; they begin by deceiving others, and end in being deceived themselves. Deceit, as De W. remarks, is never without self-deceit.

πλανώμενοι. ¹⁴ σὺ δὲ μένε ἐν οἷς ἔμαδες καὶ ἐπιστώδης, εἰδὼς
παρὰ τίνος ἔμαδες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα

14. παρὰ τίνος] It seems best on the whole to retain τίνος (*Tisch.* ed. 2) with C³DEKL; nearly all mss.; Vulg., Goth., Copt., Syr. (both) Chrys., Theod., al. (*Mill, Griesb., Scholz, Wiesing.*). The reading τίνων adopted by *Lachm.* and *Tisch.* ed. 7 is well supported — viz., by AC¹FG; 17. 71 (*Matthies, Huther, Alf.*); as however the evidence of the Vv. seems to counterbalance the possible preponderance of uncial authority for the latter reading,—as the plural has somewhat the appearance of an ‘explicatio’ (*Mill, Prolegom.* p. LXXV) by referring apparently to Lois and Eunice, ch. i. 5,—as the singular gives an excellent sense, and by its union with ἀπὸ βρέφους κ. τ. λ. points to the two sources of Timothy’s instruction, St. Paul, who taught him the Gospel, and his relatives who had previously taught him the Old Testament,—there seems sufficient reason for retaining the reading of the text.

14. σὺ δὲ κ. τ. λ.] ‘But do thou abide,’ etc.; σὺ in sharp contrast to the ‘deceivers’ of the foregoing verse; μένε in antithesis to πρόκοπτε. In the following words the relative & taken out of ἐν οἷς (=ἐν ἐκείνοις &) must be supplied, not only to ἔμαδες but ἐπιστώδης, which governing an accus. in the active (*Thucyd.* iv, 88), can also in the passive have an accus. appended to it according to the usual rule, *Winer, Gram.* § 32. 5, p. 204. *Bretschneider (Lex. s. v. πιστ.)* and perhaps Syriac, connect ἐν οἷς with ἐπιστ.; this can be justified, see Psalm lxxvii. 37, but involves a less satisfactory meaning of the verb.

ἐπιστώδης] ‘wert assured of,’ amplification of ἔμαδες; not ‘credita sunt tibi,’ Vulg., Clarom., Goth. (‘gatruida,’ a hint perhaps of the occasional Latinizing of this Version), which would require ἐπιστεύδης, but ‘quorum firma fides tibi facta est,’ *Fulder, ap. Pol. Syn.*; μετὰ πληροφορίας ἔμαδες, *Theophyl.*; compare Luke i. 4, ἵνα ἐπιγνῶς τὴν ἀσφάλειαν. Πιστοῦν is properly ‘to make πιστός’ (1 Kings i. 36, πιστώσαι δ Θεὸς τὸ ῥῆμα), thence in the pass. ‘stabiliri,’ ‘confirmari’ (2 Sam. vii. 16, πιστωθήσεται ὁ οἶκος αὐτοῦ, compare Psalm lxxvii. 8), and, with an accus. objecti, ‘plene certiorari;’ compare *Suicer, Thesaur. s. v. Vol. II. p. 744*, where this meaning of the verb is well

explained and illustrated.

εἰδὼς] ‘knowing as thou dost,’ compare chap. ii. 23. On παρὰ τίνος, see critical note.

15. καὶ ὅτι κ. τ. λ. does not seem parallel to and co-ordinate with εἰδὼς κ. τ. λ., ‘sciens...et quia nosti,’ Vulg., Beng.,—ὅτι having the meaning ‘because,’ and the participial construction ‘per orationem variatam’ (compare *Winer, Gr.* § 63. II. 1, p. 509), passing into the indicative,—but is rather to be considered as simply dependent upon εἰδὼς, the particle ὅτι retaining its more usual meaning ‘that,’ and the direct sentence presenting a second fact which Timothy was to take into consideration: δύο αἰτίας λέγει τοῦ δεῖν αὐτὸν ἀπερίτρεπτον μένειν, ὅτι τέ οὐ παρὰ τοῦ τύχοντος ἔμαδες...καὶ ὅτι οὐ χθδὲς καὶ πρῶν ἔμαδες, *Theophyl.* Both constructions are, grammatically considered, equally possible, but the latter seems most satisfactory: the former is well defended by *Hofmann, Schriftb. Vol. I. p. 572.*

ἀπὸ βρέφους] ‘from a very child,’ ‘from infancy;’ ἐκ πρώτης ἡλικίας, *Chrys.* The expression is perhaps used rather than παιδιόθεν, Mark ix. 21 (*Rec; Tisch. ἐκ παιδιόθ.*), to mark still more definitely the very early age at which Timothy’s instruction in the Holy Scriptures commenced; compare ch. i. 5. Βρέφος in two instances in the

οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς

N. T. (Luke i. 41, 44) has its primary meaning, *ἐμβρουν*, Hesych. ; in all others (Luke ii. 12, 16, xviii. 15, Acts vii. 19, 1 Pet. ii. 2, ἀρτιγέννητα βρ.) it points to a very early and tender age. This remark is of some little importance in reference to Luke xviii. 15, where the ascensive or rather *descensive* force of καὶ is not to be overlooked.

τὰ ἐν ἐρά γραμμ.] ‘the sacred writings,’ i. e. of the Old Test., or, possibly with more lexical exactness,—‘sacras literas,’ Vulg., ‘the principles of scriptural learning’ (surely not *letters*, in the ordinary educational sense, Hervey, *Serm. on Inspir.* p. 11) ; compare John vii. 15, Acts xxvi. 24, and see Meyer on both passages. It is doubtful, however, whether this latter meaning is here suitable to the context, and whether γράμματα does not simply mean ‘writings’ (see Suicer, *The-saur.* s. v. Vol. I. p. 780), with *perhaps* the associated idea, which seems always to have marked this usage of the word in good Greek, of being expressed in *solemn* or *formal* language ; see especially Plato, *Legg.* ix. p. 858 e, where it is in contrast with *συγγράμματα*, and ib. *Gorg.* p. 484 a, where comp. Stallbaum’s note. Thus then the statement in *Etym. Magn.*, γράμματα ἐκάλουν οἱ παλαιοὶ τὰ συγγράμματα, will require modification. The expression is an ἀπαξ. λεγόμεν. in N. T., but compare Joseph. *Antiq. Proœm.* § 3, τῶν ἱερῶν γράμματων, and the numerous examples in Wetstein *in loc.* The usual terms are ἡ γραφή, αἱ γραφαί, once γραφαί ἄγαι, Rom. i. 2 ; see below.

τὰ δυνάμενα] ‘which are able,’ not ‘quæ poterant,’ Beng. The present is used conformably with the virtual present οἶδας, to denote the permanent, enduring property of the Holy Scriptures. σοφίσαι] ‘to make wise ;’ compare Ps. xviii. 8, σοφίζουσα νῆπια ; civ. 22, τοὺς

πρεσβυτέρους σοφίσαι, and with an accus. rei, cxviii. 98. This meaning must be retained without any dilution ; σοφίζω is not merely equivalent to διδάσκω, but marks the true *wisdom* which the Holy Scriptures impart. The two prepositional clauses which follow, further specify the object contemplated in the σοφίσαι. and the limitation under which alone that object could be attained.

εἰς σωτηρίαν must be joined immediately with σοφίσαι, pointing out the direction and destination of the wisdom, the object at which it aimed ; ἡ ἕξω γνώσις σοφίζει τὸν ἄνθρωπον εἰς ἀπάτην καὶ σοφίσματα καὶ λογομαχίας.....ἀλλὰ αὐτὴ [ἡ θεία γνώσις] σοφίζει εἰς σωτηρίαν Theophyl.

διὰ πίστεως κ. τ. λ.] ‘per fidem, eamque in Christo Jesu collocatam ;’ see notes on 1 Tim. iii. 13. This clause cannot be joined with σωτηρίαν (Heydenr.), as the article in such a case could not be dispensed with before διὰ ; compare notes on Eph. i. 15, where the only cases in which such an omission can take place are recounted. The clause obviously limits the previous assertion ; ‘those Scriptures he [the apostle] granteth were able to make him wise unto salvation, but he addeth through the faith which is in Christ,’ Hooker, *Eccles. Pol.* i. 14. 4 (quoted by Bloomfield and Peile). In the same section the difference between the two Testaments is thus stated with admirable perspicuity ; ‘the Old did make wise by teaching salvation through Christ that should come, the New by teaching that Christ is come.’ On πίστις ἐν Χρ., see notes on 1 Tim. i. 16.

16. πᾶσα γραφή θεόπνευστος] ‘Every Scripture inspired by God is also useful,’ etc. ; so Origen expressly, πᾶσα γρ. θεόπν. οὔσα. ὠφέλ. ἐστίν, in *Jos. Hom.* xix. Vol. II. p. 443 (ed. Bened.), Syr. [both

διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν

however omit *καί*], Hammond, and the Vv. of Tynd. and Cranmer. In this important and much contested passage we must notice briefly (a) the *construction*, (b) the *force* and *meaning* of the separate words. It may be first remarked that the reading is not perfectly certain, *καί* being omitted in some Vv. (Vulg., Copt., Syr., Arr.) and Ff.; it seems, however, highly probable that this is due rather to non-observance of the true ascensive force of the particle than to any real absence in the original MSS. With regard then to (a) *construction* it is very difficult to decide whether (α) *δέσπιν* is a part of the predicate, *καί* being the simple *copula* (Auth. Ver., al.); or whether (β) it is a part of the subject, *καί* being *ascensive*, and *ἔστι* being supplied after *ἄφελμος* (as Clarom., Syr.-Philox., al). Lexicography and grammar contribute but little towards a decision: for on the one hand, as *γραφῆ* here apparently does mean *Scripture* (see below), the connection by means of *καί copulativum* is at first sight most simple and perspicuous (see Middleton *in loc.*); on the other hand, the epithet thus associated with *πᾶς* and an anarthrous subst., is in a position perfectly usual and regular (e. g. 2 Cor. ix. 8, Eph. i. 3, 1 Thess. v. 22. 1 Tim. v. 10, 2 Tim. ii. 21. iii. 17, iv. 18, Tit. i. 16, iii. 1, comp. iii. 2, al.), and in that *appy. always* assigned to it by St. Paul: contrast James iii. 16, 1 Pet. ii. 13, where the change of position is *appy.* to mark the emphasis, see Winer, *Gr.* § 59. 2, p. 464. We are thus remanded wholly to the *context*: and here when we observe (1) on the negative side, the absence of everything in the preceding vv. calculated to evoke such a statement,—the *δεσπνευστία* of Scripture had not been denied even by implication, comp. Huther; (2) that if *καί* be *copulative*, it would seem to associate two predica-

tions, one relating to the essential character of Scripture, the other to its practical applicabilities, which appear scarcely homogeneous; and (3), on the *positive* side, that the terms of verse 16 seem in studied and illustrative parallelism to those in verse 15, *γραφῆ* being more specific than *γράμματα*, *δέσπιν*. than *ἱερός* (see Tittm. *Synop.* i. p. 26), and *καί ἄφελ. κ. τ. λ.*, showing the special aspects of the more general *τὰ δυν. σε σοφίσαι*, and with *καί ascensive* detailing, what *σοφίσαι* might have been thought to fail to convey, the various *practical* applications of Scripture. When (4) we add that Chrys.,—whose assertion *πᾶσα ὁ δὲ ἡ τοιαύτη δεσπνευστος* [see below] would really be pointless if the declaration in the text were *explicit*—Theodoret (*ἐπειδὴ κ. τ. λ., καὶ τὴν ἐξ αὐτῶν ἄφελειαν διδάσκει*), and, as far as we can infer from collocation of words, nearly all the best Vv., viz., Syr. (both), Vulg., Clarom., Goth., Copt., apparently Æth., and in effect Arm. (inserts *copula* after *διδασκ.*), all adopt *construction (β)*, we have an amount of external evidence, which coupled with the internal evidence, it seems impossible to resist. We decide, therefore, not without some confidence, in favor of (β); so Huther, Wiesinger, but not De Wette. We now notice (b) some individual expressions. *πᾶσα γραφῆ*] ‘every Scripture,’ not ‘*tota Scriptura*,’ Beza, Auth. Ver.,—a needless departure from the regular rules of grammar. Hofmann (*Schriftb.* Vol. i. p. 572) and others (Hervey, al.) still defend this inexact translation, adducing Eph. ii. 21; but it may be observed, that in Eph. *l. c.* there are strong reasons for a deviation from the correct translation which do not apply to the present case; see notes *in loc.* Here *πᾶσα γρ.* implies every individual *γραφῆ* of those previously alluded to in the term *ἱερά γρ.*; *πᾶσα, ποία; περὶ ἧς*

ἐν δικαιοσύνῃ, ¹⁷ ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πάν
ἔργον ἀγαθὸν ἐξηρτισμένος.

εἶπόν, φησι, πᾶσα ἱερά...πᾶσα οὖν ἡ τοιαύ-
τη θεόπνευστος, Chrys.; see (thus far)
Middleton, *Greek Art.* p. 392, ed. Rose,
compare also Lee, *on Insp.* Lect. vi. p.
254 sq., and Winer, *Gr.* § 18. 4, p. 101.
γραφῆ has by some interpreters been
translated 'writing'; so apparently the
τινες noticed by Theoph., and perhaps
Theodoret, τῷ διορισμῷ χρῆσάμενος ἀπέκρι-
νε τὰ τῆς ἀνθρωπίνης σοφίας συγγραμ-
ματα. This, however, owing to the per-
petual meaning of γραφή in the N. T.,
seems very doubtful. It may be observ-
ed, indeed, that with the exception of
this and four other passages (John xix.
37, Rom. i. 2, xvi. 26, 2 Pet. i. 20), γρα-
φή or γραφαὶ always has the article, so
that its absence might warrant the trans-
lation. As, however, in John xix. 37,
γραφῆ clearly involves its technical mean-
ing, 'another passage of Scripture,' and
as the context requires the same in 2 Pet.
i. c. (comp. Huth.), so here and in Rom.
ii. cc. there is no reason to depart from
the current qualitative interpretation, es-
pecially as the associated epithets, and
here moreover the preceding ἱερά γράμμ.,
show that that special meaning was in-
disputably intended by the inspired writ-
ter.

θεόπνευστος is a
passive verbal, see Winer, *Gr.* § 16. 3,
p. 88; it simply denotes 'inspired by
God' comp. Phocyl. 121, θεόπνευστος
σοφίῃ, Plutarch, *Mor.* p. 904 F, τοὺς οὐεί-
ρους τοὺς θεοπνεύστους; comp. δεόπνοος,
Porphyr. *de Antr. Nymph.* p. 116), and
only states what is more definitely ex-
pressed by Syriac ^{ⲟⲩⲧⲉⲛ} ^{ⲧⲉⲟⲩⲧⲉⲛ} ^{ⲧⲉⲟⲩⲧⲉⲛ}?
[quod a Spiritu scriptum est] and still
more by 2 Pet. i. 21, ἀλλ' ὑπὸ πνεύματος
ἀγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρω-
ποι. Thus, then, without overstepping
the proper limits of this commentary, we
may fairly say, that while this pregnant

and inclusive epithet yields no support
to any artificial theories whether of a
'dynamical' or a 'mechanical' inspira-
tion, it certainly seems distinctly to im-
ply (Comp. Chrys.,—in the other trans-
lation it would formally enunciate) this
vital truth, that every separate portion
of the Holy Book is inspired, and forms
a living portion of a living and organic
whole; see (thus far) Hofmann, *Schrißib.*
Vol. i. p. 572, Reuss, *Theol. Chrét.* III.
3, Vol. i. page 297. While, on the
one hand, this expression does not ex-
clude such verbal errors, or, possibly,
such trifling historical inaccuracies as
man's spirit, even in its most exalted
state, may not be wholly exempt from
(comp. Delitzsch, *Bibl. Psychol.* v. 5, p.
319), and *human* transmission and tran-
scriptions may have increased, it still
does certainly assure us, on the other,
that these writings, as we have them, are
individually pervaded by *God's* Spirit,
and warrants our belief that they are τὰς
ἀληθεῖς [βήσεις] Πνεύματος τοῦ ἁγίου,
Clem. Rom. i. 45, and our assertion of
the full Inspiration of the Bible; comp.
Pref. to *Galatians*, p. xii (ed. 2).

πρὸς διδασκαλίαν refers, as De W.
observes, to the theoretical or rather doc-
trinal application of the Holy Scriptures;
the concluding expressions refer rather
to their practical uses; see Beveridge,
Serm. LX. Vol. III. p. 150 (A.-C. Libr.).
Beza refers the two former 'ad dogmata,'
the two latter 'ad mores,' but πρὸς ἐλεγχ.
seems certainly to belong more to the
latter, comp. ch. iv. 2, 1 Tim. v. 20, Tit.
ii. 15.

πρὸς ἐλεγχον]
'for reproof, confutation,' ἐλέγξαι τὰ ψευ-
δῆ, Chrysost., or better more generally,
ἡμῶν τὸν παράνομον βίον, Theodoret;
compare Eph. v. 11. The reading ἐλεγ-
μῶν (*Lachm.* and *Tischend.*, ed. 7 with
ACFG; 4 mss.) deserves great consid-

I solemnly charge thee to be active and urgent, for evil teachers will abound. Discharge thy ministry; mine is well nigh done, and my reward is ready.

IV. Διαμάρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐσιφάνειαν αὐτοῦ καὶ τὴν

eration; it occurs several times in the LXX. *e. g.* Lev. xix. 17, Numbers v. 18, 2 Kings xix. 3, al.: the weight, however, of external, though not of uncial authority seems slightly in favor of the text.

ἐπαύροθωσιν]. ‘correction,’ Syriac

ⲓⲥⲟⲩ [directionem, emendationem];

παρακαλεῖ τοὺς παρατραπέντας ἐπανελεῖν εἰς τὴν εὐθείαν ὁδόν, Theodoret. This word is an ἄπ. λεγόμεν. in N. T., but sufficiently common elsewhere, *e. g.* Philo, *Quod Deus Imm.* § 37, Vol. I. p. 299, ἐπανόρθωσις τοῦ βίου, Arrian, *Epict.* III. 16, ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου, Polyb. *Hist.* I. 35. 1, ἐπανόρθωσις τοῦ τῶν ἀνθρώπων βίου, comp. also III. 7. 4, v. 88. 3, xxvii. 6. 12, al. The prep. ἐπὶ is apparently not merely directive but *intensive*, implying restoration to a previous and better state, Plato, *Republ.* x. p. 604 D, ἐπανορθοῦν τὸ πεινόν τε καὶ νοσήσαν; see Rost u. Palm, *Lex.* s. v. IV. c. 5, Vol. I. p. 1046. The distinction between ἐλεγχ. and ἐπαν. is thus not incorrectly stated by Grot., ‘ἐλέγχονται invecundi, ἐπανορθοῦνται teneri, fragiles.’

παιδείαν κ. τ. λ.] ‘discipline which is in righteousness;’ not exactly ‘quæ veram perfectamque justitiam affert,’ Just., compare Theophilact, but which has its proper sphere of action in righteousness, —in that which is conformable to the law of God. Conybeare, in translating the clause ‘righteous discipline,’ seems to regard ἐν merely equivalent to the ‘Beth essentialis;’ this, however, appears untenable; compare Winer, *Gr.* § 29. 2. obs. p. 166. On the proper meaning of παιδεία (‘disciplinary instruction,’ a meaning which Theodoret, al., here unnecessarily obscure), see notes on *Eph.* vi. 4; and on δικαιοσύνη, see notes on 1 *Tim.*

vi. 11. Thus to state the uses of Holy Scripture in the briefest way; it διδάσκει the ignorant, ἐλέγχει the evil and prejudiced, ἐπανορθοῖ the fallen and erring, and παιδεύει ἐν δικ. all men, especially those that need bringing to fuller measures of perfection. For a good sermon on the sufficiency of Scripture see Beveridge, *Sermon* LX. Vol. III. p. 144 sq. A.-C. Libr.).

17. ὁ τοῦ Θεοῦ ἄνθρωπος] ‘the man of God.’ The very general reference of the context seems to show clearly that here at least this is certainly not an official designation, ‘the servant of God,’ ‘the evangelist’ (Beng., De Wette), but, the Christian generally, ‘qui se Deo penitus devovit,’ Just.: see Philo, *de Nom. Mut.* § 3, Vol. I. page 582, where ἄνθρ. Θεοῦ is used in a similar extended reference, and compare notes on 1 *Tim.* vi. 11.

ἄρτιος] ‘complete,’ in all parts and proportions (‘in quo nihil mutilum,’ Calv.), an ἅπαξ λεγόμεν. in the N. T., explained more fully by the ἐξηρητισμένος which follows. A substantially correct definition is given by Greg. Nyss. in *Eccl.* v. Vol. I. p. 432, ἄρτιος πάντως ἐκεῖνός ἐστι, ᾧ τελείως ὁ τῆς φύσεως συμπληρῶται λόγος: thus ἄρτιος is opposed to χωλὸς and κολοβός,—comp. Lucian, *Sacrif.* § 6, where he speaks of Vulcan as οὐκ ἄρτιος τῷ πῶδε, and see Suicer, *Thesaur.* s. v. Vol. I. 515. It is not easy to state positively the distinction between τέλειος and ἄρτιος, as in practice the two words seem nearly to interchange meanings; *e. g.* compare Philo, *de Plant. Nōe*, § 29, Vol. I. p. 347, ἄρτιον καὶ ὀλόκληρον with James i. 4, τέλειοι καὶ ὀλόκληροι: as a general rule ἄρτιος seems to point to perfection in regard of the adaptation of parts (‘qui suam retinet compagem,’

βασιλείαν αὐτοῦ, ² κήρυξον τὸν λόγον, ἐπίστηξι εὐκαίρως ἀκαίρως, ἔλεξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

Just.) and the special aptitude for any given uses; τέλειος, like 'perfectus' compare Doederlein, *Synon.* Vol. iv. 366), seems to imply a more general and absolute perfection; comp. Matth. v. 48.

πρὸς πᾶν κ. τ. λ.] 'fully made ready for, furnished for, every good work:' ἔξαρτ. (πληροῦ, τελειοῦ. Hesych.) is a *dis leuómu*. in the N. T.; see Acts xxi. 5, where, however, it is used somewhat differently, in reference apparently to the completion of a period of time; see Meyer *in loc.* It occurs in its present sense, Joseph. *Ant.* III. 2. 2, καλῶς ἐξηρισμένους, compare Lucian, *Ver. Hist.* i. 33, τᾶλλα ἐξήριστο. The compound καταρτίζω is of frequent occurrence. In accordance with the view taken of ὁ τοῦ Θεοῦ ἄνδρ., the words πᾶν ἔργ. ἁγ. must obviously be referred, not specially to the ἔργον εὐαγγελιστοῦ, ch. iv. 5 (De Wette), but to any good works generally; so Huth., Wiesing., and Leo.

CHAPTER IV. 1. διαμαρτύρομαι] 'I solemnly charge thee;' see notes on 1 Tim. v. 21. The words οὖν ἐγώ, inserted after διαμ. in *Rec.* [with D¹K;—Syr.-Phil., Theod. omit ἐγώ, others οὖν], are rightly rejected by *Griesb. Tisch., Lachm.*, as 'injeta ob cohærentiam,' Mill, *Prolegom.* p. cxxix. The insertion of τοῦ Κυρ. before Χρ. Ἰησ. [I. X., *Rec.*], is similarly untenable.

τοῦ μέλλοντος κ. τ. λ.] 'who shall hereafter judge the quick and dead:' clearly those alive at His coming, and the dead, Chrys. 2 (comp. 1 Cor. xv. 51, 52, 1 Thess. iv. 16, 17), not 'the spiritually alive and dead,' ἀμαρτωλοὺς λέγει καὶ δικαίους, Chrys. 1, Peile. The mention of the solemn account which *all* must render is not without emphasis in its application to Timothy; he had a weighty office intrusted to him, and of that His Lord εὐ-

δύνας ἀπατήσει (Chrys.).

καὶ

τὴν ἐπιφάνειαν] 'and (I solemnly charge thee) by His manifestation.' The reading κατὰ [*Rec.* with D³EKL; Goth., Syr. (both); Theod. al.] is here rightly rejected by *Griesb., Lachm., Tisch.*, with ACD¹FG; 17. 67**]; Am., Harl., al., for the less easy καί. With this latter reading the most natural construction seems to be the connection of τὴν ἐπιφ. with διαμαρτ. as the usual accus. in adjuration; compare Mark v. 7, Acts xix. 13, 1 Thess. v. 27. As the foregoing ἐνώπιον could not be joined with ἐπιφ., κ. τ. λ., the nouns naturally pass into the accusative; so *Vulg., Clarom.*, 'per adventum ejus,' comp. 1 Cor. xv. 31. De Wette regards τὴν ἐπιφ. as the accus. objecti, *e. g.* Deut. iv. 26, διαμ. ὑμῖν τὸν τε οὐρανὸν καὶ τὴν γῆν; this seems undesirable, as it involves a change of meaning of the verb in the two clauses.

καὶ τὴν βασ. αὐτοῦ] 'and by His kingdom;' no ἐν διὰ δυοῖν, 'the revelation of His kingdom' (Syr., Beng.), nor an expression practically equivalent to τὴν ἐπιφ. αὐτ. (Calv.), but introductory of a second subject of thought,—'and by His kingdom' (observe the rhetorical repetition of αὐτοῦ); that kingdom (*regnum gloriæ*) which succeeding the 'modified eternity' of His mediatorial kingdom (*regnum gratiæ*) is to commence at His ἐπιφάν., and to know neither end nor modification; see Pearson, *Creed*, Art. vi. Vol. i. p. 335 (ed. Burt.).

2 κήρυξον] 'proclaim,' 'preach.' 'Notanda est diligenter illatio, quâ apte Scripturam (chap. iii. 16) cum prædicatione connectit,' Calvin. The solemn charge is not succeeded as in 1 Tim. v. 21 by ἵνα with the subj., nor by the inf. as in 2 Tim. ii. 14, but with unconnected yet emphatic aorists; compare the very similar instance in 1 Thess. v. 14. Ex-

κνηθόμενοι τὴν ἀκοήν, ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν

strictions. The *extensive* rather than the *intensive* (Chrys.?) force of πᾶς may be clearly seen in this combination; it gives both abstract nouns, espec. the former, a concrete application, see notes on Eph. i. 8. There is thus no reason for supposing an ἐν διὰ δυνῶν (Grot.), or for tampering with the normal meaning of διδασχῆ, scil. 'teaching,'—not 'studium docendi,' Heinr., Flatt, 'readiness to teach,' Peile. It may be remarked that διδασχῆ is only used twice in the Past. Epistles, here and in Tit. i. 9, while διδασκαλία occurs no less than fifteen times. As a *very* general rule, διδασχῆ (teaching) seems to point more to the *act*, διδασκαλία (doctrine) more to the *substance* or *result* of teaching; compare *e. g.*, Thucyd. iv. 126, where διδασχῆ is joined with a verbal in -σις, παρακέλευσις. This distinction, however, cannot be pressed in the N. T., for compare 1 Cor. xiv. 26, and observe that all the other writers in the N. T. (except James, Peter, Jude, who use neither,) use only διδασχῆ; Matthew xv. 9 and Mark vii. 7 are quotations. It is *just possible* that the more frequent use of διδασκαλία in these Epp. may point to their later date of composition, when Christian doctrine was assuming a more distinct form; but we must be wary in such assertions, as in St. Paul's other Epp. (we do not include Heb.) διδασχῆ and διδασκ. occur exactly an equal number of times.

3. ἔσται γὰρ καιρός] 'For there shall be a time;' argument drawn from the *future* to urge diligence in the *present*; πρὶν ἢ ἐκτραχηλισθῆναι, ποικατάλαβε πάντας αὐτούς, Chrys. It is singular that Beng. should force ἔσται 'crit et jam est,' as the allusion to the future is distinctly similar to that in 1 Tim. iv. 1, 2 Tim. ii. 16, 17, iii. 1. On ὑγιαίνουσα διδασκ., see notes on 1 Tim. i. 10. ἀνέξονται] 'will not endure, put up

with;' 'sordet iis doctrina vera quia eorum cupiditatibus adversatur,' Leo. Ἄνεχομαι occurs several times in St. Paul's Epistles, but usually with persons; compare however 2 Thess. i. 4, ταῖς θλίψεσιν αἷς ἀνέχεσθε. In the following words observe the force of ἰδίαις; their *selfish* lusts (surely not 'inclinations,' Conyb.) are what they especially follow in the choice of teachers.

ἐπισωρεύουσιν] 'will heap up,' 'will gather round them a rabble, a σαρφετόν, of teachers;' τὸ ἀδιάκριτον πλῆθος τῶν διδασκάλων διὰ τοῦ σωρεύουσιν ἐδήλωσε, Chrysost. The compound form (ἐπι = 'hinzu;' addition, aggregation, Rost u. Palm, *Lex.* s. v. ἐπί, c. 4) only occurs here and Cant. ii. 4 (Symm.); the simple, ch. iii. 6, and Rom. xii. 20; add Job xiv. 17 (Symm.).

κνηθόμενοι τὴν ἀκοήν] 'having itching ears,' Auth. Ver., 'prurientes auribus,' Vulg. sim. Clarom.,—both excellent translations; metaphora desumpta a scabiosis quibus cutis prurit adeo ut scalpendi libidine ardeant,' Suicer, *The-saur.* s. v.: this itch for novelty, the false teachers gratified; comp. Philo, *Quod Det. Pot.* § 21, Vol. i. p. 205 (ed. Mang.), ἀποκναλοῦσι γοῦν [οἱ σοφισταί] ἡμῶν τὰ ὄτα. Κνήθω (connected with κνάω, Lobeck, *Phryn.* p. 254) in the act. is 'to scratch,' in the middle. 'to scratch one's self' (Arist. *Hist. An.* ix. 1), in the pass. 'to be scratched or tickled,' and thence (as appy. here) 'prurire' in a tropical sense, ζητεῖν τι ἀκοῦσαι καθ' ἡδονήν, Hesych., τέρποντας τὴν ἀκοήν ἐπιζητοῦντες, Chrys. In the present passage Theod. and Theoph. (not Chrys., as De Wette asserts), and so too, it would seem, Goth., al.,—unless they read κνηθόντας—take κνηθόμ. as purely passive, paraphrasing it by τερπόμενοι: this does not seem so forcible; the apostle does not appear to desire merely to notice the fact that they were

ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν

having their ears tickled, but to mark the uneasy feeling that always was seeking to be gratified. A word of similar meaning, γαργαλίω, is found occasionally in similar applications: comp. Lucian, *de Calumn.* 21, cited by Wetst. *in loc.* On the accus. ἀκοήν, see notes on 1 *Tim.* vi. 5.

4. καὶ ἀπὸ κ. τ. λ.] ‘and will turn away their ears from the truth.’ The result is a complete turning away from every doctrine of Christian truth; ὁρᾶς ὅτι οὐχ ὡς ἀγνοοῦντες σφάλλονται ἀλλ’ ἔκοντες, Theophyl. On the μῦθοι, compare notes on 1 *Tim.* i. 4; it must be observed, however, that as the reference is future, their nature cannot be specifically defined; still, as throughout these Epp., the errors of the future seem represented only as exaggerations and expansions of the present, the allusion is probably substantially the same. The use of the article (as in Tit. i. 14) is thus also more intelligible.

ἐκτραπήσουνται] ‘will turn themselves aside;’ pass., apparently with a middle force, as in 1 *Tim.* i. 6, v. 15; see Winer, *Gr.* § 39. 2, p. 233, Krüger, *Sprachl.* § 52. 6, p. 361 sq., and the examples in notes on 1 *Tim.* i. 6.

5. σὺ δὲ] ‘But do thou:’ in marked contrast to the false teachers; compare ch. iii. 10.


νῆφε ἐν πᾶσιν] ‘be sober in all things,’ ‘sobrius esto,’ Clarom., Goth., not ‘be watchful,’ Syr., Vulg. Νῆφειν is connected with γρηγορεῖν, 1 *Thess.* v. 6, 1 *Pet.* v. 8, but is by no means synonymous with it (Huth.); both here and in all other passages in the N. T., it implies ‘sobriety,’ literal or metaphorical; comp. notes on 1 *Tim.* iii. 2. Theodoret here, and the Greek expositors on other passages, all seem to refer it to ‘wakefulness,’ apparently of an intensive nature, ἐπίτασις ἐγρηγόρευσε τὸ νῆφειν,

Ecum. on 1 Tim. l. c., νῆφειν καὶ διετηγέρθαι, *ib. in loc.*, and there are a few passages in later writers (*e. g.* Polybius, *Hist.* xvi. 21. 4, ἐπιστάσεως καὶ νήψεως) which seem to favor such a meaning; still, in the present case, and in the N. T. generally, there seem no sufficient grounds for departing from the regular use and applications of the word. The derivation is doubtful, but it does not seem improbable that the idea of drinking is involved in the root. Benfey (*Wurzellex.* Vol. II. p. 74) derives it from νη and ἐφ. compared with Sanscr. *ap*, ‘water;’ compare *eb-rius*.

κακοπάθησον] ‘suffer afflictions;’ aor. imp. following the pres. imp., possibly with some degree of emphasis; see notes on ver. 2, and on 1 *Tim.* vi. 12.

εὐαγγελιστοῦ] ‘of an evangelist:’ the εὐαγγελισταὶ did not form a special and separate class, but were, generally, preachers of the Gospel in different countries, subordinates and missionaries of the apostles; compare Euseb. *Hist. Eccl.* III. 27, ἀποδημίας στελλόμενοι, ἔργον ἐπέτελλον εὐαγγελιστῶν, and see Suicer, *Thesaur.* s. v. Vol. I. p. 1234, and notes on *Eph.* iv. 11. This was the work to which Tim. was called when he journeyed with St. Paul (*Acts* xvi. 3); the same duties, as far as preaching the Gospel to all within the province of his ministration, still were to be performed. The sphere was only more circumscribed, but there would be many occasions on journeys, etc., ver. 9, when Timothy could resume the functions of an εὐαγγελ. in their fullest sense; comp. Taylor, *Episcopacy*, § 14, Hofmann, *Schriftb.* Vol. II. 2, p. 250. The term ἔργον has probably an allusion to the laborious nature of the duties; see notes on ch. ii. 15, and compare examples in Raphael, *Obs.* Vol. II. p. 622. πληροφόρησον


διακονίαν σου πληροφόρησον. ⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ


διακονίαν [αν] 'fully perform thy ministry;' 'ministerium tuum imple,' Vulg., Clarom.; πληροφ. τουτέστι πλήρωσον, Chrys. Beza translates πληροφ. somewhat artificially, 'ministerii tui plenam fidem facito,' i. e. 'veris argumentis comproba;' this is unnecessary, it is here nearly synonymous with, though perhaps a little stronger than πλήρωσον,  [absolve, adimple], 'usfullei,' Goth.; comp. τὴν διακονίαν πληροῦν, Acts xii. 25, Col. iv. 17, see Suicer, *Thesaur.* s. v. Vol. II. p. 753. It apparently differs only from the more simple form in being a little more intensive in meaning.

6. ἐγὼ γὰρ] 'For I,' ἐγώ, with emphasis in reference to the preceding σύ. The force of γὰρ is differently explained; it does not enforce the exhortation by showing Timothy he must soon rely on himself alone ('natare incipis sine cortice,' Calv.), nor urge him to imitation, compare ver. 7 (Heinr.) but, as the concluding words of ver. 5 seem to confirm, urges him to additional zeal on account of the apostle's departure; 'tuum est pergere quo cœpi,' Leo. On the different modes of explaining the connection, see Alf. on ver. 5 sq.

ἤδη σπένδομαι] 'am already being poured out (as a drink-offering);' his present sufferings form the commencement of the 'libatio'; not 'I am now ready to be offered' (Auth. Ver.), which slightly infringes on the exact force of ἤδη and σπένδ. The particle ἤδη is not simply equivalent to νῦν, but in its primary use appears rather to denote what is 'near to the here' Comp. Herod. III. 5, ἀπὸ ταύτης ἤδη Αἴγυπτος, and thence by an intelligible transition, 'what is near to the now,' calling attention to what is taking place 'on the spot' and 'at the moment,' e. g. Aristoph. *Ran.* 527, οὐτάχ' ἀλλ' ἤδη ποιῶ; see esp. Rost u. Palm, *Lex.* s. v. 6, where this particle

is well discussed. Klotz (*Devar.* Vol. II. p. 598) is thus far right in not referring ἤδη originally to time, but his derivation from ἤδη, 'novi,' is as hopeless as that of Hartung (*Partik.* Vol. I. p. 223), who refers the δὴ to the Sanscrit *dina*, 'a day,' and makes the particle originally temporal; compare Donalds. *Cratyl.* § 201. Σπένδομαι, 'delibor,' Vulg. (not middle 'sanguinem meum libo,' Wahl, and certainly not 'aspergor vino,' sc. 'præparor (ad mortem,' Grot.),

is not synon. with δύομαι  [jugular, sacrificor], Syr., but points to the drink-offering of wine which among the Jews accompanied the sacrifice (Num. xv. 5, xxviii. 7), and was poured περι τὸν βωμόν (Joseph. *Antiq.* III. 9. 4, compare *Ecclus.* I. 15), while among the heathen it was commonly poured upon the burning victims (Smith, *Dict. Antiq.* Art. 'Sacrificior'). See the very similar passage Phil. ii. 17, in which, however, there is no reason to refer the allusion to this latter Gentile practice, as Jahn, *Antiq.* § 378, and apparently Suicer, *Thesaurus*, s. v.; see Meyer *in loc.* Chrysostom urges the use of σπένδ. not δύομαι, because τῆς μὲν θυσίας οὐ τὸ πᾶν ἀναφέρεται τῷ Θεῷ, τῆς δὲ σπονδῆς τὸ ὅλον: the allusion seems rather to the apostle's anticipated bloody death; see Waterl. *Distinct. of Sacr.* § 10, Vol. v. p. 264.

ἀναλύσω] 'departure;' not 'resolutionis,' Vulgate,  [ut dissolvat] Syr., compare Goth. 'disvisáís, but 'discessus e vitá,' Loesner, ἀπὸ τὸν παρόντα εἰς ἕλλον κόσμον, Coray (Romaic); compare Phil. i. 23, ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. There is no reason whatever for adopting the explanation of Elsner (*Obs.* Vol. II. p. 317) who refers ἀνάλ. to 'discessus e convivio,' compare Luke xii. 36, and σπένδομ. to the libations of the parting

καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν

guests: the term is perfectly general, compare Philo, *Flac.* § 21, Vol. II. p. 544 (ed. Mang.), τὴν ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν, *ib.* § 13, p. 534. Joseph. *Antiq.* XIX. 4. 1, Clem. Rom. I. 44; see also Deyling, *Obs.* Vol. II. No. 46, p. 540, who has commented upon the whole of this and the following verses. with his usual ponderous learning. His interpretation of σπένδ., scil. θυσιάζομαι, is, however, incorrect. *Lachm.* reads ἀναλύσεώς μου with ACFG; al. (5); Vulg. (ed.), Copt., Arm.; Euseb., Ath., al. The authorities are of considerable weight, but perhaps scarcely sufficient to make it necessary to change the reading of *Tisch.* Nearly exactly the same may be said of τὸν καλὸν ἀγῶνα (*Lachm.*) in the next verse; see the critical notes of *Tisch. in loc.* ἐφέστηκεν] ‘is at hand,’ Auth. Ver.; surely not ‘hath been nigh at hand,’ Hamm., nor ‘ist vorhanden,’ Luther, compare Goth. ‘atist’ [adest], but, ‘stands by’ (Acts xxii. 20), ‘is all but here,’ ‘steht nahe bevor,’ Huther; comp. Acts xxviii. 2, and notes on ver. 2.

7. τὸν ἀγῶνα τὸν καλόν] ‘the good strife,’ scil. πίστewος; see 1 Tim. vi. 12. The repetition of the article with the epithet gives force and emphasis; οὗτος ὁ ἀγὼν καλός; ναί, φησιν· ὑπὲρ γὰρ Χρ. γίγνεται, Chrys.; compare Green, *Gramm.* p. 165. The metaphor itself is thus nobly expanded by Chrys.; οὐδὲν τούτου βέλτιον τοῦ ἀγῶνος· οὐ λαμβάνει τέλος ὁ στέφανος οὗτος· οὗτος οὐκ ἀπὸ κοπίνων ἐστίν, οὐκ ἔχει ἀνδρωπον ἀγνωστέτην, οὐκ ἔχει ἀνδρώπους δεατάς· ἀπὸ ἀγέλων σύγκειται τὸ δεάτρον. How amply does this great expositor repay perusal. ἡ γῶνισμαί] ‘I have striven;’ the full force of the perfect is here very distinctly apparent; the struggle itself was now all out over, little more than the effects were remaining; ‘notat actionem plane præ-

teritam, quæ aut nunc ipsum, seu modo finita est, aut per effectus suos durat,’ Poppo, *de emend. Matth. Gr.* p. 6: his character and claim to the crown were now fully established, see Green, *Gramm.* p. 23. The more general agonistic metaphor then passes into the specific one of the course; πῶς δὲ τετέλεκε τὸν δρόμον; τὴν οἰκουμένην ἅπασαν περιῆλθεν, Chrys.; ‘finivi cursum non tam vitæ quam muneris,’ Leo. See especially Acts xx. 24, where the apostle expresses his resolution to do, what now he is able to speak of as done, sc. τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ (*Tisch.*).

τ ε τ ῆ ρ η κ α τ ῆ ν π ῖ σ τ ι ν] ‘I have kept the faith;’ the faith entrusted to me I have kept as a sacred and inviolable deposit; compare 2 Tim. i. 14. Πίστις is not ‘fidelity’ (Kypke, *Obs.* Vol. II. p. 375, Raphel, *Annot.* Vol. II. p. 623), but ‘faith’ in its usual and proper sense; ‘res bis per metaphoram expressa nunc tertio loco exprimitur proprie,’ Beng. In this noble passage, so calculated to cheer the sorrowing heart of Timothy (Chrys.), yea, so full of unutterable consolation to every thoughtful Christian, Chrysostom confesses to have long felt a difficulty (ἀπορῶν διετέλουν); and even still De Wette finds in it only an opposition to the apostle’s usual humility (1 Cor. iv. 3 sq.), and but a doubtful adaptation of Phil. iii. 12 sq. It is true in both passages the same metaphor is used; but the circumstances and application are wholly different; in the one case it is the trembling anxiety of the watchful, laboring minister, in the other, it is the blessed assurance vouchsafed to the toil-worn, dying servant of the Lord; see especially Waterland, *Sermon* xxv. Vol. v. p. 679, Hammond, *Pract. Catech.* I. 3, p. 41 (A.-C. Libr.), also Neander, *Planting*, Vol. I. p. 346 (Bohn).

ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα ὃ λοιπὸν ἀποκείται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

8. λοιπὸν is not for τοῦ λοιποῦ or τὸ λοιπὸν, as any reference, whether to a period in the future, or to duration in the future (see notes on *Gal.* vi. 17), would not accord with the present passages; nor can it be for ἤδη, which, if admissible in later writers (Schæfer, *Longin.* p. 400, cited by De W.), is not demonstrable in St. Paul's Epistles. The context seems to show that it is in its most literal meaning, 'quod reliquum est' (Beza), sufficiently preserved in

translation by the Syriac. ܠܐܣܝ ܠܥܘܢ [a nunc], 'henceforth,' Auth. Ver. This adverbial adjective is very frequently used in Polybius; often, as here, at the beginning of sentences, e. g. *Hist.* II. 68. 9, IV. 32. 5, X. 45. 2, but usually in the sense 'proinde igitur,' and answering to our 'further,' 'furthermore:' a more distinctly temporal use occurs *Hist.* I. 12. 4, where it is carried on by τὸ δὲ τελευταῖον. ἀπόκειται] 'is reserved,' 'reposita est,' Vulg., Clarom. The verb ἀποκείσθαι is applied both to future rewards, as here and Col. i. 5, ἐλπίδα τὴν ἀποκειμ. ἐν τοῖς οὐρανοῖς (comp. *Matth.* vi. 20, xix. 21), and to future punishments (Plato, *Loqr.* § 12, p. 104 D), and in fact to anything which is set aside, as it were a treasure, for future uses and applications; compare Philo, *Quod Det. Pot.* § 34, Vol. I. p. 216 (ed. Mang.), καθάπερ τὰ ἀποκειμένα ἐν σκότῳ κέκρυπται, compare Κυρκε, *Obs.* Vol. II. p. 320. ὁ τῆς δικαιοσύνης

στῆφ.] 'the crown of righteousness;' resumption of the former metaphor. The genitival relation is not perfectly clear, owing to the different meanings which δικαιοσύνη may receive. As this subst. appears in all cases in these Epistles to

have not a dogmatical, but a practical reference (see notes on 1 *Tim.* vi. 11), sc. τὴν καθόλου ἀρετὴν, Chrys., the gen. will most naturally be objecti, 'the crown for which (so to speak), δικαιοσύνη has a claim,' βραβεῖον διδόμενον εἰς τὴν δικαιοσύνην, Coray (Romaic), and is in fact a sort of (proleptic) gen. possessivus; compare Krüger, *Sprachl.* § 47. 7. 6 sq. Luther and Leo, with less probability, make it the genitive of apposition, comparing James i. 12, 1 Peter v. 4, Rev. ii. 10, where, however, ζῶη and δόξα are not strictly analogous with the present use of δικαιοσύνη. ἀποδώσει]

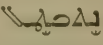
'will give,' 'reddet,' Vulg. In this compound the ἀπὸ does not necessarily convey any sense of due (ἀσυνεί τινα ὀφειλὴν καὶ χρέος, Theophyl.), though such a meaning can be grammatically sustained, and confirmed by occasional examples; compare Winer, *de Verb. Comp.* IV. p. 13. Here, and for the most part elsewhere, the preposition only seems to allude to the reward as having been laid up, and taken as out of some reserved treasures; 'ibi hujus verbi sedes propria est, ubi quid de aliquâ copiâ das,' Winer, p. 12; compare in a contrary sense, Rom. ii. 6, and see notes on *Gal.* iv. 5.

ἐν ἐκείνῃ τῇ ἡμέρᾳ.] 'in that day,' scil. of final retribution. The expression ἐκείνη ἡ ἡμέρα is used three times in this Epistle, ch. i. 12, 18, and once in 2 Thess. i. 10, there referring more exclusively to the coming of the Lord; see Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 243. The following words, ὁ δίκαιος κριτῆς, stand in apposition to ὁ Κύριος with great weight and emphasis: how this declaration of God's justice is out of harmony with St. Paul's views of grace (De W.), it is difficult to conceive. The apostle,

Come to me; all except Luke are absent on missions. Beware of Alexander. At my defence my friends deserted me, but the Lord stood by me.

9 Σπουδάσον ἐλθεῖν πρὸς με ταχέως.
 10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην,

as Huther well observes, uses the *δικαία κρισις Θεοῦ* not only as a ground of warning, but even of consolation; see 2 Thess. i. 5. τ ο ῖ ς ἡ γ α π η κ ὅ σ ι ν κ . τ . λ .] ‘*who have loved (and do love) His appearing,*’ scil. His *second ἐπιφάνεια*: not his first coming in the flesh (ch. i. 10), nor the first and second (Beng.), but, as the context requires, only the latter. The perfect is not here ‘in the sense of a present,’ Huther; it is only thus far present that it points to the persistence of the feeling; it was a love ἐν ἀφάρσῃ (Eph. vi. 24, and see notes), that beginning in the past was alike present and enduring; comp. Green, *Gramm.* p. 319. There is thus no need for giving ἀγαπᾶν the sense of ‘longing for’ (Beza, Wiesing.); it is simply ‘diligere,’ and implies a combined feeling of reverence and love, ‘inest notio admirandi et colendi,’ Tittm. *Synon.* i. p. 55; see also Trench, *Synon.* § 12. In a practical point of view, the remark of Calvin is gravely suggestive; ‘e fidelium numero excludit, quibus formidabilis est Christi adventus: thus then we may truly say with Leo, ‘habemus hic lapidem Lydium, quo examinemus corda nostra.’

9. σ π ο ῦ δ α σ ο ν] ‘earnestly endeavor,’ ‘do thy best,’  [cure sit] Syriac; compare ver. 21, Tit. iii. 12. There is scarcely a pleonasm in the expression σπουδάσον — ταχέως (Winer, *Gr.* § 65. 1, p. 531), as σπουδάσειν involves more the idea of earnest and diligent endeavor than that of mere haste (σπεύδειν), though the latter meaning is also sometimes found, e. g. Aristoph. *Thesm.* 572, ἐσπουδακῆνία προστρέχει, al.: thus then, as a general rule, ‘σπεύδειν est festinare (de tempore),

σπουδάσειν properare, i. e. festinanter et sedulo aliquid facere,’ Tittm. *Synon.* i. p. 190. According to Pott, *Etym. Forsch.* Vol. i. p. 239, the fundamental idea of both verbs is ‘premere,’ ‘pressare.’ On the strengthened vowel (*guna*), see Donalds. *Cratyl.* § 223. τ α χ έ ω ς] More fully explained in ver. 21, πρὸ χειμῶνος. It is singular that so intelligent a commentator as De W. should represent this invitation as the *main* object of the letter (*Einleit.* § 3); surely the solemn and prophetic warnings of the previous chapters cannot be merely ‘obiter dicta.’

10. Δ η μ ᾶ ς] Mentioned with St. Luke (Col. iv. 14) as sending salutations to the Colossians, and with the same evangelist and others, as a συνεργός (Philemon 24). Mournful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter apostasy (Epiph. *Hær.* 41. 6); he left the apostle in his trials and sufferings (ἐγκατέλιπεν) because he loved safety and ease and the fleeting pleasures of this world (τὸν νῦν αἰῶνα), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings, of the nearly desolate apostle; τῆς ἀνέσεως ἐρασθεῖς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλούς, μᾶλλον εἶλετο οἴκοι τρυφᾶν ἢ μετ’ ἐμοῦ ταλαιπωρεῖσθαι καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους, Chrysostom; see Mosheim, *de Reb. Christ.* § 60, p. 174, and compare Taylor, *Duct. Dub.* i. 2. 5. 19, who, however, makes the singular mistake of asserting (from Col. and Philem.) that Demas returned to his duty. The name is probably a shortened form of Demetrius; compare Winer, *RWB.* s. v. Vol. i. p. 264. ἐ γ κ α τ ἔ λ ι π ε ν] ‘forsook,’ ‘dereliquit,’ Vulg., Clarom. The

Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν¹¹ Λουκᾶς ἔστιν
μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ ἔστιν

11. ἄγε] So CDEFGKL; Chrys., al. ... (*Griesb., Scholz, Lachm.* (ed. maj.), *Huther*, and apparently *Wiesing.*). The aor. ἄγαγε is adopted by *Tisch.* (ed. 1, 2, 7) on the authority of A; 31. 38. 71. al.; Theodoret, Dam.... (*Lachm.* (ed. stereot.), *Alf.*). It would seem, however, that this is insufficient authority for the change, and that *Lachm.* was right in the alteration adopted in his larger edition.

compound form seems here to imply leaving behind in his troubles and dangers; compare ver. 16, 2 Cor. iv. 9, and especially Plato. *Symp.* p. 179 A, ἐγκαταλιπεῖν ἢ μὴ βοηθῆσαι κινδυνεύοντι. This meaning, however, must not always be pressed, as there are several instances, especially in later Greek, in which ἐγκαταλ. seems scarcely different from καταλ.; see *Ellendt* on *Arrian, Alex.* i. 20. 6, p. 100. The reading ἐγκατάλειπεν is adopted by *Tisch.* (ed. 7) with strong uncial authority. The itacism (ει for ι, etc.), however, that is found even in the very best MSS., renders it doubtful whether the same tense is not intended, whichever reading be adopted.

ἀγαπήσας] 'having loved,' sc. 'because he loved:' apparently rather a causal (comp. *Donalds. Gr.* § 616) than a temporal (*Alford*, al.) use of the participle; his love of the world was the cause of his leaving. There is an apparent contrast between this clause and ἡγαπηκόσιν τὴν ἐπιφ., ver. 8; 'luctuosum antitheton,' Beng.

τὸν νῦν αἰῶνα] 'the present world,' 'the present (evil) course of things.' On the meaning of αἰών, see notes on *Eph.* ii. 2. Beside the regular temporal meaning [*Syr.*

𐤀𐤌𐤃𐤁] which is always more or less apparent in the word, an ethical meaning (as here) may often be traced; see *Reuss, Théol. Chrét.* iv. 20, Vol. II. p. 228.

Θεσσαλονίκην] Perhaps his home; ἐλπετο οἶκοι τρυφᾶν, *Chrysost.* For an account of this wealthy city, see notes on 1 *Thess.* i. 1.

Κρήσκης]

Of Crescens nothing is known; the accounts of his having been a preacher in Galatia (*Const. Apost.* vii. 46, Vol. i. p. 385, ed. Cot.), or in Gaul (*Epiph.*), and having founded the church of Vienne are mere legendary glosses on this passage. The reading Γαλλίαν [C; al. (5); *Amit.**, *Æth.-Rom.*; *Euseb.*, *Theod.-Mops.*, *Epiph.*, *Hier.*] is probably due to these current traditions.

Δαλματίαν] A part of Illyria on the eastern coast of the Adriatic, lying south-east of Liburnia, and mainly bounded by the Beii Montes on the north and the river Drinus to the east: the principal cities were Salona (on the coast), and Narona inland; comp. *Plin. Hist. Nat.* iii. 26, *Cellarius. Notit. Lib.* ii. 8, Vol. i. p. 614, and *Forbiger, Alt. Geogr.* § 121, Vol. iii. p. 838.

11. Λουκᾶς] Comp. Col. iv. 14, *Philem.* 24; the evangelist accompanied St. Paul on his second missionary journey, Acts xvi. 10; again goes with him to Asia (Acts xx. 6), and Jerusalem (Acts xxi. 15), and is with him during his captivity at Caesarea (Acts xxiv. 23), and his first captivity at Rome (Acts xxviii. 16). Of the later history of St. Luke nothing certain is known; according to *Epiphanius (Her.* li. 11), he is said to have preached principally in Gaul; see *Winer, RWB.* s. v. Vol. II. p. 35, and compare the modern continuation of the *Acta Sanct.* (Octr. 18), Vol. viii. p. 295 sq. The name is probably a contraction of *Λουκανός*, and is said to indicate that he was either a slave or a 'libertus;' see *Lebeck's* article on substantives in -ās,

γάρ μοι εὐχρηστος εἰς διακονίαν. ¹² Τύχικον δὲ ἀπέστειλα εἰς

in Wolf, *Analecta Lit.* Vol. II. p. 47 sq. Μάρκον] The evangelist St. Mark was converted apparently by St. Peter (1 Pet. v. 13); he, however, accompanied St. Paul and his ἀνεψιὸς St. Barnabas on their first missionary journey (Acts xii. 25), but departed from them (Acts xv. 38) and was the cause of the dissension between the apostle and St. Barnabas (ver. 39). He was again with St. Paul (Col. iv. 10), and, lastly, is here invited to return to him, having been a short time previously (if we adopt as the probable date of 1 Pet. A. D. 65—67) with St. Peter (1 Pet. v. 13). Of his after history nothing certain is known; the most current tradition assigns his latest labors to Egypt and Alexandria, Epiph. *Hær.* LI.; comp. *Acta Sanct.* (April 25) Vol. III. p. 351. ἀναλαβών] ‘having taken (to thee);’ in the present use of this compound the primary local force of ἀνά (more clearly seen Eph. vi. 13, 16) is somewhat obscured (comp. ἀναδιδόναι), though still not to be wholly passed over; Timothy was to take to himself as a companion the evangelist; see Winer, *de Verb. Comp.* Fasc. III. p. 1, who very clearly defines the two uses of this preposition in composition, (a) the usual physical sense; (b) the derivative sense, involving the ideas of return or repetition. εὐχρηστος] ‘serviceable,’ ch. ii. 21; possibly as Grot. suggests, on account of his knowledge of Latin; though, more probably in reference to assistance in preaching the Gospel; εἰς τὴν διακονίαν τοῦ εὐαγγελίου καὶ γὰρ ἐν δεσμοῖς ὦν οὐκ ἔληγη [Παῦλος] κηρύττων, Chrysostom. The translation of the Auth. Vers. ‘for the ministry’ (objected to by Conyb.), may thus be defended; the omission of the article (after the prep.) of course causing no difficulty; see Winer, *Gr.* § 19. 2. b, p. 114. On the whole, however, it is perhaps more exact to retain a neu-

tral translation ‘for ministering,’ which, while it does not exclude other services, may still leave the idea of the εὐαγγελικῆ διακονία fairly prominent.

12. Τύχικον δέ] ‘but Tychicus;’ the δέ appears to refer to a suppressed thought; not, however, to one suggested by the 1st member of ver. 11 (Wieseler, *Chronol.* p. 428), but, as the more immediate context seems to require, by the concluding portion, εὐχρηστος κ. τ. λ.; ‘bring Mark, I need one who is εὐχρ.; I had one in Tychicus (Eph. vi. 21), but he is gone.’ On the accent see Winer, *Gr.* § 6, p. 49.

The chronology is here not without difficulty. Tychicus, who was with the apostle on his third missionary journey, and went before him to Troas (Acts xx. 5), is mentioned (Eph. vi. 21, Col. iv. 7) as sent by St. Paul into Asia to comfort the hearts of his converts. Now, as the Epistle to the Eph. and Coloss. cannot with any show of reason be assumed as contemporaneous with the present Epistle, we must assume that this was a second mission to Ephesus, the object of which however is unknown. The first mission took place at the apostle’s first captivity at Rome; this, it would seem, takes place at a second and final captivity. We thus take for granted that the apostle was twice in prison at Rome. Without entering into a discussion which would overstep the limits of this commentary, it may be enough to remark that though denied by Wieseler (*Chronol.* p. 472 sq.), and but doubtfully noticed by Winer, *RWB.* Vol. II. p. 220 (ed. 3), the ancient opinion of a second imprisonment. (Euseb. *Hist.* II. 22) is in such perfect harmony with the notices in these Epistles, and has, to say the least, such very plausible external arguments in its favor, that it does seem to remain far the most satisfactory of all the hypotheses that have as

ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδόνη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. ¹⁵ ὄν καὶ σὺ φυλάσσου, λίαν γὰρ

sq.,—a sermon well worthy of perusal. Of Carpus nothing is known, nor of the journey to Troas; it certainly could not have been that mentioned Acts xx. 6, a visit more than six years anterior.

14. Ἀλέξανδρος] See notes on 1 Tim. i. 20: whether this evil man was then at Ephesus or not cannot be determined; the former supposition is perhaps most probable; see Wieseler, *Chronol.* p. 463.

πολλὰ κ. τ. λ.] 'showed me much ill treatment;' 'multa mihi mala ostendit,' Claroman., Vulg. [mala mihi]; ἔδλωψέ με διαφόρως, Chrys. The translation 'hath (?) shown much ill feeling' (Peile), is unnecessarily restricted, and that of Conyb., 'charged me with much evil' (forensic use of the *active*), in a high degree improbable. The 'intensive' middle (see Krüger, *Sprachl.* § 52. 8. 5, and notes on *Eph.* ii. 7) ἐνδείξασθαι, with a dative *personæ* and acc. *rei*, is frequently used both in a good (*e. g.* [Demosthen.] *Halonn.* p. 87) and a bad sense (*Gen.* i. 15, 17), and seems clearly to point to the exhibition of outward acts of injury and wrong to the apostle.

ἀποδόνη] 'may the Lord reward him according to his works;' πρὸ ῥήσις ἐστίν, οὐκ ἀρά, Theodoret. Even this limitation is not necessary: St. Paul might properly wish that one who had so withstood the cause of the Gospel (*ἡμετέροις λόγοις*, see below, ver. 15), and who had as yet shown no symptom of repentance (*ὄν καὶ σὺ κ. τ. λ.*), might be rewarded according to his works. On the late and incorrect form ἀποδόνη for ἀποδολή, compare Lobeck, *Phryn.* p. 345, Sturz, *de Diul. Maced.* p. 52. The reading is not perfectly certain; the future ἀποδώσει is supported by very strong external authority, ACD¹E¹FG; 15 mss.; Boern., Vulg., al. (*Griesb.*, *Schol.*, *Lachm.*, *Alf.*);

still as dogmatical reasons might so very naturally suggest the change of the opt. into the fut., while no plausible reason can be alleged for the converse,—as again, there are no paradiplomatic arguments [such as arise from erroneous transcription] in favor of the change to the fut., while there are some for the change to the opt. (the reading, -δωσει may have been a correction of -δωει, compare Mill, *Prolegomena*, p. 49), we seem justified in retaining ἀποδόνη, with D²E³KL; great majority of mss.; Clarom., Sangerm., Amit., al. *Tischendorf* (ed. 2) has thus apparently with judgment reversed the reading of his first ed.: so De. W. and Wiesing.

15. ὄν καὶ σὺ κ. τ. λ.] 'Of whom do thou also beware.' This advice seems to confirm the supposition that Alexander was then at Ephesus (see ver. 14), unless indeed we also adopt the not very probable opinion of Theod., noticed in notes on ver. 12, that Timothy was not now at Ephesus.

λίαν γὰρ κ. τ. λ.] 'for he greatly withstandeth our words;' reason why Timothy should beware of Alexander. If the ἡμέτεροι λόγοι allude to the defence which St. Paul made, and which Alexander opposed (see Wieseler, *Chronol.* p. 464), Alexander must be conceived (if originally from Ephesus) to have gone to Rome and returned again. It must be observed, however, that the studied connection of this clause with ὄν καὶ σὺ κ. τ. λ. rather than with πολλά μοι κ. τ. λ., seems rather to militate against this supposition, and to suggest a more general reference; τοῖς τοῦ εὐαγγελίου λόγοις, The reading ἀντίστη (*Lachm.*, *Alf.*, al.) is fairly supported [ACD¹(FG ἀνδέστη); 17], but in collective external evidence apparently inferior to that in the text (*Rec.*, *Tisch.*, al.)

ἀνδέστηκεν τοῖς ἡμετέροις λόγοις.

¹⁶ Ἐν τῇ πρώτῃ

μου ἀπολογία οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν· ¹⁷ ὁ δὲ Κύριός μοι παρέστη καὶ

16. ἐν τῇ πρώτῃ κ. τ. λ.] ‘at my first defence;’ compare Phil. i. 7, but observe that there τῇ ἀπολ., on account of the article, must be connected with τοῦ εὐαγγελίου, and that the circumstances alluded to are in all probability wholly different. Timothy was then apparently with him (Phil. i. 1); now he is informing him of something new, and which happened at his last imprisonment, see Neander, *Planting*, Vol. i. p. 334 (Bohn). This ἀπολ. πρώτη was in all probability the ‘actio prima,’ after which, as a ‘non liquet’ (see Smith, *Dict. Antiq. s. v. ‘Judex’*) had been returned, an ‘ampliatio’ (comp. ἀνεβάλετο, Acts xxiv. 22) had succeeded, during which the apostle is now writing; see especially Wieseler, *Chronol.* p. 409 sq., and compare Rein. *Röm. Privatrecht*, v. 2. 6, p. 450. Conyb. and Howson (*St. Paul*, Vol. II. p. 580, ed. 2) deny the continuance under the emperors of this custom of ‘ampliatio’ on the authority of Geib, *Röm. Crim.-Proc.* p. 377: this, however, does not appear fully made out.

συμπαραγένετο] ‘stood forward with me,’ ‘adfut,’ Vulg., scil. as a ‘patronus’ to plead in my defence, or more probably as an ‘advocatus’ to support by his counsel; compare [Demosth.] *Neer.* p. 1369, συμπαραγενόμενος αὐτῷ δοκιμαζομένῳ, and, as regards the practice of Christians supporting and comforting their brethren in prison, Lucian, *de Morte Peregr.* § 13. Examples of the similarly forensic expressions παραγίνεσθαι τι, παρεῖναι τι, are cited by Elsner, *Obs.* Vol. I. p. 319. On the respective offices and duties of ‘advocatus’ and ‘patronus,’ see Rein, *Röm. Privatrecht*, v. 1. 3, p. 425.

ἐγκατέλιπον] On the meaning of this compound, see notes on verse 10.

The reason of the desertion was obviously fear; οὐ κακοθηρίας ἦν ἀλλὰ δειλλίας ἢ ὑποχώρησις, Theod. The knowledge of this suggests the clause, μὴ αὐτοῖς λογισθεῖν, in which the apostle’s pardon is blended with his charitable prayer; ‘may God forgive them, even as I do.’ The reading of ACD²D³EFGL appears simply due to itacism; so again, ἀπέλειπον, with CL, al., in ver. 20: see Tisch. *Prolegom.* p. xxxvii (ed. 7).

17. ὁ δὲ Κύριος] In marked contrast to ver. 16; ‘man, even my friends, deserted me,—but my Lord stood by me.’

ἐνεδυνάμωσεν] ‘gave me inward strength,’ i. e. βάρησιαν ἐχαρίσατο, οὐκ ἀφῆκε καταπεσεῖν, Chrysostom; see notes on 1 *Tim.* i. 12. The purpose of the ἐδυνάμωσις then follows. As ever, the apostle loses all thought and feeling of self, and sees only in the gracious aid ministered to him a higher and a greater purpose: so Chrys., and after him Theophyl. and Œcum.

πληροφορηθῆ] ‘might be fully performed, fulfilled,’ ‘adimpleatur,’ Clarom., Syriac,—not ‘might be fully known,’ Auth. Ver., ‘certioraretur,’ Beza. There seems no reason to depart here from the meaning assigned to πληροφορ. in verse 5 (see notes); the κήρυγμα (observe not εὐαγγέλιον) was indeed fully performed, when in the capital of the world, at the highest earthly tribunal, possibly in the Roman forum (Dio Cass. LVII. 7, LX. 4, —after Claudius however, doubtful), and certainly before a Roman multitude, Paul the prisoner of the Lord spake for himself, and for the Gospel; see Wieseler, *Chronol.* p. 476, who has illustrated and defended this application with much ability.

καὶ ἀκούσωσιν κ. τ. λ.] ‘and all the Gentiles might hear:’ further amplification of the preceding

ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ καὶ ἀκούσωσιν πάντα τὰ ἔθνη. καὶ ἐρῶσθην ἐκ στόματος λέοντος. ¹⁸ ῥύ-

words; not in reference to any preachings after his *first* captivity (comp. Theodoret, De W.), but simply in connection with his public ἀπολογία in this his *second* captivity. The position of ἵνα, after παρέστη καὶ ἐνεδ., rather than after ἐρῶσθην, seems certainly to confirm this: see Wieseler, *Chronol.* p. 476. The reading of *Rec.* ἀκούση (with KL; al.; Chrys., Theod.), is only a grammatical correction.

καὶ ἐρῶσθην] 'and I was rescued;' second and further act of the Lord towards his servant; He inspired him with strength, and further, rescued him. The aor. is purely passive; several of these 'deponentia media,' e. g. θεάομαι, ἰδομαι, χαρίζομαι κ. τ. λ. have besides an aor. med., an aor. in the pass. form which (unlike ἠβουλῆσθην, ἠδυνῆσθην κ. τ. λ.) is *completely* passive in sense; compare ἐθεδῆσθην, Matth. vi. 1, Mark xvi. 11, ἰάσθην, Matth. viii. 13, ἐχαρίσθην, 1 Cor. ii. 12, Phil. i. 29, and see further examples in Winer, *Gr.* § 38. 7. p. 231.

ἐκ στόματος λέοντος is very differently explained. The *least* probable interpretation seems a reference to the lions of the amphitheatre (Mosheim, and even Neand. *Plant.* Vol. I. p. 345, note), the *most* probable, perhaps, that of the later expositors (De Wette, Huth., al.), that it is a figurative expression for the greatest danger, 'generaliter periculum,' Calv., compare 1 Cor. xv. 32, ἐθηριομάχησα (see Meyer *in loc.*). Ignat. *Rom.* 5, ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ, where the somewhat parallel allusions are similarly figurative. The most current interpretation is that of the Greek commentators, who refer the expression to Nero: λέοντα γὰρ τὸν Νέρωνα φησι διὰ τὸ θηριοῦδες. Chrysostom, al.; but it is doubtful whether he was then at Rome; see Pearson, *Ann. Paul.* Vol. I. p. 395 (ed. Churton), who consequently transfers it to

Helius Casareanus. Wieseler finds in λέων the principal accuser (*Chronol.* p. 476); alii alia. Leo, with very good sense, retracts in his preface, p. xxxviii, his reference of λέων to Nero, observing the omission of the article (which might have been expected, as in Joseph. *Antiq.* xviii. 6. 10, τέθνηκεν ὁ λέων) This omission cannot indeed be *pressed*, as it might be due to correlation (Middleton, *Art.* III. 3. 7); it may be said, however, that it is highly probable that if Nero, or a definite *person* (human or spiritual, e. g. Satan, compare Alford *in loc.*), had been here meant, it would have been inserted, as in the examples in Winer, *Gr.* § 18. 2. b, p. 114 sq. The most pertinent remark is that of Huth., that it is to the στόμα λέοντος (Löwenrachen), not to the λέων, that the attention is principally directed.

18. ῥύσεται κ. τ. λ.] 'The Lord shall rescue me from every evil work;' continuation of the foregoing declaration, in a somewhat changed application: καὶ, which would make the connection more close, is rightly omitted by *Lachm.* and *Tisch.*, with ACD¹; 31, al.; Clarom., Sangerm., Aug., Vulg., Copt., Arm., al. The change of prep. (curiously enough not noticed by apparently any commentator) points more generally to the *removal from* (see Winer, *Gr.* § 47; p. 331 compared with p. 327) all the evil efforts that were directed against the apostle and the evil influences around him,—not merely all that threatened him personally, but all that, in his person, thwarted the Gospel. Thus *πονηρὸς* retains its proper sense of 'active wickedness' (παρὰ τοῦ πόνου γινόμενος, Suidas; compare Trench, *Synon.* § 11), and ἔργον its more usual sense. Most modern commentators (except Wiesing.), following Chrys., al., either explain παντὸς ἐργ. *πον.* as παν-

σεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν

Salutations and personal notices.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον. 20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον

τὸς ἀμαρτήματος, in reference to St. Paul, — a change from the objective in ver. 17 to the subjective which is not very satisfactory, — or take ἔργον as equivalent to πρᾶγμα, χρῆμα, a meaning which though defensible (see examples in Rost u. Palm, *Lex.* s. v.), is not necessary. There is no declaration that the apostle shall be rescued out of his dangers, which would be inconsistent with ver. 6; it is only said in effect in ver. 7, 8, that he shall be removed from the sphere of evil in every form: ‘decollabitur? liberabitur, liberante Domino,’ Beng. The transition to the next clause, from the ἀπὸ to the εἰς, is thus very easy and natural.

σώσει εἰς] ‘shall save me into:’ a prægna constructio, ‘shall save and place me in,’ compare chap. ii. 26, and see further examples in Winer, *Gr.* § 66. 2, p. 547. There is thus no reason for modifying σώζειν (scil. ἔξει με εἰς κ. τ. λ., Coray; compare Eurip. *Iph. T.* 1069), still less for referring it merely to preservation from earthly troubles (Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 251) followed as it is by the explicit τὴν βασιλείαν τὴν ἐπουράνιον. In these last words it has been urged by De Wette and others that we have a thought foreign to St. Paul. Surely this is an ill-considered statement: though the mere expression ἡ βασιλ. ἡ ἐπουρ. may not occur again in the N. Test., still the idea of a present sovereignty and kingdom of Christ in heaven is conveyed in some passages (Eph. i. 20, Col. iii. 1), and expressed in others (1 Cor. xv. 25, βασιλεύειν) too plainly to give any cause for difficulty in the present case; compare Pearson, *Creed*, Art. II. and VI. Vol. I.

p. 124, 328 (ed. Burt.). Had this expression appeared in any other than one of the Pastoral Epp., it would have passed unchallenged. On the term ἐπουράνιος, compare notes on *Eph.* i. 3.

ᾧ ἡ δόξα κ. τ. λ.] Observe especially this doxology to *Christ*; ἰδὸν δοξολογία τοῦ Τιοῦ ὡς καὶ τοῦ Πατρός, οὗτος γὰρ ὁ Κύριος, Theophylact. Waterland might have added this, *Def. of Queries*, xvii. Vol. I. p. 423. On the expression εἰς τοὺς αἰῶνας τῶν αἰώνων, see notes on *Gal.* i. 5.

19. Πρίσκαν καὶ Ἀκύλαν] Prisca or Priscilla (Like Livia or Livilla, Drusa or Drusilla, Wetstein on *Rom.* xvi. 3) was the wife of Aquila of Pontus. They became first known to the apostle in Corinth (Acts xviii. 2), whither they had come from Rome on account of the edict of Claudius; the apostle abode with them as being *δύοτεχνοι*, and took them with him to Syria (ver. 18). They were with him at Ephesus (surely not Corinth! Huther) when he wrote 1 Cor. (see ch. xvi. 19), and are again noticed as being at Rome (*Rom.* xvi. 3) where they had probably gone temporarily, perhaps for purposes of trade: of their after history nothing is known, see Winer, *RWB.* s. v. ‘Aquila,’ Vol. I. p. 73, and Herzog, *Real-Encycl.* Vol. I. p. 456, who, however, ascribes their migrations to the difficulties and trials encountered in preaching the Gospel. τὸν Ὀνησ.

οἶκον] See notes on ch. i. 16. Onesiphorus is said to have been bishop of Corone in Messenia; Fabricius, *Lux. Evang.* p. 117 (cited by Winer). This, however, must be considered highly doubtful.

δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα. ²¹ Σπούδασον πρὸ χειμῶ-
 νος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ
 Αἴνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

20. Ἐραστός] A Christian of this name is mentioned as *οἰκονόμος* (*arcarius*) of Corinth, Rom. xvi. 23. Mention is again made of an Erastus as having been sent from Ephesus to Macedonia with Tim., Acts xix. 22. Whether these passages relate to the same person cannot possibly be determined; but it may be said, in spite of the positive assertion of Wieseler (*Chronol.*, p. 471) to the contrary, that the identity of the Erastus of Corinth and Erastus the missionary seems very doubtful. It is scarcely likely that the *οἰκονόμος* of Corinth would be able to act as a *διακονῶν* (Acts l. c.); see Meyer, *Rom. l. c.*, and Winer, *RWB.* s. v. Vol. I. p. 335; so also Neand. *Planting*, Vol. I. p. 334 (Bohn). It is perhaps more probable, from the expression *ἔμεινεν ἐν Κορίνθῳ*, that the *present* Erastus was identical with Erastus of Corinth; compare Huther. All however is conjecture.

Τρόφιμον] *Trophimus*; a Gentile Christian of Ephesus, who accompanied St. Paul (on his third missionary journey) from Troas (Acts xx. 4) to Miletus, Syria, and ultimately, Jerusalem, where his presence was the cause of an uproar (Acts xxi. 29). Legendary history says that he was beheaded under Nero, *Menolog. Græc.* Vol. III. p. 57 (Winer). ἀπέλιπον] *'I left*; certainly not plural, *'they left*, scil. *'his comrades*, an artificial interpretation (see Winer, *RWB.* Art. *'Trophimus'* Vol. II. p. 634) which would never have been thought of, if the doubtful hypothesis of a single imprisonment of St. Paul at Rome had not seemed to require it. The supposition of Wieseler (*Chronol.* p. 467) that he accompanied St. Paul on his way to Rome (Acts xxvii.), but falling sick returned to Miletus in the Adramyttian ship from which

St. Paul parted at Myra (Acts xxvii. 6), may be ingenious, but seems in a high degree improbable, and is well answered by Wiesinger in his notes on this verse, p. 684 sq. Still more hopeless is the attempt to change the reading, with the Arab. Vers., to *Μελίτη*, or to refer it to Miletus on the North coast of Crete, near which St. Paul never went. If we suppose this some journey later than the period recorded in the Acts (see notes on 1 Tim. i. 3), and adopt the theory of a second imprisonment, all difficulty ceases.

21. πρὸ χειμῶνος] *'before winter*;' not necessarily *'before the storms of winter*,' Wieseler, *Chronol.* p. 472. The expression seems only an amplification of ver. 9; *πρὸ χειμῶνος, ἵνα μὴ κατασχεδῆς* (Chrysostom) whether by dangers on the sea (Coray), or difficulties of travelling on the land. In this repeated desire of St. Paul to see his son in the faith, and the mention of a possible cause which might detain him, we see tokens of the apostle's prescience of his approaching death; *διὰ πάντων μηνύει τὴν τελευτήν*, Theodoret.

Εὐβουλος κ. τ. λ.] Of Eubulus, Pudens, and Claudia, nothing certain is known; they were not companions of the apostle (verse 11), but only members of the Church at Rome. The identity of the two latter with the Pudens and Claudia of Martial (*Epigr.* IV. 13, XI. 34) seems very doubtful; see, however, Conyb. and Howson, *St. Paul*, Vol. II. p. 595 (ed. 2), Alford, *Prolegom.* Vol. III. p. 104. Linus is in all probability the first bishop of Rome of that name; see Irenæus, *Hæc.* III. 3, Euseb. *Hist.* III. 2.

22. μετὰ τοῦ πνεύματος.] *'with thy spirit*;' so Gal. vi. 18, Philem. 25. The apostle names the *'spirit*' as the *'potior pars*' in our nature, see notes on Gal. I. c.

Benediction.

²² Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύ-
ματός σου. ἡ χάρις μεθ' ὑμῶν.

22. Κύριος Ἰησοῦς Χριστὸς] So *Rec.*, *Griesb.*, *Scholz.*, with CDEKL; al.; *Syr.*, *Vulg.*, al. *Lachmann* reads ὁ Κύρ. Ἰησοῦς with A; 31. 114; *Tisch.* reads only Κύριος with FG; 17. al.; *Boern.*, *Æth.* Though an interpolation is not improbable, yet the uncial authority for the omission seems very weak; F and G are little more than equivalent to one authority.

There is no allusion to the Holy Spirit (Chrys. al.), nor to πνευματικὴ χάρις (Œcumen.); the πνεῦμα is the human πνεῦμα (not merely the ψυχή, Coray), the third and highest part in man; compare Olshausen, *Opusc.* vi. p. 145 sq., and *Destiny of Creature*, p. 115. μεθ' ὑμῶν] 'with you;' not exactly 'tecum et cum totâ ecclesiâ tibi commis-

sâ' (Mill, *Prolegom.* p. 86), as there is no mention throughout the Epistle of the Church at Ephesus; but simply 'with thee and those with thee.' This benediction is somewhat singular as being twofold, to Timothy separately, and to Timothy and those with him: 1 Cor xvi. 23, 24, is also twofold, but to the same persons.

THE EPISTLE TO TITUS.

INTRODUCTION.

THE Epistle to Titus was written by St. Paul apparently only a short time after his missionary visit to the island of Crete (ch. i. 5), and when on his way to Nicopolis to winter (ch. iv. 12). On the occasion of that visit he had left his previous companion, Titus, in charge of the churches of that island, and may not unreasonably be supposed to have availed himself of an early opportunity of writing special instructions to him concerning the duties with which he had been entrusted (ch. i. 5).

If we are correct in supposing that the Nicopolis above alluded to was the well-known city of that name in Epirus (see notes *on* ch. iv. 12), we may conceive this Epistle to have been written from some place in Asia Minor, perhaps Ephesus (Conyb. and Hows. *St. Paul*, Vol. II. p. 566, ed. 2) [p. 460, Am. ed.], at which the apostle might have stayed a short time previous to the westward journey. If we further adopt the not unreasonable supposition that the apostle was arrested soon after his arrival at Nicopolis, and forwarded from thence to Rome (Conyb. and Hows. *loc. cit.*), and also agree to consider the year of his martyrdom (see *Introd.* to 2 *Tim.*), we may roughly fix the date of this Epistle as the summer of A.D. 66 or 67, according as we adopt the earlier or later date for the apostle's martyrdom. Whichever date we select, it will clearly be most natural to suppose that the winter alluded to in this Epistle (ch. iv. 12) is not the same as that referred to in 2 *Tim.* iv. 21, but belongs to the year before it. If we suppose them the same (comp. Alford, *Prolegom.* Vol. III. p. 97), the occurrences of 2 *Tim.* will seem somewhat unduly crowded; compare Conyb. and Hows. *St. Paul*, Vol. II. p. 573, note (ed. 2) [p. 467, Am. ed.].

The *object* of the Epistle transpires very clearly from its contents. The apostle not having been able to remain long enough in Crete to complete the necessary organization of the various churches in the island, but having left Titus to complete this responsible work, sends to him all necessary instruction.

both in respect of the discipline, ecclesiastical (ch. i. 5 sq., comp. ch. iii. 10) and general (ch. ii. 1 sq., ch. iii. 1 sq.), which he was to maintain, and the erroneous teaching which he was to be ready to confront (ch. i. 13 sq., ch. iii. 9, al.). The Cretan character had long been unfavorably spoken of (ch. i. 12), and, as we learn from this Epistle, with so much truth (ch. i. 13, 16, ch. iii. 1 sq.), that though Titus was instructed by the apostle to come to him at Nicopolis (ch. iii. 12), but a short time probably after he would have received the Epistle, it was deemed fitting by the apostle that he should have written instructions for his immediate guidance. On the adaptation of the contents to the object of the writer, see Davidson, *Introduction*, Vol. III. p. 90 sq.

On the *genuineness* and *authenticity* of the Epistle see the Introduction to the First Epistle to Timothy. The Pastoral Epistles in regard to this question must be regarded as a whole; no writer of credit, except Schleiermacher, having failed to admit that they must all be attributed to one writer.

THE EPISTLE TO TITUS.

CHAPTER I.

Apostolic address and salutation.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν

1. Ἰησοῦ Χριστοῦ] So *Lachm.* with D²EFGHJK; mss. (*Rec., Griesb., Scholz, De W., and Huth.* (c sil.); the order is inverted by *Tisch.* only with A; 3 mss.; Tol., Copt., Syr.-Phil.; Ambrst. (ed.), Cassiod. There certainly does not seem sufficient authority for any change of the received text in the present case; indeed it may be remarked that *Tisch.* appears to have been somewhat precipitate in *always* maintaining the sequence ἀποστ. Χρ. Ἰησ. in St. Paul's introductory salutations. In 1 Cor. i. 1, and 2 Tim. i. 1, certainly, in Col. i. 1, and 1 Tim. i. 1, probably, and perhaps in Eph. i. 1, and Phil. i. 1 (δοῦλοι), this order may be adopted; but in Rom. i. 1 (δοῦλος), 2 Cor. i. 1, and here, it seems most insufficiently supported, and is rightly rejected by *Lachmann*. It is not perhaps too much to say that some passing thought in the apostle's mind may have often suggested a variation in order; in ver. 4, for example, Χρ. Ἰησ. (*Tisch.*) seems more probable, Ἰησοῦ and σωτήρος being thus brought in more immediate contact. It is not well to be hypercritical, but variations even in these frequently recurring words should not wholly be passed over.

CHAPTER I. 1. δούλος Θεοῦ] 'a servant of God;' the more general designation succeeded by ἀπόστ. κ. τ. λ. the more special. On all other occasions St. Paul terms himself δούλος Ἰ. X., Rom. i. 1, Phil. i. 1, comp. Gal. i. 10; so also James i. 1, 2 Pet. i. 1, Jude 1, comp. Rev. i. 1. Surely a forger would not have made a deviation so very noticeable: in salutations more than in anything else peculiarities would have been avoided. The expression itself occurs

Acts xvi. 17, Rev. xv. 3, compare ib. x. 7; and in a slightly different application, 1 Pet. ii. 16, Rev. vii. 3. ἀπόστολος δέ] 'and further an apostle,' etc.; more exact definition. The δὲ here has not its full antithetical force (Mack), but, as in Jude 1, appears only to distinguish and specify by the notice of another relation in which the subject stood to another genitive; see especially Klotz, *Devar.* Vol. II. p. 359; compare Winer, *Gr.* § 53. 7. b, p. 393, and the

Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ² ἐπ' ἐλπιδί

list of examples (though not very critically arranged) in Ellendt, *Lex. Soph.* Vol. II. p. 388. Forgetfulness of this common, perhaps even primary (comp. Donalds. *Cratyl.* § 155) use of δὲ has led several expositors into needlessly artificial and elliptical translations; compare even Peile *in loc.*

κατὰ π[ί]στιν κ. τ. λ.] 'for the faith of God's elect;' the π[ί]στις τῶν ἐκλ. is the destination of the apostleship: not 'secundum fidem,' Vulg., Clarom., which, though defended by Matthies, seems very unsatisfactory; the faith or knowledge of individuals cannot, without much explaining away (compare Peile), ever be the rule or *norma* of the apostle's office. The meaning is thus nearly as enunciated by Theophylact, πρὸς τὸ πιστεῦσαι τοὺς ἐκλεκτοὺς δι' ἐμοῦ, scarcely so much as νὰ διδάσκω τοὺς ἐκλ. τὴν εἰς αὐτὸν πίστιν (Coray), and the sentiment is parallel to Rom. i. 5. Though it may be admitted that the idea of 'object,' 'intention,' is more fully expressed by εἰς and πρὸς (Matth.), it still seems hopeless to deny that κατὰ in such examples as κατὰ θέαν, Thucyd. VI. 31, κατ' ἀρπαγὴν, Xenoph. *Anab.* II. 5. 3, al., plainly points to and implies some idea of purpose; see Rost u. Palm, *Lex. s. v.* II. 3, Vol. I. p. 1598, Jelf, *Gr.* § 629. If it be not undue refinement, we may say that in the three prepositions, εἰς, πρὸς, κατὰ, 'object' is expressed in its highest degree by the first, and in its lowest by the last; but that the two former are very near to each other in meaning, while κατὰ does not rise much above the idea of 'special reference to,' 'destination for.' We might thus perhaps say εἰς rather marks *immediate purpose*, πρὸς *ultimate purpose*, κατὰ *destination*; compare notes on *Eph.* IV. 12. These distinctions must however be applied with great caution. It need scarcely be said that there is here no pa-

renthesis; see Winer, *Gr.* § 62. 4, p. 499.

ἐκλεκτῶν Θεοῦ] 'the chosen of God.' There is nothing proleptic in the expression, sc. τῆς ἐκλογῆς τοὺς ἀξίους, Theodoret, and more expressly, De Wette: the faith of the elect' forms one compound idea, it is on the π[ί]στις rather than the defining genitive that the moment of thought principally rests. Nay, further, Acts XIII. 48 shows this,—that election is not in consequence of faith, but faith in consequence of election; compare *Eph.* I. 4, and notes *in loc.*

ἐπίγνωσιν ἀληθ.] 'full knowledge of the truth;' i. e. of evangelical truth, compare *Eph.* I. 13; 'in hoc, inquit, missus sum apostolus ut electi per me credant et cognoscant veritatem,' Estius. Ἀληθῆεια has thus reference to the *object* (surely not to be resolved into a mere adjective, τῆς ἀληθινῆς εὐσεβ., Coray), ἐπίγνωσις to the *subject*; on the latter ('accurata cognitio') see notes on *Eph.* I. 17. This 'truth' is defined more exactly by the clause τῆς κατ' εὐσέβειαν, compare notes on 2 *Tim.* I. 13, 1 *Tim.* III. 13.

κατ' εὐσέβειαν may be translated 'according to godliness' (see notes on 1 *Tim.* VI. 3), but as Gospel truth can scarcely be said to be conformable to εὐσέβεια (still less to be 'regulated by' it, Alf.) and as it is not probable that the preposition would be used in the same sentence in different senses, the more natural meaning seems, 'which is (designed) for godliness,' scil. which is 'most naturally productive of holy living and a pious conversation,' South, *Serm.* 5, Vol. III. p. 214 (Tegg). The meaning adopted by Huth., 'which is allied to' ('bezeichnet die Angehörigkeit'), even in such passages as Rom. X. 2, is more than doubtful; see Winer, *Gr.* § 49. d, p. 359. On the meaning of εὐσέβεια, see notes on 1 *Tim.* II. 2.

2. ἐπ' ἐλπίδι κ. τ. λ.] 'resting on

ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδῆς Θεὸς πρὸ χρόνων αἰώνιων,
 3 ἐφανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ἔ-

hope of eternal life,'—not 'in spem,' Vulg., Clarom., Goth. ('du'): comp. Rom. iv. 18, viii. 20, 1 Cor. ix. 10: hope is the basis on which all rests, see Winer, *Gr.* § 48. c, p. 349. The connection of the clause is not perfectly clear; it can hardly be connected with ἀπόστολος, as it would thus form a co-ordinate clause to κατὰ πίστιν κ. τ. λ., and would more naturally be introduced by some specifying particle; nor can it be attached to ἐπίγνωσιν κ. τ. λ., as this would violate the close union πίστις and ἐπίγν. We must then, with De Wette and Huther, and, as it would seem, Chrys. and Theodoret, refer it to the whole clause, κατὰ πίστιν—εὐσέβειαν: the apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life.

ἐπηγγείλατο] 'promised,' 'proclaimed, sc, in the way of a promise; so Rom. iv. 21, Gal. iii. 19. The force and truth of the ἐπαγγελία is then enhanced by the unique expression (in the N. T.), ἀψευδῆς Θεός; compare, however, for the sentiment, Heb. vi. 18, and for the expression, Eurip. *Orest.* 364, Γλαῦκος ἀψευδῆς Θεός. πρὸ χρόνων αἰωνίων] 'before eternal times.' It is not easy to decide whether χρόνοι αἰώνιοι are here to be considered (a) as equivalent to πρὸ τῶν αἰώνων (*Theod., Alf., Wordsworth, al.*), as in 2 Tim. i. 9, or (b) as simply 'very ancient times' (ed. 1. *Wiesing.*), πολλοὺς καὶ μακροὺς χρόνους (*Corry*); comp. *Calv. in loc.* In favor of (b) is the reflection that though it may be truly said that God loved us from all eternity (*Æcum.*), it still cannot strictly be said that ζωὴ αἰώνιος was promised before all eternity (see *Hammond in loc.*): in favor of (a) is the use of αἰώνιος in the preceding member, and the partial paral-

lel afforded by 2 Tim. i. 9. On careful reconsideration the preponderance is perhaps to be regarded as slightly in favor of (a) and the ἐλπίς itself and general counsels relating to it, rather than the specific promise of it, to be conceived as mainly referred to.

3. ἐφανέρωσεν δέ] 'but manifested,' in practical though not verbal antithesis to ἐπηγγείλατο, ver. 2; the primary ἐπαγγελία (*Gen.* iii. 15), yea, even the cardinal ἐπαγγελία to Abraham (*Gal.* iii. 8) required some further revelation to make it fully φανερόν. The more strict antithesis occurs in *Coloss.* i. 26, where, however, the allusion was different; compare *Rom.* xvi. 25, 26, 2 Tim. i. 9, 10. The accus. *objecti* after ἐφανέρωσεν is clearly τὸν λόγον αὐτοῦ, not ζώην (*Æcum., al.*), or ἐλπίδα ζωῆς (*Heinr.*). The apostle changes the accus. for the sake of making his language more exact; ζωὴ αἰώνιος was, strictly speaking, in regard of its appearance, future: the Gospel included both it and all things, whether referring to the present or the future; see *Theophyl. in loc.*, who has explained the structure clearly and correctly.

καιροῖς ἰδίους] 'in his own,' i. e. 'in due seasons;' τοῖς ἀρμόζουσι, τοῖς ὀφελημένοις, *Theophyl.* On the expression and the peculiar nature of the dat., see notes on 1 Tim. ii. 6. Here and in 1 Tim. vi. 15 (compare *Acts* i. 7), the reference to the subject, God, is so distinct that the more literal translation may be maintained. τὸν λόγον αὐτοῦ] 'His word,' i. e. as more fully defined by ἐν κηρύγματι κ. τ. λ., the Gospel, which was the revelation both of the primal mystery (*Rom.* xvi. 26), and all succeeding ἐπαγγελίαι, and was announced to man in the κήρυγμα of the Lord and His apostles. To refer it to the *Logos*, with *Jerome, Æcum.*, and others, is wholly

ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτήρος ἡμῶν Θεοῦ, ⁴ Τίτῳ
 γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν. χάρις καὶ εἰρήνη ἀπὸ Θεοῦ
 πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτήρος ἡμῶν.

unsatisfactory. On the change of construction, see Winer, *Gr.* § 63. 1, p. 501, where numerous examples are cited of far more striking anacolutha.

ὁ ἐπιστεύθη ἐγὼ] 'with which I was intrusted;' on this construction, see Winer, *Gr.* § 32. 5, p. 204, and compare notes on *Gal.* ii. 7.

κατ' ἐπιταγὴν κ. τ. λ.] 'according to the commandment of our Saviour God;' so, only with a slight change of order, 1 *Tim.* i. 1. It has been suggested that the Second Person of the blessed Trinity may be here intended; compare notes on ch. iii. 6, and Usteri, *Lehrb.* II. 2. 4, p. 310: the analogy of 1 *Tim.* i. 1, renders this, and perhaps also ch. ii. 11, very doubtful. The ἀξιόπιστον implied in the ὁ ἐπιστεύθη (Chrys.) is further defined and enhanced by the declaration that it was not 'proprio motu,' but in obedience to a special command; see notes on 1 *Tim.* l. c., where the clause is considered more at length.

4. Τίτῳ γνησίῳ τέκνῳ] 'to Titus, my true (genuine) child.' The receiver of this epistle is far too distinctly mentioned to make the supposition admissible that it was addressed (comp. iii. 15) to the Church, see Wiesing, *Einleit.* I. 1, p. 260. Of Titus comparatively little is known. His name does not occur in the Acts, but from the Epistles we find that he was a Greek (*Gal.* ii. 3), converted, as the present verse seems to imply, by St. Paul himself, and with the apostle at Jerusalem on his third visit (notes on *Gal.* ii. 1). He was sent by St. Paul, when at Ephesus, to Corinth (2 *Cor.* vii. 6), on some unknown commission (Meyer on 2 *Cor.* p. 3), possibly with some reference to a collection (2 *Cor.* viii. 6, *προενήρξατο*); is again with the apostle in Macedonia (2 *Cor.* ii. 13, compare with vii.

5), and is sent by him with the second Epistle to Corinth (2 *Cor.* viii. 6, 16 sq.). The remaining notices of Titus are supplied by the Pastoral Epistles; see 2 *Tim.* iv. 10, Tit. i. 5 sq., iii. 12. According to tradition, Titus was bishop of Crete (Euseb. *Hist.* III. 4), and died on that island (Isid. *de Vit. Sanct.* 87); see Winer, *RWB.* s. v. 'Titus,' Vol. II. p. 625, and compare *Acta Sanct.* (Jan. 4), Vol. I. p. 163. On the expression γνησίῳ τέκνῳ, see notes on 1 *Tim.* i. 2.

κατὰ κοινὴν πίστιν] 'in respect of (our) common faith;' 'fidei respectu quæ quidem et Paulo patri et Tito filio communis erat,' Beza, τὴν ἀδηλόγητα ἠνέξατο, Chrys.: a reference to the faith that was common to them and all Christians (Bengel, Wiesing.) would, as Jerome suggests, be here too general. Grotius finds in κοινὸς a reference to the Greeks in the person of Titus, and to the Jews in the person of St. Paul; this seems 'argutius quam verius dictum.'

χάρις καὶ εἰρήνη] For an explanation of this form of Christian salutation, see notes on *Gal.* i. 2, and on *Eph.* i. 2. There seems enough authority to justify Tisch. in his insertion of καί, and the omission of the more individualizing ἔλεος, with C¹DEFG; 73. 137; Vulgate, Clarom., Copt., Syr., Æth.-Platt, Arm.; Chrys. (expressly), and many others. The reading, however, cannot be pronounced certain, as ἔλεος (*Rec.*) is retained in AC²KL; Syr.-Phil., al.; Theod., al., and is adopted by Lachmann. The addition τοῦ σωτήρος ἡμῶν to Χρ. Ἰησ. (comp. iii. 6), is peculiar to this salutation.

5. ἀπέλιπόν σε κ. τ. λ.] 'I left thee in Crete. When this happened can only be conjectured. The various attempts to bring this circumstance within

I left thee in Crete to ordain elders, who must have all high moral qualities and teach sound doctrine.

5 *Τούτου χάριω ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,* 6 εἴ

the time included in the Acts of the Apostles (compare Wieseler, *Chronol.* p. 329 sq.) seem all unsatisfactory, and have been well investigated by Wiesing, *Einleit.* i. 4. p. 272 sq., and (in answer to Wieseler) p. 360. Language, historical notices, and the advanced state of Christianity in that island, alike seem to lead us to fix the date of the epistle near to that of 1 Tim., and of this journey as not very long after the apostle's release from his first imprisonment at Rome; see Neander, *Planting*, Vol. i. p. 338 sq. (Bohn), Conyb. and Howson *St. Paul*, Vol. II. p. 565 (ed. 2), Guericke, *Einleit.* § 48. 1, p. 396 (ed. 2). There seems no sufficient reason for supposing, with Neander (p. 342), that Christianity was planted in Crete by St. Paul on this occasion; reorganized it might have been, but planted by him it scarcely could have been, as the whole tenor of the epistle leads to the supposition that it had been long established, and had indeed taken sufficient root to break out into heresies. Christianity might have been planted there after one of the early dispersions; Cretans were present at the Pentecostal miracle (Acts ii. 11): see esp. Wiesing, on ver. 5.

τὰ λείποντα] 'the things that are lacking'; 'quæ ego per temporis brevitatem non potui expedire,' Beng. The more special directions at once follow. *ἐπιδιορθώσῃ]* 'further set in order'; the prep. ἐπί, according to its common force in compos., denotes 'insuper;,' St. Paul *διορθώσατο*, Titus *ἐπιδιορθοῦται*, Beng. The reading is far from certain, but on the whole Tisch. seems to have rightly adopted the middle; the form *ἐπιδιορθώσῃς* (*Lachm.*), though well supported (AE¹; compare D¹ *ἐπανορθώσῃς*, and FG *διορθώσῃς*), might have had its

termination suggested by *καταστήσῃς* below. The middle it must be owned has here scarcely any force (Winer, *Gr.* § 38. 6, p. 230), unless it be taken as an instance of what is now called an *intensive* or 'dynamic' middle; see Krüger, *Sprachl.* § 52. 8 sq., and comp. notes on 1 Tim. iv. 6.

κατὰ πόλιν] 'in every city,' 'from city to city;,' 'oppidatim,' Calvin; compare Acts xiv. 23, *χειροτονήσαντες κατ' ἐκκλησίαν πρεσβυτέρους* (*Tisch.*), and as regards the expression, Luke viii. 1, Acts xv. 21, xx. 23. The deduction of Bp. Taylor, 'one in one city, many in many' (*Episc.* § 15), is certainly precarious. On the connection between *κατὰ* and *ἀνά*, both in this distributive, and in other senses, see Donalds, *Cratyl.* § 183 sq.

ὡς ἐγὼ κ. τ. λ.] 'as I directed thee;,' in reference, as De W. says, not only to the 'Dass,' but the 'Wie,' as the following requisitions further explain; the apostle not only bid Titus perform this duty, but taught him how to do it wisely and efficiently. This verb is more commonly (in the N. T.) active when joined with a dat. (Matth. xi. 1, 1 Cor. ix. 14, xvi. 1), the middle, however (with dat.), occurs Acts xxiv. 23. This again seems more a 'dynamic' middle than the ordinary middle 'of interest.' The force of the compound *διατάσσω* may be felt in the '*dispositio*, sc. eorum quæ incomposita vel implicata et perplexa erant' (compare 1 Cor. xi. 34), which a directive command tacitly involves: see Winer, *de Verb. Comp.* Fasc. v. p. 7.

6. *εἴ τις κ. τ. λ.]* 'if any one be unaccused, have nought laid to his charge;,' *εἰ μηδὲς ἔσχεν ἐπισκῆψαι ἐν τῇ ζωῇ*, Chrys. The form of expression certainly does not seem intended to imply that it was probable few such would be found (com-

τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἁσωτίας ἢ ἀνυπότακτα. ⁷ δεῖ γὰρ τὸν ἐπίσκοπον

pare Heydenr.); it only generally marks the class to which the future presbyter was necessarily to belong. For the exact meaning of ἀνέγκλ. ('sine crimine,' Vulg.), see notes on 1 Tim. iii. 10, and Titim. Synon. i. p. 31.

μιᾶς γυναικὸς ἀνὴρ] 'a husband of one wife:' for the meaning of this expression see notes on 1 Tim. iii. 2. The remark of Chrysostom may be here adduced, as certainly illustrative of the opinion held in the early Church; ἴστε γὰρ ἅπαντες, ἴστε, ὅτι εἰ μὴ κεκώλυται παρὰ τῶν νόμων τὸ μὴ δευτέροις ὀμιλεῖν γάμοις, ἀλλ' ὅμως πολλὰς ἔχει τὸ πρᾶγμα κατηγορίας. τέκνα κ. τ. λ.]

'having believing children;' the emphasis seems to rest on πιστά; the Christian πρεσβύτερος was not to have heathen, Judaizing, or merely nominally-believing children; comp. 1 Tim. iii. 4, 5, where this requisition is more fully expressed. The expression, not perhaps without reason, has been urged as a hint that Christianity had been established in Crete for some time.

ἐν κατηγορίᾳ κ. τ. λ.] 'not in accusation of dissoluteness,' i. e. 'not accused of,' etc., Auth. Ver. The κατηγορία (John xviii. 29, 1 Tim. v. 19) is as it were, something in which they might be involved, and out of which they were to take care to be always found: οὐκ εἶπε μὴ ἄπλῶς ἄσωτος [εἶπεν ἄπλῶς μὴ ἄσ., conject. Bened.], ἀλλὰ μηδὲ διαβολὴν ἔχειν τοιαύτην, Chrysost. On the meaning and derivation of ἁσωτία, see notes on Eph. v. 18.

ἢ ἀνυπότακτα] 'or unruly,' scil. disobedient to their parents; the reason is more fully given, 1 Timothy iii. 5, paraphrased by Theophyl., ὁ γὰρ τὰ οἰκεία τέκνα μὴ παιδεύσας, πῶς ἄλλοις ῥυθμίζει. For the meaning of ἀνυπότ., see notes on 1 Tim. i. 9.

7. τὸν ἐπίσκοπον] 'every bishop,'

or, according to our idiom, 'a bishop;' on the article see notes on Gal. iii. 20; and on the meaning of the term ἐπίσκ., and its relation to πρεσβύτερος, see notes on 1 Tim. iii. 1. The apostle here changes the former designation into the one that presents the subject most clearly in his official capacity, the one in which his relations to those under his rule would be most necessary to be defined. The excellent treatise of Bp. Pearson, *Minor Works*, Vol. i. p. 271 sq., may be added to the list of works on episcopacy noticed on 1 Tim. l. c.: his positions are that episcopal government was 'sub Apostolis, ab Apostolis, in Apostolis,' p. 278.

ὡς Θεοῦ οἰκον.] 'as being God's steward;' Θεοῦ not without prominence and emphasis. While the previous title is enhanced and expanded, the leading requisition (ἀνέγκλ.) is made more evidently necessary from the position occupied by the subject: he must indeed be ἀνέγκλητος, as he is a steward of the οἶκος Θεοῦ, the Church of the living God (1 Tim. iii. 15). On this use of ὡς, see notes on Eph. v. 28. Both on this account, and the more pregnant meaning of οἰκονόμος, 1 Cor. iv. 1 (compare 1 Peter iv. 10) is not a strict parallel of this passage.

μὴ αὐθάδη] 'not self-willed;' not, in a derivative sense, 'haughty,' Goth. (háuh-háirts'), but, as Syriac correctly, though somewhat paraphrastic, ܡܢ ܕܘܠܘܬܐ ܕܘܢܝܘܫܐ

[ductus voluntate sui-ipsius]; τὴν δ' αὐθάθειαν ἀνταρέσκειαν λέγω, Greg. Naz. Vol. ii. p. 199. The adjective, as its derivation suggests (αὐτός, ἡδομαι), implies a self-loving spirit, which in seeking only to gratify itself is regardless of others, and is hence commonly ὑπερήφανος, θυμώδης, παράνομος. Hesych.; rightly defined as 'qui se non accommodat aliis, id-

ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλόξενον, φιλο-

eoque omnibus incommodus est, morosus,' Tittm. *Synon.* i. p. 74; see espec. Theophrast. *Charact.* xv., [Aristot.] *M. Moral.* i. 29, the essay on this word in Raphael, *Annot.* Vol. II. p. 626, and the numerous examples in Wetst, *in loc.*, and Elsner, *Obs.* Vol. II. p. 320. It occurs in the N. T. only here and 2 Pet. ii. 10, *πολυμηταὶ αὐθάδεις.*

Winer has here remarked that μὴ rather than οὐ is properly used, as the qualities are marked which the assumed model bishop ought to have to correspond to his office (*Gr.* § 59. 4. obs., p. 566, ed. 5,—apparently withdrawn from ed. 6): in a general point of view, the observation is just, but in this particular case the μὴ is probably due to the objective form of the sentence in which it stands; see Donalds. *Gr.* § 594.

ὀργίλον], 'soon angry,' 'irascible;' ἄπ. λεγόμε. in N. T.; thus specially defined by Aristotle (*Ethic* IV. 11), οἱ μὲν οὖν ὀργίλοι ταχέως μὲν ὀργίζονται καὶ οἷς οὐ δεῖ καὶ ἐφ' οἷς οὐ δεῖ καὶ μᾶλλον ἢ δεῖ, παύονται δὲ ταχέως. The lengthened termination -λος, especially in -ηλός, -ωλός, denotes 'habit,' 'custom,' Buttm. *Gr.* § 119. 13. On the two following epithets, πάροινον and πλήκτην, see notes on 1 Tim. iii. 3, and on αἰσχροκερδῆ, *ib.* iii. 8, and compare below, ver. 11.

8. φιλόξενον] 'hospitable;' so 1 Tim. iii. 2, compare v. 10, 3 John 5, 6. This hospitality, as Conybeare remarks, would be especially shown when Christians travelling from one place to another were received and forwarded on their journey by their brethren. The precept must not, however, be too much limited; compare Heb. xiii. 2.

φιλάγαθον] 'a lover of good,' 'benignum,' Vulg., Clarom.; see notes on 2 Tim. ii. 3. Here at first sight the masculine inflection ('bonorum amantem,'

Jerome) might seem more plausible as following φιλόξενον (Est.); still, on the other hand, the transition from the special to the general, from hospitality to love of good and benevolence, would appear no less appropriate; see Wisdom vii. 22, where the reference (though so asserted in Schleusner, *Lex.* s. v.) does not seem to persons. Both meanings are probably admissible (Rost u. Palm, *Lex.* s. v.), but the analogy of similar compounds (e. g. φιλόκαλος) would point rather to the neuter.

σώφρονα] 'discreet,' or 'sober-minded;' see notes on 1 Tim. ii. 9, where the meaning of σωφροσύνη is briefly investigated.

δίκαιον, ὅσιον] 'righteous, holy;' comp. 1 Thess. ii. 10, Eph. iv. 24. The ordinary distinction recapitulated by Huther, περὶ μὲν ἀνθρώπου δίκαιος, περὶ δὲ θεοῦ ὅσιος (see Plato, *Gorg.* p. 507 B), does not seem sufficiently exact and comprehensive for the N. Test. Δίκαιος, as Tittmann observes, 'recte dicitur, et qui jus fasque servat, et qui facit quod honestum et æquum postulat,' *Synon.* i. p. 21: ὅσιος, as the same author admits (p. 25), is more allied with ἄγνός, and, as Harless has shown (*Ephes.* p. 427), involves rather the idea of a 'holy purity,' see notes on Eph. iv. 24. The derivation of ὅσιος seems very doubtful; see Pott, *Etym. Forsch.* Vol. I. p. 126, compared with Benfey, *Wurzellex.* Vol. I. p. 436. ἐγκρατῆ] 'temperate;' ἄπ. λεγόμε. in N. T., but the subst. occurs in Acts xxiv. 25, Gal. v. 23, 2 Pet. i. 6, and the (nearly unique) verb in 1 Corinth. vii. 9, ix. 25. The meaning is sufficiently clear from the derivation (τὸν πάθους κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ ὀφθαλμῶν ἀκολάστων, Chrys.), and though of course very pertinent in respect of 'libido' (compare De Wette), need in no way be limited in its application; compare Sui-

ἀγαθόν, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

cer, *Thesaurus* s. v. Vol. I. page 1000.

9. ἀντεχόμενον] ‘holding fast:’ comp. Matth. vi. 24, Luke xvi. 13, and in a somewhat more restricted sense 1 Thess. v. 14, ἀντεχ. τῶν ἀσθενῶν. The ἀντι appears to involve a faint idea of holding out against something hostile or opposing (comp. Rost u. Palm, *Lex.* s. v.), which, however, passes into that of steadfast application to, etc.; e. g. τῆς θαλάσσης, Thucyd. i. 13, Polyb. i. 58, 3; ἐλπίδος μηδεμίας, Polyb. i. 56. 9, in which latter author the word is very common; see Schweigh. *Lex. Polyb.* s. v.

τοῦ κατὰ-κ. τ. λ.] ‘the faithful word according to the teaching;’ i. e. the true, Christian doctrine set forth by, and agreeing with apostolic teaching; compare 2 Tim. i. 13, λόγων, ὧν παρ’ ἐμοῦ ἤκουσας, ib. iii. 14, μένε ἐν οἷς ἔμαδες. There is some slight difficulty in the explanation. The position of the words shows plainly that there are not two distinct specifications in respect of the λόγος (Heydenr.), but one in respect of the πιστὸς λόγος, viz., that it is κατὰ διδαχὴν, ‘eum qui secundum doctrinam est fidelem sermonem,’ Vulg.: the only doubt is what meanings are to be assigned to κατὰ and διδαχή; is it (a) ‘sure with respect to teaching others’ (‘verba ipsius sint regula veritatis,’ Jerome), διδαχὴ having thus an active reference? or (b) ‘sure in accordance with the teaching received’ (‘as he hath been taught,’ Auth. Ver.), διδαχὴ being taken passively? Of these (b) seems certainly to harmonize best with the normal meaning of πιστός; the faithful word is so on account of its accordance with apostolic teaching. Of the other interpretation that noticed by Flatt, 2 (compare Calvin), ‘doctrina erudiendis hominibus inserviens,’ seems as unduly to press κατὰ (comp. ver. 1) as

that of Raphel (*Annot.* Vol. II. p. 681), ‘sermo doctrinae,’ unduly obscures it.

καὶ παρακαλεῖν κ. τ. λ.] ‘as well to exhort with the sound doctrine as,’ etc.: on the connection καὶ—καί, see notes on 1 Tim. iv. 10. Ἐν is here instrumental, a construction perfectly natural, especially in cases like the present, when ‘the object may be conceived as existing in the instrument or means,’ Jelf, *Gr.* § 622. 3; see Winer, *Gr.* § 48. a, p. 346, and notes on 1 Thess. iv. 18. On ὑγιαίν. διδασκ. see notes on 1 Tim. i. 10.

ἐλέγχειν] ‘to confute:’ the words of Chrysostom are definite, ὁ γὰρ οὐκ εἰδὼς μάχεσθαι τοῖς ἐχθροῖς . . . καὶ λογισμοὺς καδαιρεῖν . . . πόρρω ἔστω θρόνον διδασκαλικοῦ. The clause leads on to the subject of ver. 10. On τοὺς ἀντιλέγοντας (‘gainsayers’), see notes on ch. ii. 9.

10. γάρ] In confirmation, more especially, of the preceding clause. πολλοὶ καὶ ἀνυπ.] ‘many unruly vain-talkers and inward deceivers.’ In his second edition Tisch. has here made two improvements; he has restored καὶ with DEFGKL; al.; Clarom., Aug., Vulg., al.; Chrysost., Dam.,—its omission being so obviously referable to an ignorance of the idiomatic πολλὸς καὶ (Jelf, *Gr.* § 759. 4. 2); he has also removed the comma (*Lachm.*) after ἀνυπ., as that word is clearly a simple adjective, prefixed to ματαιολ. and φρεναπ., and serving to enhance the necessity for ἐπιστομίξειν. The ματαιολ. (ἄπ. λεγόμε., but see 1 Tim. i. 6) and φρεναπάται (ἄπ. λεγόμε., but see Gal. vi. 3) are the leading substantial words. On φρεναπάτης (‘mentis deceptor,’ Jerome, ‘making to err the minds of men,’ Syr.), which seems to mark the inward-working, insinuating character of the deceit (‘mentes hominum demulcent et quasi incantant,’ Calvin), see notes on

οἰκοὺς ἀνατρέπουσιν διδάσκοντες ἀ μὴ δεῖ αἰσχροῦ κέρδους χάριν.
 12 εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης Κρήτης αἰεὶ ψεύσται,
 κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.

ἀνδρῶπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος, *Hist.* vi. 46. 3 : see Meursius, *Creta*, vi. 10, p. 231.

12. ἐξ αὐτῶν can only refer to those whom the apostle is about to mention by name,—the Cretans; τῶν Κρητῶν διελέγχων τὸ τῆς γνώμης ἀβεβαιον, Theodoret. To refer the pronoun to the preceding οἱ ἐκ περιτ., or πολλοὶ κ. τ. λ. (as apparently Matth.), would involve the assumption that the Cretan Jews had assimilated all the peculiar evil elements of the native Cretan (see De Wette), a somewhat unnecessary hypothesis. The Cretans deserved the censure, not as being themselves false teachers, but as readily giving ear to such.

Ἰδιος αὐτῶν προφ.] 'their own prophet.' There is here no redundancy; αὐτῶν states that he belonged to them, ἴδιος marks the antithesis; he was a prophet of their own, not one of another country, οὐ γὰρ Ἰουδαίων προφήτης, Theod.; see Winer, *Gr.* § 22. 7, p. 139. The prophet here alluded to is not Callimachus (Theod.), but Epimenides (Chrys., al.), a Cretan, born at Cnossus or Gortyna, said to have been priest, bard, and seer among his countrymen, to have visited Athens about 596 B. C., and to have died soon afterwards above 150 years old. He appears to have deserved the title προφ. in its fullest sense, being termed a θεῖος ἀνὴρ, Plato, *Legg.* i. p. 642, and coupled with Bacis and the Erythræan Sibyl by Cicero, *de Div.* i. 18. The verse in question is referred by Jerome to the work of Epim., περὶ χρησμῶν. For further details see Fabricius, *Bibl. Græca*, i. 6, Vol. i. p. 36 (ed. 1768), and Heinrich, *Epimenides* (Leips. 1801).

ἀεὶ ψεύσται] 'always liars.' Repeated again by Callimachus, *Hymn. ad Jov.* 8, and if antiquity can be trusted, a char-

acter only too well deserved : hence the current proverb, πρὸς Κρήτα κρητίζειν, Polyb. *Hist.* viii. 21. 5, see also *ib.* vi. 48. 5, Ovid, *Art. Am.* i. 298 : compare Winer, *RWB.* s. v. 'Kreta,' Vol. i. p. 676, Meursius, *Creta*, iv. 10. p. 223. Coray regards this despicable vice as perhaps a bequest which they received from their early Phœnician colonists; compare Heeren, *Histor. Researches*, Vol. ii. p. 28 (Translation).

κακὰ θηρία] 'evil beasts,' in reference to their wild and untamed nature (comp. Joseph. *Antiq.* xvii. 5. 5. πονηρὸν θέριον in reference to Archelaus, and the examples in Wetst. and Kypke), and possibly, though not so pertinently, to their αἰσχροκέρδεια and utter worthlessness, Polyb. *Hist.* vi. 46. 3. They formed the first of the three bad κάππα's (Κρήτες, Καππάδοκαι, Κιλικες, τρία κάππα κάκιστα), and appy. deserved their position.

γαστέρες ἀργαί] 'idle bellies,' *i. e.* 'do-nothing gluttons,' Peile, comp. Phil. iii. 19; in reference to their slothful sensuality, their dull gluttony and licentiousness; 'gulæ et inertî otio deditæ,' Est. The Cretan character which transpires in Plato, *Legg.* Book i., in many points confirms this charge, especially in respect of sensuality. Further examples of ἀργός in the fem. form, nearly all from late writers, are given by Lobeck, *Phryg.* p. 105.

13. ἡ μαρτυρία κ. τ. λ.] 'This testimony is true.' It is very hasty in De Wette to find in this expression anything harsh or uncharitable. The nature of the people the apostle knew to be what Epimenides had declared it; their tendencies were to evil ('dubium non est, quin deterrimi fuerint,' Calv.), and for the sake of truth, holiness, and the Gospel, the remedy was to be firmly applied :

δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
 14 μὴ προσέχοντες Ἰουδαίκοις μύθοις καὶ ἐντολαῖς ἀνθρώπων
 ἀποστρεφόμενων τὴν ἀλήθειαν. 15 πάντα καθαρὰ τοῖς καθαροῖς·

see some wise thoughts of Waterland on this subject, *Doct. of Trin.* ch. 4. Vol. III. p. 460 sq.

δι' ἣν αἰτίαν] 'for which cause,' on account of these national characteristics; ἐπειδὴ ἡθὸς αὐτοῖς ἔστιν ἰταμὸν καὶ δολερὸν καὶ ἀκόλαστον. Chrys. Compare notes on 2 Tim. i. 12. ἔλεγε κ. τ. λ.] 'confute them, set them right, with severity;' not the deceivers so much as the deceived, who also by their ready acquiescence in the false teaching (ὄλους οἴκους, ver. 11) might tend to propagate the error. The adverb ἀποτόμως (σεκληρῶς, ἀπαραιτήτως, Hesych.) only occurs again in 2 Cor. xiii. 10, (ἀποτομία, Rom. xi. 22, in opposition to χρηστότης) and, as the derivation suggests, marks the asperity ('asperum et abscessum castigationis genus,' Valer. Max. II. 7. 14) of the rebuke: in Dion. Hal. VIII. 61, the substantive stands in opp. to τὸ ἐπιεικές, and in Diod. Sic. XXXIII. frag. 1, to ἡμερότης. See further examples in Wetstein, Vol. II. p. 75, and especially Κυρκε, *Obs.* Vol. II. p. 179, compared with Fritz. *Rom.* Vol. II. p. 508.

ἵνα κ. τ. λ.] 'in order that they may be sound in the faith;' object and intent of the recommended course of action. De Wette here modifies the meaning of ἵνα as if it were used to specify the substance of the reproof: such an interpretation is grammatically admissible (Winer, *Gr.* § 44. 8, see notes on Eph. i. 17), but in the present case not necessary; the Cretan disciples were doctrinally sick (ροσοῦντες, 1 Tim. vi. 4); the object of the sharp reproof was to restore them to health; compare Theodoret. The sphere and element in which that doctrinal health was to be enjoyed was πίστις.

14. μὴ προσέχοντες] 'not giving heed to;' see notes on 1 Tim. i. 4; and

on the μῦθοι, here specially characterized as Ἰουδαῖκοί, see also notes on the same verse, where the nature of the errors condemned by these Epistles is briefly stated.

ἐντολαῖς ἀνθρ.] 'commandments of men' (compare Matth. xv. 9, Col. ii. 22), in antithesis to the commandments of God (Wiesinger), though this antithesis, owing to the necessarily close connection of ἀνθρώπων and the tertiary predicate ἀποστρεφόμενων, must not be too strongly pressed: compare the following note. The context seems clearly to show that these ἐντολαί were of a ceremonial character, and involved ascetical restrictions, τὰς παρατηρήσεις τῶν βραμμάτων, Theophyl. They had, moreover, an essentially bad origin, viz. ἀνθρ. ἀπόστρ. τὴν ἀλήθειαν: α γυμνασία σωματικῆ, based not on the old ceremonial law, but on the rules of a much more recent asceticism, formed the background of all these commandments.

ἀποστρεφ. τὴν ἀλήθ.] 'turning aside from the truth,' sc. 'turning aside as they do,'—not (if we adopt the strictest rules of translation) 'who are turning away,' etc. Alf.; see Donalds. *Gr.* § 492, and compare notes to *Transl.* On ἀποστρέφ., compare notes on 2 Tim. i. 15, and on the absence of the article before ἀποστρεφόμενων, Winer, *Gr.* § 20. 4, p. 126. If the article had been prefixed to the two substantives, and to the participle, then the two thoughts, that they were ordinances of men, and that these men were also very bad men, would have been made more prominent; compare notes on Gal. iii. 26: if the article had been only before the part., then the ἀνθρώποι would be considered an undefined class, which it was the object of the participial clause more nearly to specify; see notes on 1 Tim. iii. 13.

τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμύανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

15. πάντα] ‘all things,’—not merely in reference to any ‘ciborum discrimen,’ Calv., but with a greater comprehensiveness (comp. οὐδὲν below), including everything to which the distinction of pure and impure could be applied. Here, however, Chrysostom seems unduly inclusive when he says, οὐδὲν ἀκάθαρτον, εἰ μὴ ἁμαρτία μόνῃ; the statement must necessarily be confined to such things and such objects as can be the materials and, as it were, the substrata for actions (De Wette); comp. Rom. xiv. 20. The insertion of μὲν after πάντα is rightly rejected by Tischend. and Lachmann, with ACD¹E¹FG, al.; being so very probably occasioned by the following δέ. Winer (*Gr.* § 61. 4, p. 493 sq.) urges its juxtaposition to a word with which it is not naturally connected (Acts xxii. 3, 1 Cor. ii. 15) as a reason why it was struck out; this is plausible, the uncial authority, however, seems too decided to admit of this defence.

τῶς καθαροῦς] ‘for the pure,’ scil., ‘for them to make use of;’ dat. *commodi*, not dat. *judicii*, ‘in the estimation of,’ which, though admissible in this clause (see examples in Scheuerl. *Synt.* § 21. 5, p. 163, Winer, *Gr.* § 31. 4, p. 190), would not be equally so in the second; the μεμιαμμένοι and ἀπίστοι do not merely account all things as impure (παρὰ τὴν μεμιασμ. γνώμην ἀκάθαρτα γίνεταί, (Æcum.), but convert them into such; ‘pro qualitate vescentium et mundum mundis et immundum contaminatis fit,’ Jerome. Their own inward impurity is communicated to all external things; the objects with which they come in contact become materials of sin; compare De Wette *in loc.*

ἀπίστοις] ‘unbelieving;’ a frightful addition to the preceding με-

μιαμμένοις. Not only are they deficient in all moral purity, but destitute of all πίστις. The former epithet stands in more exact antithesis to καθαρῶς, while the latter heightens the picture. Practical unbelief (ver. 16) is only too commonly allied with moral pollution. On the form μεμιαμμ. (with ACD¹ [μεμιαμμ.] KL; al.), compare Lobeck, *Phrygn.* p. 35.

ἀλλὰ μεμύανται κ. τ. λ.] ‘but both their mind and their conscience have been polluted;’ declaration on the positive side of what has just been expressed on the negative, and indirect confirmation of it. It need scarcely be observed that ἀλλὰ, is by no means equivalent to γάρ; the latter would give a reason why nothing was pure to the polluted; the former states with full adversative force the fact of an internal pollution, which makes the former statement, ‘that nothing external was pure to them,’ feeble when contrasted with it; see especially Klotz, *Devar.* Vol. II. p. 9. On the more emphatic enumeration καὶ—καί, see notes on 1 *Tim.* iv. 10, and Donalds. *Gr.* § 550 sq. Νοῦς is here not merely the ‘mens speculativa’ (comp. Sander-son, *de Obl. Consc.* § 17, Vol. IV. p. 13, ed. Jacobs.), but the willing as well as the thinking part of man (Delitzsch, *Psychol.* IV. 5, p. 140, Beck, *Bibl. Seelenl.* II. 18. b, p. 54); see also the notes on 1 *Tim.* vi. 5. Συνείδησις is the conscience, the moral consciousness within (see esp. notes on 1 *Timothy* i. 5); the two united thus represent, in the language of Beck, the ‘Lebenstrom in seinem Aus- und Einfluss zusammen,’ p. 49, note. Bp. Taylor (*Ductor Dub.* I. 1. 1. 7), somewhat infelicitously regards the two terms as identical.

16. ὁμολογοῦσιν] ‘they profess;’

Charge the aged men to be sober and faithful; the aged women to be holy themselves and to school the younger women.

II. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγαινούσῃ διδασκαλίᾳ· ² πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγαιίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ

they make an open confession of God, but practically deny it, being deficient in all true earnestness; ‘quotiescumque vincimur vitiiis atque peccatis, toties Deum negamus,’ Jerome.

ἀρνοῦνται] ‘deny (Him);’ in opposition to ὁμολ. The Vulg. (perhaps) and a few commentators (Wiesing., al.) supply εἰδέναι after ἀρνοῦνται. This does not seem necessary; the use of ἀρνέϊσθαι with an accus. personæ is so extremely common, that it is best, with Syr., to retain the simpler construction. Though so common in the N. Test., ἀρνέϊσθαι is only used by St. Paul in the Past. Epp.; add Heb. xi. 24.

βδέλυκτοί] ‘abominable;’ ἄπ. λεγόμε. in N. T.; compare Prov. xvii. 15, ἀκάθαρτος καὶ βδελυκτός (הַבְּזֵי, 2 Macc. i. 27, ἐξουθενμένους καὶ βδελυκτούς. There is no oblique reference to idolatry (βδελύγματα, Deut. xxix. 17, al.), nor necessarily to the abomination in which certain animals, etc., were formerly held (Lev. xi. 10), and which they might have still maintained, though this is more plausible; compare Wiesing. It is simply said that their actions and principles made them ‘abominable’ (μισητοί, Hesyeh.) in the sight of God. The verb is used metaphorically in Attic writers, but not in a sense so far removed from the primary notion of (βδέλω) as in the LXX. and eccl. writers; compare Aristophan. *Vesp.* 792.


ἀδόκιμοι] ‘reprobate;’ not actively ‘qui bonum probare non possunt,’ Bengel, but passively, ‘reprobi,’ Vulg., Clarom., Goth. (‘uskusanáí,—cogn. with ‘choose’), as in 2 Tim. iii. 8 and elsewhere in the N. T.; see notes *in loc.* The use of the word, if we except Heb. vi. 8, is confined to St. Paul.

CHAPTER II. 1. σὺ δέ] ‘But do thou;’ address to Titus in contrast to these false teachers; so 2 Tim. iii. 10, iv. 5. Chrysostom has here missed the force of the contrasted address; αὐτοὶ εἰσιν ἀκάθαρτοι, ἀλλὰ μὴ τούτων ἕνεκεν συγῆσης, compare also Theodoret; Titus is not tacitly warned not to be deterred or disheartened, but is exhorted to preach sound doctrine in opposition to their errors.

λάλει] ‘speak,’ ‘utter;’ ‘ore non cohibito,’ Bengel. On the difference between λαλεῖν, ‘vocem ore mittere’ [λαλ-, Germ. *lallen*, comp. Benfey, *Wurzellex.* Vol. II. p. 9], λέγειν, ‘dicere, sc. colligere verba in sententiam’ (comp. Donalds. *Cratyl.* § 453), and εἰπεῖν, ‘verba facere,’ see Tittmann, *Synon.* I. p. 80 sq.

τῇ ὑγίαιν. διδασκ.] ‘the sound doctrine;’ see notes on 1 Tim. i. 10.

2. πρεσβύτας] ‘aged men,’ ‘senes,’ Vulg., Clarom.; not πρεσβυτέρους, in an official sense: ‘in duas classes νεωτέρων et πρεσβυτέρων dividunt apostoli populum Christianum in unaquâque Ecclesia,’ Pearson, *Vind. Ign.* (ad Lect.), p. 12 (A.-C. Libr.). The infinitive with the accusative specifies the substance of the order which was contained in what Titus was to enunciate: comp. Madvig, *Synt.* § 146.

νηφαλίους] ‘sober;’ Vulg., Clarom.,—not ‘watchful,’ Syriac  [excitati], and even Chrys.; see notes on 1 Tim. iii. 2, and on 2 Tim. iv. 5. On the meaning of σεμνός, compare notes on 1 Tim. ii. 2, and on that of σώφρων, *ib.* ii. 9.

τῇ πίστει] ‘in respect of faith;’ dative ‘of reference to,’ see notes on Gal. i. 22, and Winer, *Gr.* § 31. 6, p. 193. It may be observed that this expression may almost be interchanged with ἐν and the

σωφρονίζωσιν τὰς νέας φιλόανδρους εἶναι, φιλοτέκνους, ⁵ σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίους ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.

4. Ἴνα σωφρονίζωσιν κ. τ. λ.] *'that they may school the young women to be, etc. ;' παιδεύωσιν*, Theoph.,—not exactly *'prudential doceant,'* Vulg., Claroman. (comp. Syr.), which, though perfectly correct *per se*, would here, on account of the following σώφρονας, be somewhat tautologous : numerous examples of this special sense of σωφρ. are cited by Loesn. *Obs.* p. 427, from Philo, all apparently confirmed by its connection with, and juxtaposition to, the weaker *ουδετεῖν*. It may be remarked that in the corresponding passage, 1 Tim. v. 2, Timothy is himself directed to exhort the νεωτέρας, here it is to be done by others : this was probably in consequence of the greater amount of practical teaching and exhortation which the Cretan women required. It does not seem necessary with *Tisch.* to advocate a solecistic reading when the correct mood is fairly supported ; see crit. note.

φιλόανδρους] *'lovers of their husbands ;'* τὸ κεφάλαιον τοῦτο τῶν κατὰ τὴν οἰκίαν ἀγαθῶν, Chrys. This and the adjectives which follow, are, as εἶναι further suggests, dependent on the verb immediately preceding, and serve more specifically to define the nature and substance of the σωφρονισμός. If the connection had been with λάλει as in ver. 3, the infinitive, as there, would more naturally have been omitted. Calvin evades this objection by referring φιλόανδρ. and φιλοτέκν. to the νέαι, but σώφρονας κ. τ. λ., to the πρεσβύτεις : this, however, wholly mars the natural sequence of epithets. The νέαι are here, as the immediate context shows, primarily the young married women, but of course not exclusively, as four out of these epithets can belong equally to married or single ; comp. notes on ver. 6.

5. σώφρονας] *'sober-minded,' 'dis-*

creet ;' see notes on 1 Tim. ii. 9. The more general is then followed by the more special ἀγνάς, which here, as the subject and the context seem to require, has reference, not to a purity from πνευματικὸς μολυσμός (Coray), but more particularly to *'chastity ;'* καὶ σώματι καὶ διανοίᾳ καθαρὰ ἀπὸ τῆς τῶν ἄλλοτριῶν καὶ μίξως καὶ ἐπιθυμίας, Theophyl.

οἰκουρούς] *'keepers at home,'* Auth. Ver., *'domisedas,' 'casarias,'* Elsner ; more literally, Clarom. *'domum custodientes,'* similarly Vulg., Syr., *'domus curam habentes.'* According to Hesych. οἰκουρὸς is ὁ φρονιζὼν τὰ τοῦ οἴκου καὶ φυλάττων, the Homeric οὔρος, *'watcher'* [possibly from ορ- *'watch'* (?), Pott, *Etym. Forsch.* Vol. I. p. 123, compare φρουρά], giving the compound its definite meaning : see Suicer, *Thesaur.* s. v., and the large collection of examples in Elsner, *Obs.* Vol. II. p. 324 sq. The reading οἰκουροῦς (*Lachm.*), though well supported [ACD¹FG], and now adopted by *Tisch.* (ed. 7), must still be considered doubtful, as no other example of its use has as yet been adduced ; the verb occurs Clem. Rom. I. 1, and apparently in reference to this passage. It has also been found in Soranus (A. D. 120?), *de Arte Obst.* VIII. 21, but its association with καθέδριον makes the reading very doubtful. If it be adopted here, the meaning will be *'workers at home,'* and the exhortation practically the same ; there is to be no περιέρχεσθαι, 1 Tim. v. 13 ; home occupations are to preclude it.

ἀγαθὰς is not to be joined with οἰκουρούς, as apparently Syr. and Theophyl., but regarded as an independent epithet = *'benignas,'* Vulg., Arm., al. ; compare Matth. xx. 15. On the distinction between ἀγαθὰς (*'qui commodum aliis præstat'*) and δίκαιος (*'qui resti et ho-*

Exhort young men to be sober, being thyself a pattern; exhort servants both to please their masters and to be trustworthy.

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, 7 περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν,

nesti legem sequitur'), see Tittm. *Synon.* i. p. 19 sq.; compare notes on *Gal.* v. 22. The interpretation of Bloomfield, 'good managers,' according to which it is to be considered as 'exegetical of the preceding,' is wholly untenable. It is rather added with a gentle contrast; the *αἰκουρία* was not to be marred by 'austeritas,' sc. 'in servulos' (Jerome), or by improper thrift (Heydenr.). ὑποτασσομένας κ. τ. λ.] 'submitting themselves to their own husbands.' On the distinction between ὑποτάσσ. (*sponde*) and πειδάσκεῖν (*coactus*), see Tittmann, *Synon.* Part II. p. 3, and on the proper force of the pronominal ἴδιος (Donalds. *Cratyl.* § 139) when thus connected with ἀνὴρ, see notes on *Ephes.* v. 22. The concluding words of the verse, ἵνα μὴ κ. τ. λ., are most naturally connected with this last clause (Est.): the λόγος τοῦ Θεοῦ (the Gospel) would be evil spoken of if it were practically apparent that Christian wives did not duly obey their husbands; compare 1 *Tim.* vi. 1. Theodoret refers it, somewhat too narrowly, to the fact of women leaving their husbands προφάσει θεοσεβείας: the implied command here, and the expressed command, *Ephes.* v. 22, are perfectly general and inclusive.

6. νεωτέρους] 'the younger men,' in contrast with the πρεσβύτας, ver. 1; just as the νέαι form a contrasted class to the πρεσβύτιδες. There is thus no good reason for extending it, with Matth., to the young of both sexes. It seems to have been the apostle's desire that the exhortations to the Cretan νέαι should be specially administered by those of their own sex; contrast 1 *Tim.* v. 2.

σωφρονεῖν] 'to be sober-minded;' in this pregnant word a young man's duty is simply but comprehensively enunciat-

ed; οὐδὲν γὰρ οὕτω δύσκολον καὶ χαλεπὸν τῇ ἡλικίᾳ ταύτῃ γένοιτ' ἂν, ὡς τὸ περιγενέσθαι τῶν ἡδονῶν τῶν ἀτόπων, Chrys.: compare Neand. *Planting*, Vol. i. p. 486 (Bohn). The repeated occurrence of this word in different forms in the last few verses, would seem to hint that 'immoderati affectus' were sadly prevalent in Crete, and that the apostle had the best of reasons for that statement in i. 13, which De W. and others so improperly and unreasonably presume to censure.

7. περὶ πάντα is not to be connected with σωφρονεῖν ('ut pudici sint in omnibus,' Jerome), but, as Syr., Vulgate, Chrys., and in fact all the leading versions and expositors, with σεαυτ. παρεχόμενος. It can scarcely be necessary to add that πάντα is neuter; for the uses of περί, see notes on 1 *Tim.* i. 19.

σεαυτὸν παρεχ] 'exhibiting thyself;' reflexive pronoun with the middle voice; see Winer, *Gr.* § 38. 6, p. 230. In this use, not without precedent in earlier Greek, e. g. Xenophon, *Cyrop.* viii. 1. 39, Plato, *Legg.* x. p. 890 c, emphasis and perspicuity are gained by the special addition of the pronoun. Here, for instance, without the pronoun the reference might have seemed doubtful; the τύπον might have been referred to one of the νεώτεροι and the use of the middle to the interest felt by Titus in making him so. In such cases care must be taken to discriminate between what is now termed an intensive or 'dynamic' middle (Krüger, compare notes on 1 *Tim.* iv. 6) and a simple reflexive middle: in the former case the pronoun would seem generally admissible, in the latter (the present case), it can only legitimately appear, when emphasis or precision cannot be secured without it; see Krüger, *Sprachl.* § 52. 10. 10, and on the uses of παρέχ.

σεμνότητα, ⁸ λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπή,

compare Kuster, *de Verb. Med.* § 49. καλῶν ἔργ.] On this expression, which is perfectly comprehensive and inclusive, compare notes on ch. iii. 8. Few will be disposed to agree with Calvin in his connection of these words with ἐν τῇ διδασκαλίᾳ. ἀφθορίαν] ‘incorruptness,’ ‘sincerity,’ scil. παρεχόμενος; ‘integritatem,’ Vulg., Clarom.: Syriac paraphrases. The associated word σεμνότης as well as what would otherwise be the tautologous λόγον ὑγιῆ, seem to refer ἀφθορίαν, not objectively to the teaching (scil. διδασκαλίαν ἀδιάφθορον, Coray), but subjectively to the teacher, compare 2 Cor. xi. 3; in his διδασκαλίᾳ he was to be ἄφθορος (Artemid. v. 95), in his delivery of it σεμνός: a chaste sincerity of mind was to be combined with a dignified σεμνότης of manner. This connection is rendered perhaps still more probable by the reading of the text (*Lachmann, Tisch.*): of two similarly abstract subst., it would seem hardly natural to refer one to the teaching and the other to the teacher. The addition ἀφθορίαν (*Rec.*, but not *Rec.* of Elz.) is not well supported, viz., only by D³E[²?]KL; about 30 mss.; and a few Vv. The variety of reading in this passage is considerable, see *Tisch. in loc.* On σεμνότης see notes on 1 Tim. ii. 2, and on the practical applications of the verse, Bp. Taylor, *Serm.* x. xi.

8. λόγον ὑγιῆ] ‘sound discourse,’ not merely in private life (‘in consuetudine quotidianâ,’ Beng.), but, as the context seems to require, in the exercise of his public duties, more especially in preaching, compare 1 Tim. v. 17: ‘inter docendum nihil aliud loquere quam quod sanæ fidei conveniat,’ Estius. Several examples of this use of ὑγιής are cited by Raphael, *Annot.*, Vol. II. p. 636. The λόγος is moreover not only to be intrinsically ὑγιής, but so carefully considered and expressed as to be ἀκατάγνωστος,

open to neither contempt nor animadversion; ‘nihil dignum reprehensione dicat aut faciat, licet adversarii sint ad reprehendum parati,’ Jerome: comp. 1 Tim. vi. 14.

ὁ ἐξ ἐναντίας, sc. χάρας (Bos, *Ellipsis.* p. 562 (325), ed. Schæf.), if indeed it be thought necessary to supply the ellipsis at all. The reference is doubtful; the ‘adversary’ (‘he who riseth against us,’ Syr.) seems certainly not ὁ διάβολος (Chrys.), but rather πᾶς ὁ ἐκείνῳ διαπονούμενος, whether the opposing false teacher, or the gainsaying heathen. On the whole, the allusion in ver. 5, compared with the nearly certain reading ἡμῶν (us Christians), makes the latter reference (to the heathen) the most plausible; compare 1 Tim. v. 14. The statement of Matth. that ACDEFG read ὑμῶν is completely erroneous; all the above, with the exception of A, read ἡμῶν; see *Tisch. in loc.*

ἐντραπή] ‘may be shamed,’—not middle ‘sich schäme,’ Luther, but apparently here with a purely passive sense comp. Syr. ⁷ ܠܘܕܐ, ‘pudefiat,’ ‘erubescat’), as in 2 Thess. iii. 14; compare 1 Cor. iv. 14, Psalm xxxiv. 26, αἰσχυνθήσαν καὶ ἐντραπήσαν.

φᾶλον] ‘bad,’ ἴω [odiosum] Syr.; John iii. 20, v. 29 (in opp. to ἀγαθός), James iii. 16; Rom. ix. 11; 2 Cor. v. 10, are both doubtful. This adjective, in its primary meaning ‘light,’ ‘blown about by every wind’ (Donalds. *Cratyl.* § 152), is used with a distinct moral reference in earlier as well as later writers (see examples in Rost u. Palm, *Lex.* s. v.); in the latter, however, it is used in more frequent antithesis to ἀγαθός, and comes to mean little less than κακός (Thom. M. p. 889, ed. Bern.) or πονηρός; comp. Fritz. *Rom.* Vol. II. p. 297.

9. δούλους κ. τ. λ.] ‘(Exhort) bond-servants to be in subjection to their own

μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον. ⁹ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹⁰ μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῆν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

10. πᾶσαν πίστιν] So *Lachm.* with ACDE; al. 5; Clarom., Sangerm., al.; Lat. ff. The order is reversed by *Tisch.* with KL; great majority of mss.; Copt., al.; Chrys., Theod., Dam., al. (*Rec., Griesb., Scholz*), but the weight of uncial authority seems certainly in favor of the reading of the text. It may be also remarked that *apparently* in every other instance in St. Paul's Epistles (except Eph. iv. 19) where πᾶς is in connection with an abstract and anarthrous substantive, it does not follow but *precedes* the noun.

masters.' It does not seem necessary to refer this construction to ver. 1 Matth.); the infin. is dependent on παρακάλει, ver. 6, the two following verses being dependent on the participle παρεχ. and practically parenthetical. On the general drift of these exhortations to slaves, and on the meaning of some particular terms (ιδίος, δεσπόταις), see notes and references on 1 Tim. vi. 1 seq. The deportment and relations to the οἰκοδέσποται of women and servants were *practically* to teach and edify the heathen; οὐ γὰρ ἀπὸ δόγματος δόγματα ἀλλ' ἀπὸ πράγματων καὶ βίου τὰ δόγματα κρίνουσιν 'Ελληνες, Chrysost.,—who, however, in an interesting passage, speaks very dependently of the moral and religious opportunities of δοῦλοι.

εὐαρέστους] 'well-pleasing'; a term frequently used by St. Paul, Rom. xii. 1, 2, xiv. 18, 2 Cor. v. 9, al., but in all other passages with relation to God or our Lord. Fritz. (*Rom. l. c.* Vol. III. p. 31) rightly objects to the translation 'obsequiosus,' Bretsch.,

—comp. Syr. ܩܘܪܘܢܐܘܬܐ [placentes se præbeant], but doubtfully advocates a purely passive or rather neutral translation, 'is cui facile satisfacias,' 'homo contentus,' similarly Jerome, 'complacentes conditioni suæ.' This certainly does not seem necessary, the reference is

more naturally to δεσπόταις, 'well pleasing to them,' *i. e.* 'approved by them (comp. Phil. iv. 18) in all things;' compare Clem. Alex. *Strom.* VII. 13 (83), p. 883 (ed. Pott.), πρὸς τὸν Κύριον εὐάρεστος ἐν πᾶσι γένηται, καὶ πρὸς τὸν κόσμον ἐπιανετός, where this passage or Rom. xiv. 18 seems to have been in the thoughts of the writer.

ἀντιλέγοντας] 'guinsaying,' 'contradicting,' 'contradictentes,' Vulg., Clarom., and even more

definitely Syr. ܘܢܘܩܘܢܐ [obsistentes], thwarting or setting themselves against their masters' plans, wishes, or orders; opp. to ὑπέκοντας ἐν τοῖς ἐπιτάγμασι, Chrys. The Auth. Vers., 'not answering again' ('non responsatores,' Beza), seems too narrow; comp. John xix. 12, ἀντιλέγει τῷ Καίσαρι, Rom. x. 21, λαθὼν ἀπειθοῦντα καὶ ἀντιλέγοντα (LXX.), and in this same Epistle, ch. i. 9, where ἀντιλέγειν probably involves some idea of definite opposition; comp. Tittm. *Synon.* II. p. 9.

10. νοσφιζομένους] 'purloining;' Acts v. 2, 3, with ἀπὸ of the thing from which purloined; compare Josh. vii. 1, 2 Macc. iv. 32. This use of νοσφιζ. = στερῶν, κλέπτων (Hesych.), or with more accurate reflexive reference, ἰδιοποιούμενος (Suidas), requires no illustration; examples, if needed, will be found in

The grace of God has appeared, and teaches us to be godly in this world, and to look forward to our Redeemer's coming.

¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς, ἵνα

Wetstein. πᾶσαν πίστιν ἐνδεικνύειν. 'showing forth all good fidelity;' ἐνδεικνύειν is only used by St. Paul, and in Heb. vi. 10, 11; see notes on Eph. ii. 7, where the word is briefly noticed, and compare Donalds. *Gr.* § 434, p. 447. The appended epithet ἀγαθὴν can scarcely refer to the actions, 'in rebus non malis,' Bengel, but seems merely to specify the 'fidelity' as true and genuine, opposed to a mere assumed, eye-serving πίστις, comp. Eph. vi. 6. On the various meanings of πίστις in the N. T., compare Usteri, *Lehrb.* II. 1. 1, p. 91, note, and on the use of πᾶσαν, 'every form of' (comp. ἐν πᾶσιν below), see notes on Eph. i. 8.

ἵνα . . . κοσμοῦσιν] 'in order that they may adorn;' definite object and purpose contemplated by such conduct. The apostle knew well the force of practical teaching; a δούλος, ἐν Χριστῷ φιλοσοφῶν, to use the words of Chrysost., must in those days have been, even though a silent, yet a most effective preacher of the Gospel. The concluding words, which refer to God the Father (1 Tim. i. 1, ii. 3, iv. 10, Tit. i. 3), not to God the Son, specify the διδασκ. as being 'the doctrine of salvation,' 'the Gospel,'—an expression at which De W. unnecessarily takes exception.

11. γὰρ gives the reason for the foregoing practical exhortations, and seems immediately suggested by the last words of ver. 10, which, though specially referring to slaves, may yet be extended to all classes. It is thus really a reference to ver. 9, 10, but virtually to all that precedes from ver. 1 sq. The saving grace of God had among its objects the ἁγιασμοὺς of mankind; compare Eph. i. 4, and the four good sermons by Beveridge, *Serm.* xc.—xciii. Vol. iv. p. 225 sq. (A. C. Libr.). This χάρις need not be

limited to the incarnation (Theod., Jerome, al.), though this, as the context and perhaps ἐπεφάνη show, is the leading reference; 'the grace of God doth not so bring salvation as to exclude the satisfaction of Christ for our sins,' Beveridge, *l. c.* p. 229. Ἐπιφάνειν (ch. iii. 4, Luke i. 79) and ἐπιφάνεια are normal words in connection with our Lord's first or second advent (Waterl. *Serm.* vi. (Moyer's Lect.) Vol. 11. p. 134), possibly with a metaphorical reference, compare Acts xxvii. 20; the dogmatical reference involved in the compound, ἵνα τὴν ἄνωθεν ὑπαρξιν μηνύσῃ (Zonaras, *Lex.* Vol. I. p. 831), seems clearly indemonstrable.

ἡ σωτήριος κ. τ. λ.] 'the saving (grace) to all men,' 'that grace of God whereby alone it is possible for mankind to be saved,' Beveridge, *l. c.* p. 229. The reading is doubtful: *Lachm.*, with ΔC¹D¹, rejects the article, *Tisch.*, with C³D²D³E KL, retains it, and apparently rightly. If the article were wanting, we should have a further predication, scil. 'and it is a saving grace to all men' (Donalds. *Gr.* § 400), which would subjoin a secondary reference that would mar the simplicity of the context, παιδεύουσα clearly involving the principal thought. Huther, in contending for the omission of the art. on the same grounds, does not appear to have been fully aware of the nature and force of these predicates. In either case, on account of the following ἡμᾶς, the dative πᾶσιν ἀνδρ. is most naturally and plausibly appended to σωτήριος; joined with ἐπεφ., it would be, as Wiesinger remarks, aimless and obstructive.

12. παιδεύουσα] 'disciplining us.' The proper force of this word in the N. T., 'per molestias erudire' (see notes on Eph. vi. 4, Trench, *Synon.* § 32), preserved in the 'corripiens' of Clarom.,

ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως

must not here be lost sight of or (as in Bloomf.) obscured. Grace exercises its discipline on us (1 Cor. xi. 32, Heb. xii. 6) before its benefits can be fully felt or thankfully acknowledged: the heart must be rectified and the affections chastened before sanctifying grace can have its full issues; compare (on the work of grace) the excellent sermon of Waterland, *Serm.* xxvi. Vol. v. p. 688.

ἵνα κ. τ. λ.] 'to the intent that;' not merely the substance (De W., Huther.) but the direct object of the παιδεία. De Wette considers ἵνα with the subjunct. as here only tantamount to an infin.; this is grammatically admissible after verbs of 'command,' 'entreaty,' al. (see Winer, *Gr.* § 44. 8, compare notes on *Eph.* i. 17), but doubtful after a verb so full of meaning as παιδεύειν. The opinion of Chrys. seems definite with regard to ἵνα, but he is apparently inclined to join it with the finite verb, ἤλθεν ὁ Χρ. ἵνα ἀρνησάμεθα τὴν ἀσέβειαν: this does not appear admissible.

ἀρνησάμενοι] 'having denied;' not, 'denying,' Alf.,—which, though grammatically defensible, seems to obscure that formal renunciation of ἀσέβειαν κ. τ. λ. which was characteristic of the Christian profession, and to which the apostle seems here to allude. On the use of the verb, compare notes on ch. i. 16. The participle, as Wiesinger remarks, states on the negative side, the purpose of the παιδεία, which is further expressed on the positive in σωφρ. ζήσωμεν. Ἀσέβεια, here not εἰδωλοατρεία καὶ τὰ πονηρὰ δόγματα, Theophyl., but 'practical impiety' ('whatsoever is offensive or dishonorable to God,' Beveridge, *Serm.* xc. Vol. iv. p. 239 sq.), is the exact antithesis to εὐσέβεια, on which latter word see notes on 1 Tim. ii. 2.

τὰς κοσμ. ἐπιθ.] 'the lusts of the world,' 'all inordinate desires of the things

of this world,' Beveridge, *l. c.*, compare 1 John ii. 16; ὅσα πρὸς τὸν παρόντα βίον ἡμῖν χρησιμεύει, κοσμικὰ εἰσιν ἐπιθυμίας, πάντα ὅσα ἐν τῷ παρόντι βίῳ συγκαταλέγεται κοσμική ἐστὶν ἐπιθ., Chrysost. The adjective κοσμικός is only a δις λέγομ. in the N. T., here and (in a different sense) Heb. ix. 1, being commonly replaced in such combinations as the present by words or expressions of a more distinct ethical force, Gal. v. 16, Ephes. ii. 3, 1 Pet. ii. 11, 2 Pet. ii. 10, al. It is here probably used in preference to σαρκικός (1 Pet. *l. c.*), as more general and inclusive, and as enhancing the extent of the abnegation: all ἐπιθυμίας are here included, which, in a word, εἰς τοῦτον μόνον τὸν κόσμον γεννῶνται καὶ οὐκ εἰς ἄλλον, Coray; comp. especially 1 John ii. 15. In later writers the moral reference is very decided; κοσμικούς, τοὺς εἰς τὴν γῆν ἐλπίζοντας καὶ τὰς σαρκικὰς ἐπιθυμίας, Clem. Alexand. *Strom.* ii. 9. 41, Vol. i. p. 430 (ed. Pott.). Suicer, *Thesaur.* Vol. ii. p. 147. On the various meanings of κόσμος, compare notes on Gal. iv. 3.

σωφρόνως κ. τ. λ.] 'soberly, righteously, and godly.' The meanings assigned to σωφρ. (notes on 1 Tim. ii. 9), δικαίως (compare verse 5), and εὐσεβῶς must not be too much narrowed, still in a general way they may be considered as placing Christian duties under three aspects, to ourselves, to others, and to God; compare Beveridge, *Serm.* xci. Vol. iv. p. 253. The terms, indeed, are all general and comprehensive,—δικαίος, for example ('qui jus fasque servat,' Tittm. *Synon.* i. p. 21), includes more than duty to others, but the order, as well as the meanings, alike hint that this distinction is not to be wholly ignored; compare Raphel, *Annot.* Vol. ii. p. 639, Storr, *Opusc.* Vol. i. p. 197 sq.

ἐν τῷ νῦν αἰῶνι] 'in the present world,' 'this present course of things.' On

καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου

the meaning of αἰών, see notes on *Eph.* ii. 2, comp. also notes on 2 *Tim.* iv. 10.

13. προσδεχόμενοι κ.τ.λ.] *'looking for the blessed hope and manifestation of the glory;'* comp. Acts xxiv. 15, Gal. v. 5, ἐλπίδα ἀπεκδεχ., where see notes. In this expression, which, on account of the close union of ἐλπίδα with ἐπιφάνειαν, is slightly different to Gal. l. c., ἐλπίς is still not purely objective, sc. the 'res sperata,' τὸ ἐπιζόμενον (Huth., al.), but is only contemplated under objective aspects ('objectivirt'), our hope being considered as something definite and substantive, compare Col. i. 5, ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς, see notes in loc., and notes on *Eph.* i. 18. The nature of the hope is more fully defined by the gen. δόξης with which it is associated: see below. Theodoret seems to regard the whole expression as a mere ἐν διὰ δυοῖν, scil., τῆς ἐνδόξου παρουσίας αὐτοῦ τὴν ἐλπίδα: this is not satisfactory; though the meaning may sometimes be practically not very different, yet such systems of interpretation are at best only evasive and precarious; see Fritzsche's careful Exeurgus, in his *Comm. on Matth.* p. 853 sq. The different objects of ἐλπίς, e. g. δόξης, δικαιοσύνης, ἀναστάσεως κ. τ. λ., are grouped together by Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 221. τῆς δόξης is thus certainly not to be explained away as a mere epithet, 'glorious appearing,' Auth. Vers., Scholeff., but is a true and proper genitive, see notes on *Eph.* i. 6: there is a twofold ἐπιφάνεια, the one an ἐπιφ. τῆς χάριτος, vcr. 11, the other an ἐπιφ. τῆς δόξης, see Beveridge; *Serm.* xcii. Vol. iv. p. 271 (A.-C. Libr.). It is also plainly dependent on ἐλπίδα, as well as on ἐπιφ. (De W. Wiesinger), the two substantives being closely united, and under the vinculum of a common article; see Winer, *Gr.* §

19. 4. d, p. 116. It is singular that Scholeff. *Hints*, p. 126 (ed. 3), should not have given this interpretation more prominence.

τοῦ μεγάλου κ. τ. λ.] *'of our great God and Saviour Jesus Christ;'* μέγαν δὲ Θεὸν ἠνόμασεν τὸν Χριστόν, Theod., sim. Chrys. It must be candidly avowed that it is very doubtful whether on the grammatical principle last alluded to the interpretation of this passage can be fully settled; see Winer, *Gr.* § 19. 5, p. 118, and compare notes on *Eph.* v. 5. There is a presumption in favor of the adopted interpretation, but, on account of the (defining) genitive ἡμῶν (Winer, p. 114), nothing more: compare Alford in loc, who, it may be observed, by an oversight has cited this note as advocating the view to which it is opposed. When, however, we turn to exegetical considerations, and remember (a) that ἐπιφάνεια is a term specially and peculiarly applied to the Son, and never to the Father, see esp. Waterland, *Serm.* vi. (Moyer's Lect.) Vol. II. p. 134, comp. Beveridge, *Serm.* xcii. Vol. iv. p. 268; (b) that the immediate context so especially relates to our Lord; (c) that the following mention of Christ's giving Himself up for us,—of His abasement, does fairly account for St. Paul's ascription of a title, otherwise unusual, that specially and antithetically marks His glory; (d) that μεγάλου would seem uncalled for if applied to the Father, see Usteri, *Lehrb.* II. 2. 4, p. 310, Hofmann, *Schriftb.* Vol. I. p. 127; and (e) lastly, observe that apparently two of the ante-Nicene (Clem. Alexand. *Protrept.* § 8, Vol. I. p. 7, ed. Pott., and Hippolytus, quoted by Wordsw.) and the great bulk of post-Nicene writers (see Middleton, *Gr. Art.* p. 393, ed. Rose, Wordsw., *Six Letters*; p. 67 sq.) concurred in this interpretation,—when we candidly weigh

Θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ κατα-

all this evidence, it does indeed seem difficult to resist the conviction that our blessed Lord is here said to be our μέγας Θεός, and that this text is a direct, definite, and even *studied* declaration of the divinity of the Eternal Son. For further patristic citations, see the good note of Wordsworth *in loc.* It ought not

to be suppressed that some of the best Vv., Vulg., Syr., Copt., Arm. (not however Æth.), and some Fathers of unquestioned orthodoxy adopted the other interpretation; in proof of which latter assertion, Reuss refers to Ulrich, *Num Christus in etc. Deus appellatur*, Tig. 1837, — a treatise, however, which the present editor has not seen. The note of De W., in keeping in the background the palmary argument (*a*), scarcely reflects his usual candor; the true rendering of the clause really turns more upon exegesis than upon grammar, and this the student should not fail clearly to bear in mind.

14. ὃς ἔδωκεν] ‘*who gave Himself*,’ Gal. i. 4, Eph. v. 25; expansion of the preceding word σωτήριος, with a distinct retrospective reference to ἡ χάρις ἡ σωτήριος, ver. 11. The forcible ἑαυτὸν ‘*Himself, His whole self, the greatest gift ever given*,’ must not be overlooked; comp. Beveridge, *Serm.* xciii. Vol. iv. p. 285. ὑπὲρ ἡμῶν] ‘*for us*.’ On the meaning of this expression, which must not be here too hastily asserted as equivalent to ἀντὶ ἡμῶν (Beveridge, *l. c.*), see notes on Gal. iii. 13.

λυτρώσῃται] ‘*ransom*,’ ‘*pay for us a λύτρον*,’ that λύτρον being his precious blood; see notes on Eph. i. 7, and comp. Matth. xx. 28, Mark x. 45. Not only does our Lord’s death involve our reconciliation and our justification, but, what is now too often lost sight of, our *ransoming* and *redemption* (Beveridge, *Serm.* xc. Vol. iv. p. 230), whether, as here, from

the bondage, or, as elsewhere, from the penalties of ἀνομία: see Reuss, *Théol. Chrét.* iv. 17, Vol. ii. p. 182 sq., who, with some deductions, has expressed himself clearly and satisfactorily.

ἀνομίας] ‘*iniquity*,’ properly ‘*lawlessness*,’ the state of *moral license* (ἀκαθαρσία καὶ ἀνομία, Rom. vi. 19) which either knows not or regards not law, and in which the essence of sin abides, 1 John iii. 4; ‘*in ἀνομία cogitatur potissimum legem non servari, sive quod ignota sit lex, sive quod consulto violetur*,’ Tittmann, *Synon.* i. p. 48, where a distinction between ἀνομία and the more inclusive ἀδικία (see notes on 2 Tim. ii. 19) is stated and substantiated.

καθαρίσῃ κ. τ. λ.] ‘*purify unto Himself a peculiar people*,’ affirmative statement (according to St. Paul’s habit) and expansion of what has been just expressed negatively. The tacit connection of ἀνομία and ἀκαθαρσία (see last note) renders καθαρίζω very pertinent and appropriate. It does not seem necessary with Syr. (here incorrectly translated by Etheridge), De W., Wiesing., al., to supply ἡμᾶς and understand λαὸν as an accus. ‘*of the predicate*,’ scil., ‘*for a peculiar people*,’ the Greek comment. (see esp. Theod.) all seem clearly to regard it a plain accus. *objecti*; so Vulg., Clarom., and Æth. The Coptic Version, on the contrary, distinctly advocates the ‘*predicative*’ accusative.

περιούσιον] ‘*peculiar*,’ Auth. Ver., οἰκέϊον, Theod.; very doubtfully interpreted by Syr. ܩܘܪܝܘܢܐ ܕܥܡܐ ܕܥܘܠܡܐ [populum novum], and but little better by Vulg., ‘*acceptabilem*,’ and Chrys. ἐξελεγμένον, both of which seem to recede too far from the primary meaning. The most satisfactory commentary on this word (ἄπ. λεγόμε. in N. T.) is supplied by

ρίση ἑαυτῷ λαὸν περιούσιον, ζήλωτὴν καλῶν ἔργων. ¹⁵ Ταῦτα
 λάλει καὶ παρακάλει καὶ ἔλεγε μετὰ πίστεως ἐπιταγῆς· μηδεὶς σου
 περιφρονεῖτω.

Teach men to be obedient ;
 we were once the contrary,
 but have been saved and regenerated through God's mercy in Jesus Christ.

III. Ὑπομίμησθε αὐτοὺς ἀρχαῖς ἐξουσίαις

1 Pet. ii. 9, λαὸς εἰς περιποίησιν, compar-
 ed with the הַיְיָ בָּעַ of the Old Test.,
 translated λαὸν περιούσιον, Deut. vii. 6,
 comp. Exod. xix. 5, al.; see notes on
Ephes. i. 14. It would thus seem that
 the primary meaning, 'what remains
 over and above to' (comp. Bretschneider
Lex.,—a little too coarsely expressed by
 the 'populum abundantem' of the Cla-
 rom.,—has passed, by an intelligible
 gradation into that of περιποιητόν, He-
 sych., ἐγκτητόν, Suid., and thence, with
 a little further restriction, οἰκείον; the
 connection of thought being that indi-
 cated by the Steph. (*in Thesaur.* s. v.),
 'quæ supersunt a nobis reconduntur.'
 On the derivation of this word, see Wi-
 ner, *Gr.* § 16. 3, p. 88, and on the gen-
 eral meaning, see Suicer, *Thesaur.* s. v.
 Vol. II. p. 678, and Hammond *in loc.*
 In this clause the sanctifying, as in the
 former the redeeming, purpose of the
 atoning death of Christ comes mainly
 into prominence; see Hammond, *Pract.*
Catech. I. 2, p. 24 (A.-C. Libr.).

[ζήλωτὴν καλῶν ἔργων] 'zealous of
 good works;' the gen. *objecti* specifying
 the objects about which the ζήλος was
 displayed; compare Acts xxi. 20, xxii.
 3, 1 Cor. xiv. 12, Gal. i. 14.

15. ταῦτα κ. τ. λ.] Retrospective
 exhortation (ver. 1), serving as an easy
 conclusion to the present, and a prepara-
 tion for a new portion of the Epistle.
 Ταῦτα may be united with παρακάλει (com-
 pare 1 Tim. vi. 2), but on account of the
 following ἔλεγε is more naturally at-
 tached only to λάλει; Titus is, however,
 not to stop with λαλεῖν, he is to exhort
 the faithful, and reprove the negligent and
 wayward. On the practical duties of

Titus's office, compare South, *Serm.* v.
 Vol. I. p. 76 (Tegg).

μετὰ πάσης ἐπιταγῆς] 'with all
 (every exhibition of) authority;' μετὰ ἀν-
 δευτίας καὶ μετὰ ἐξουσίας, Chrysost., who
 also remarks on the inclusive πάσης.
 The term ἐπιταγή occurs 1 Tim. i. 1,
 Tit. i. 3, in the more specific sense of
 'commandment;' in the N. T. it is only
 used by St. Paul, viz., Rom. xvi. 26, 1
 Cor. vii. 6, 25, and 2 Cor. viii. 8. The
 present clause is probably only to be con-
 nected with the last verb (as Chrysost.
 and Theoph.), thus far corresponding to
 ἀποτόμος, chap. i. 13.



σου περιφρονεῖτω] 'despise thee,'
 'slight thee;' not 'give no one just cause
 to do so,' Bloomf. (comp. Jerome), a
 meaning which is here purely imported;
 contrast 1 Tim. iv. 11, where the context
 supplies the thought. All the apostle
 says here is, as Hammond rightly para-
 phrases, 'permit not thy admonitions to
 be set at nought;' 'speak and act with
 vigor;' the Cretan character most prob-
 ably required it. The verb περιφρ. is an
 ἄπ. λεγόμεν. in the N. T., probably some-
 what milder (compare Thucyd. i. 25)
 than the more usual καταφρονεῖν. The
 ethical distinction urged by Jerome, that
 περιφρ. means an *improper*, while καταφρ.
 may mean a *proper* contempt (e. g. of suf-
 ferings, etc.), does not seem tenable.

CHAPTER III. 1. ὑπομίμησθε] 'put in mind,' 'admonere,' Vulg., Clarom.
 It is almost perverse in the opponents of
 the genuineness of these Ep. to call atten-
 tion to this word; it occurs several times
 in the N. T., and though not elsewhere
 in St. Paul's Ep., except in 2 Tim. ii. 14,

ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμὸς εἶναι, 2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικείς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους. 3 ἡμεν γάρ ποτε καὶ

is nearly the only word which suitably expresses this peculiar part of the teacher's office: in 1 Cor. iv. 17, another compound, ἀναμνήσει, is properly used as implying that previous instructions had been forgotten; see Meyer *in loc.*


ἀρχαῖς ἐξουσίαις] 'to powers, authorities,' Luke xii. 11: general, including all constituted governors, Roman and others. It is far from improbable that there is here an allusion to an insubordinate spirit which might have been showing itself not merely among the Cretan Jews (Conyb.), but the Cretans generally (Wetst.). They had been little more than 125 years under Roman rule (Metellus subjugated Crete B. C. 67), their previous institutions had been of a democratic tone (δημοκρατικὴν ἔχει διάθεσιν, Polyb. *Hist.* vi. 46. 4), and their own predatory and seditious character was only too marked; στάσει καὶ φόνοις καὶ πολέμοις ἐμφυλίοις ἀναστρεφόμενος, Polyb. vi. 46. 9; see Meursius, *Creta*, iv. 8, p. 226. This, perhaps, may be rendered further plausible by the use of πειθαρχεῖν ('coactus obsequi') as well as ὑποτάσσεσθαι ('lubens et sponte submittere'), see Tittm. *Synon.* II. p. 3, and compare

Syr., which by  [subditus est = πειθ.] and  [audivit = ὑποτ.] seems to observe a similar distinction: contr. Vulg., Clarom. When πειθαρχ. stands alone, this meaning must not be too strongly pressed, comp. Acts v. 32, xxvii. 21; the idea of obeying a superior power, seems, however, never wholly lost; compare Ammonius, *de Vocab. Diff.* p. 121. The omission of καὶ is justified by preponderant uncial authority, ACD²E¹FG, al., and is rightly adopted by Lachmann, Tischendorf,

and the majority of recent expositors. πειθαρχεῖν may be connected with ἀρχαῖς, Theodoret, Huth., al., but, on account of the preceding ἀρχαῖς, seems more naturally taken absolutely; so Vulgate, Syr. (appy.), and most modern commentators. Coray extends the reference to τὴν αὐτοῦ εἰς ἑαυτὸν ὑποταγήν (comp. Aristot. *Nic. Eth.* x. 9), but this is scarcely in harmony with the immediate context.

2. μηδένα βλασφ.] 'to speak evil of no man,' μηδένα ἀγορεύειν κακῶς, Theodoret; extension of the previous injunctions: not only rulers, but all men are to be treated with consideration, both in word and deed. On βλασφ. see notes on 1 *Tim.* i. 13, and on the practical applications and necessary limitations of the precept, the exhaustive sermon of Barrow, *Serm.* xvi. Vol. I. p. 447 sq.

ἀμάχους... ἐπεικείης] 'not contentious, forbearing;' on the distinction between these two words, see notes on 1 *Tim.* iii. 3. The ἐπεικείης must have been, it is to be feared, a somewhat exceptional character in Crete, where an ἔμφυτος πλεονεξία, exhibited in outward acts of aggression, καὶ ἰδίᾳ καὶ κατὰ κοινόν (Polyb. vi. 46. 9), is described as one of the prevailing and dominant vices.

πραΰτητ.] 'meekness,' a virtue of the inner spirit, very insufficiently represented by the Syr.  [benignitas]; see notes on *Eph.* iv. 2, *Gal.* v. 23, and Trench, *Synon.* § 42. On ἐνδεικν. see notes on *Eph.* ii. 7, and on the practical doctrine of universal benevolence involved in πάντας ἀνθρ. (καὶ Ἰουδαίους καὶ Ἕλληνας, μοχθηροὺς καὶ πονηροὺς, Chrys.), Waterl. *Serm.* II. § 1, Vol. v. p. 438.

3. ἡμεν γάρ] 'For we WERE;' ἡμεν put forward emphatically, and forming a

ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισούν-
τες ἀλλήλους· ⁴ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη

sharp contrast to the better present (ver. 4). The γὰρ supplies a reason for the foregoing command, especially for its concluding words: be meek and forbearing to others, for we once equally needed mercy and forbearance ourselves, and (ver. 4) have now experienced it. 'Ἡμεῖς, as the context shows (comp. ver. 5), implies the apostle and all believers; comp. Eph. ii. 3, where the reference is equally comprehensive.

ἀνόητοι] 'foolish;' see notes on Gal. iii. 1. The meaning is said to be here somewhat more specific, nearly approaching to ἐσκοτισμένοι τῇ διανοίᾳ, Eph. iv. 18 (De W., Huth.); this, however, is not involved in the word itself (Hesych. ἀνόητος· μωρός, ἡλίθιος, ἀσύνετος), but only reflected on it from the context.

πλανώμενοι] 'going astray;' 'errantes,' Vulg., Claromanus, Syr.; not 'led astray,' Conyb., Alf. The associated participles, as well as the not uncommon use of πλανᾶσθαι in a similar sense (simply Matth. xviii. 12, 1 Pet. ii. 25, al.; metaphorically Heb. v. 2, James v. 19), seem in favor of the neutral meaning. In 2 Tim. iii. 13, the antithesis suggests the passive meaning.

ἡδοναῖς] 'pleasures;' a word not elsewhere used by St. Paul (a fact not lost sight of by De Wette), and only somewhat sparingly in the N. T. (see Luke viii. 14, James iv. 1, 3, 2 Pet. ii. 13), but possibly suggested here by the notorious character in that respect of those indirectly alluded to; compare Chrys. *in loc.* Jerome (1) illustrates the clause by references to St. Paul 'in his Saulship' (to use Hammond's language, *Sermon xxx.*): the vices enumerated were, however, far more probably those of the people with whom, for the time being, the apostle is grouping himself. On the

derivation of ποικίλ. (only in Past. Epp.), see notes on 1 Tim. iii. 6.

κακίᾳ] 'malice;' evil habit of the mind as contrasted with πονηρία, which rather points to the manifestation of it; see notes on Eph. iv. 31 (*Transl.*), Trench, *Synon.* § II. It is surely very hasty in Huther to assert that in 1 Cor. v. 8 it is merely synonymous with πονηρία; see Taylor, *on Repent.* iv. 1, who, however, is too narrow in his interpretation of κακίᾳ, though correct in that of πονηρία. The verb διάγειν is a δις λεγόμεν., here and (with βίον) 1 Tim. ii. 2.

στυγητοί] 'hateful,' μισητοί, Hesych., 'odibiles,' Vulg.: it forms, as Wiesing. observes, a species of antithesis to μισούντες ἀλλήλους. Their conduct was such as to awaken hatred in others.

4. ἡ χρηστότης] 'the kindness,' 'benignity,' 'benignitas,' Vulg., Clarom., sc. 'quæ in dandis beneficiis cernitur,' Fritz. *Rom.* II. 4, Vol. I. p. 98; used in ref. to God, Rom. ii. 4, xi. 22, Eph. ii. 7 (comp. Clem. Rom. *Epist.* I. 9, *Epist. ad Diogn.* § 9); in reference to man 2 Cor. vi. 6, Gal. v. 22, Col. iii. 12. See notes on Gal. I. c., where it is distinguished from ἀγαθωσύνη.

ἡ φιλανθρωπία] 'the love,' or more exactly 'the love towards men,' Alf.; 'humanitas,' Vulg.; used only again, in ref. to men, Acts xxviii. 2; compare Philo, *Leg. ad Cai.* § 10, Volume II. p. 556 (Mang.),—where both words are associated, Raphel *in loc.*; and for the general sentiment, John iii. 16. The article is repeated with each subst. to give prominence to each attribute, Green, *Gram.* p. 213. On ἐπεφάνη, compare notes on ch. ii. 11, and on σωτήριος Θεοῦ, see notes on 1 Tim. i. 1. and Middleton, *Gr. Art.* p. 396, who remarks that it may be questioned whether in this place, as well as

τοῦ σωτήρος ἡμῶν Θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ᾧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ

5. ᾧν ἐποιήσαμεν] So *Tisch.* with C²D³EKL; nearly all mss.; Ath., Chrysost., Theod., al. (*Rec., Griesb., Scholz*); and perhaps rightly, as the law of attraction seems so very regularly preserved in the N. Test. *Lachmann* reads ἀ ἐποιήσ. with AC¹D¹FG; al.; Clem., al. (*Huther, Alf.*),—a reading that is not hastily to be rejected, but still apparently less probable than the former. Huther urges the probability of a correction from the acc. to the gen., but it is doubtful whether transcribers were so keenly alive to the prevailing coincidence of the N. T. in this respect with classical Greek as to have made the change from the intelligible accusative. Winer (*Gr.* § 24. 1, p. 147) cites as similar violations of the ordinary rule, John iv. 50, vii. 39, Acts vii. 16; the first and second passages have fair critical support for the acc., the third, however, scarcely any. We retain then the reading of *Tischend.*

ch. i. 3, ii. 10, 1 Tim. ii. 2, the σωτήρ Θεός be not Christ, though usually referred to the Father. In the present verse this surely cannot be the case (see ver. 6, and comp. Usteri, *Lehrb.* II. 2. 4, p. 310), still we seem bound to mark in translation the different collocation of the words.

5. οὐκ ἐξ ἔργων] ‘not by works,’ *i. e.* in consequence of works; see notes on *Gal.* ii. 16, where this and other uses of ἐκ are compared and investigated. The negative is emphatic, and, as Bengel observes, refers to the whole sentence; οὔτε ἐποιήσαμεν ἔργα δικαιοσύνης, οὔτε ἐσώθημεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐποίησε, Theophyl. The works are further defined as τὰ ἐν δικαιοσύνῃ, works done in a sphere or element of δικαιοσύνη, in the state of a δίκαιος; comp. Winer, *Gr.* § 48. a, p. 348.

ἐποιήσαμεν ἡμεῖς] ‘we did:’ ἡμεῖς emphatic; the pronoun being added to make the contrast, with αὐτοῦ ἔλεος still more clear and forcible. In the following clause κατὰ denotes the indirect reason that an agreement with a *norma* suggests and involves, = ‘in consequence of,’ ‘quâ est misericordiâ,’ Fritz. *Rom.* II. 4, Vol. I. p. 99; so Acts iii. 17, κατὰ ἄγνοιαν, 1 Pet. i. 3, κατὰ τὸ ἔλεος, comp. Phil. ii. 3, see Winer, *Gr.* § 49. d, p. 358.

The transition from the regular meaning of the ‘model’ to that of the ‘course of things in accordance with it,’ is sufficiently easy and intelligible; compare Phil. ii. 3 (where κατ’ ἐρίθειαν stands in a kind of parallelism to the dative, τῇ ταπεινοφροσύνῃ), and still more definitely Arrian, *Alex.* I. 99 (cited by Winer), κατ’ ἔχθος τὸ Πόρου μᾶλλον ἢ φιλαί τῇ Ἀλεξάνδρον: see also Bernhardt, *Synt.*, v. 20. b, p. 240. Huther on 1 Pet. i. 2 draws a distinction between this use of κατὰ and ἐξ, but a bare remembrance of the primary meanings of the two prepp., *origin* (immediate) and *model*, will render such distinctions almost self-evident.

ἔσωσεν ἡμᾶς] ‘saved us,’ ‘put us into a state of salvation,’ Hammond; see especially 1 Pet. iii. 21, and compare Taylor, *Life of Christ*, I. § 9, Disc. vi. 29. In this important dogmatical statement many apparent difficulties will completely vanish if we remember (1) that no mention is here made of the subjective conditions on *man’s* side (διὰ τῆς πίστεως, Eph. ii. 8, compare 1 Pet. *l. c.*), because the object of the whole passage is to enhance the description of the saving mercy of God, see Wiesing. *in loc.*; (2) that St. Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all

6 οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονομοὶ γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

On the whole the latter seems most simple and satisfactory: ἀνακαιν. κ. τ. λ. must not, however, be considered as merely explanatory of παλιγγενεσίας (De Wette, Luther), but as co-ordinate with it, παλιγγ. and ἀνακαιν. (only here and Rom. xii. 2) 'being nearly allied in end use, of one and the same original, often going together, and perfective of each other,' Waterland, *l. c.* p. 428; see Hofmann, *Schriftb.* II. 2, p. 171. The exact genitival relation παλιγγ. and ἀνακαιν. cannot be very certainly or very confidently defined. The gen. is most probably an obscured gen. of the *content*, representing that which the λουτρὸν involves, comprises, brings with it, and of which it is the ordinary and appointed external vehicle; compare Mark i. 4, βάπτισμα μετανόιας ('which binds to rep.'), which, grammatically considered, is somewhat similar, and as for examples of these obscurer uses of the gen., see Winer, *Gr.* § 30. 2, p. 168, 169. The distinction between Regeneration and Renovation (preserved in our Service of Confirmation), in respect of (a) 'the *'causa efficiens,'* (b) duration, and (c) recurrence, — three important theological *differentiæ*, is nowhere more perspicuously stated than by Waterland *l. c.* p. 436; compare notes on *Eph.* iv. 23, and there observe the force of the tenses. Lastly, for a comparison between 'regeneratio' and 'conversio,' see Ebrard, *Dogmatik*, § 454, Vol. II. p. 357.

6. οὐ] scil. Πνεύματος ἁγίου; not dependent on λουτροῦ (Calv.), or on an omitted prep. (Heydenr.), but, according to the usual rule of attraction, on the gen. immediately preceding: οὐ μόνον γὰρ δι' αὐτοῦ ἀνέπλασεν, ἀλλὰ καὶ δαψιλῶς τούτου μετέδωκεν, Theophyl. ἐξέχεεν] 'poured out,' 'shed,' 'non di-

cit dedit sed effudit,' Corn. a Lap.; in similar reference to the Holy Spirit, Acts ii. 17, 18, 33. There does not, however, appear to be here any special reference to the Pentecostal effusion (Olsh.), nor to the communication to the Church at large (Est., comp. De W.), but, as the tense and context (ver. 7) seem rather to imply, to individuals in baptism. The next clause points out through whose mediation this blessed effusion is bestowed.

διὰ Ἰησ. Χρ. is not to be separated, as in *Mill*, *Griesb.*, *Lachm.*, by a comma from the clause ἐξέχεεν κ. τ. λ., but connected closely with it: if the words be referred to ἔσωσεν, there will be not only a slight tautology ἔσωσεν — διὰ σωτήρος, but the awkwardness of two clauses with διὰ each dependent on the same verb. Thus then the whole is described as the work of the Blessed Trinity. The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea, poured out abundantly on us only through the merits of Jesus Christ. So the Father is our σωτήρ, and the Son our σωτήρ, but in different ways; 'Pater nostræ salutis primus auctor, Christus vero opifex, et quasi artifex,' Justiniani.

7. ἵνα κ. τ. λ.] Design of the more remote ἔσωσεν (De Wette), not of the nearer ἐξέχεεν (Wiesing., Alf.). The latter construction is fairly defensible, but apparently not so simple or satisfactory. Though some prominence is given to ἐξέχεεν, both by the adverb πλουσίως, and by the defining words διὰ Ἰησ. Χρ., yet the whole context seems to mark ἔσωσεν as the verb on which the final clause depends. We were once in a hopeless and lost state, but we were rescued from it by the φιλανθρωπία of God,

Teach men to maintain good works; avoid idle questions, and shun an obstinate heretic.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιούσθαι, ἵνα φροντίζῃς καλῶν ἔρ-

who not merely saved us from the δουλεία of sin, but associated with it the gracious intent that we should become κληρονόμοι of eternal life.

δικαιοῦσθαι] 'justified,' in the usual and more strict theological sense; not, however, as implying only a mere outward non-imputation of sin, but as involving a 'mutationem status,' an acceptance into new privileges and an enjoyment of the benefits thereof, Waterl. *Justif.* Vol. VI. p. 5: in the words of the same writer, 'justification cannot be conceived without some work of the Spirit in conferring a title to salvation,' *ib.* p. 6.

ἐκείνου may be referred to the Holy Spirit (Wiesing.), but is apparently more correctly referred to God the Father. The Holy Spirit is undoubtedly the *efficient* (1 Cor. vi. 11), as our Lord is the *meritorious* cause of our justification; the use, however, of the expression χάρις, which in reference to δικαιοσύνη and δικαιοῦσθαι seems almost regularly connected with the *principal* cause, the Father (Rom. iii. 24), and its apparent retrospective reference to ἐξ ἔργων, ver. 5, renders the latter interpretation much more probable; compare Waterland *Justif.* Vol. VI. p. 9. The pronoun ἐκείνου seems to have been used to preclude a reference to Ἰησοῦ Χρ., which so immediately precedes.

κατ' ἐλπίδα] 'in respect of hope,' 'according to hope,' 'secundum spem,' Vulg., Clarom., surely not 'through hope,' Conyb.,—a needless violation of the usual force of the preposition. These words may be connected with ζωῆς αἰώνιου (Cory, Matth., Alf.; compare Tit. i. 1), but as κληρονόμοι, a term not in any way elucidated by a foregoing context (as is the case in all other passages where it stands alone) would thus be left wholly isolated, it seems more natural to regard them as a restrictive addition to the lat-

ter words,—καθὼς ἠλπίσσαμεν, οὕτως ἀπολαύσομεν, Chrysost.; so, very distinctly, Theophylact *in loc.* The κληρονομία ζωῆς αἰών. is really future (compare Rom. viii. 24, where ἐλπίδι is probably a dat. modi, see Meyer *in loc.*), though present in respect of hope; εἰ γὰρ οὕτως ἀπεγνωσμένους, ὡς ἄνωθεν γεννηθῆναι, ὡς χάριτι σωθῆναι, ὡς μηδὲν ἔχοντας [Cod. Colb.] ἀγαθόν, ἔσωσε, πολλῶ μᾶλλον ἐν τῷ μέλλοντι τοῦτο ἐργάσεται, Chrysost. The remark of De Wette that St. Paul does not elsewhere specifically join κληρον. or even ἐλπίς (except in this Ep.) with ζωῆ αἰών. is true, but can scarcely be considered of moment, as substantially analogous sentiments (compare Ephes. i. 18, 1 Thess. v. 8) can be adduced without difficulty; comp. Wieseler *in loc.*

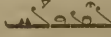
8. πιστὸς ὁ λόγος] 'Faithful is the saying,' in emphatic reference to what has been asserted in the preceding verses 4—7, and to the important doctrines they involve; ἐπειδὴ περὶ μελλόντων διαεχθῆ καὶ οὕτω παρόντων, ἐπήγαγε τὸ ἀξιόπιστον, Chrysost. On this formula see notes on 1 Tim. i. 15.

περὶ τούτων διαβεβ.] 'make asseveration concerning these things;' not 'hec asseverare,' Beza, Auth. Ver., De Wette, but, as in 1 Tim. i. 7 (where see notes), 'de his [non de rebus frivolis, Beng.] affirmare,' Clarom., changed for the worse in Vulg. to 'confirmare;' comp. Scholef. *Hints*, p. 127 (ed. 3). The object and intent of the order is given in the following clause.

φροντίζωσιν] 'be careful;' ἄπ. λεγόμε. in the N. T.; ἔργον καὶ σπουδασμα διηκειὲς ἔχωσι, Theophylact. 'Vult eos studium suum curamque huc applicare, et videtur quom dicit φροντ. eleganter alludere ad inanes eorum contemplationes, qui sine fructu et extra vitam philosophantur,' Calvin. The constructions

γων προϊστασθαι οἱ πεπιστευκότες Θεῷ ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις, ⁹ μωρὰς δὲ ζητήσεις καὶ γενεαλογίας

of φροντ. and ἐκφροντ. are noticed by Thomas M. p. 289 (ed. Bern.).

προϊστασθαι] 'to be forward in, to practise,' Syr.  [operari, facere];

so προϊστ. τέχνης, Athen. XIII. 612, see Rost u. Palm, *Lex.* s. v. Vol. II. p. 1122. The Vulg., Clarom. ('bonis operibus præesse'), and some other translations endeavor to retain the primary meaning of the verb, but not successfully nor idiomatically. Justiniani compares 'præfectus annonæ;'

Estius adopts the gloss, 'tanquam operum exactores et præfecti;'

Pricæus (ap. Poli *Syn.*) paraphrases by ἡγεμόνας εἶναι; alii alia. All this, however, seems slightly forced; the word appears chosen to mark a 'prompt, sedulous attention to (comp. Polyb. *Hist.*

VI. 34. 3, προϊστανται χρείας), and practice of, good works,' but, as the examples adduced appear to show, scarcely involves any further idea of 'bene agendo præcedere,'

Beza, al. : see the numerous examples quoted by Kypke, *Obs.* Vol. II. 381, Loesner, *Obs.* p. 430.

καλῶν ἔργων] 'good works;'

not merely with reference to works of mercy (Chrys.), but (as in ch. ii. 7, iii. 14, al.) generally, and comprehensively. The recurrence of this expression in the Pastoral Epistles (ver. 14, 1 Tim. v. 10, 25, vi. 18, comp. 1 Tim. ii. 10, 2 Tim. ii. 21, Tit. iii. 1) has been often noticed; all that need be said is; that the nature of the errors condemned in these Epistles was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic, and sterile Christianity, but one that showed itself in outward actions; compare Wiesing, *Einleit.* § 4, Neander, *Plant.*, Vol. I. p. 343 (Bohn).

πεπιστ. Θεῷ] 'who have believed God,'

— God, not perhaps without some slight

emphasis; 'non dixit qui credunt hominibus sed qui credunt Deo,' Jerome.

The expression is certainly not to be limited to the Gentile Christians (Mack), but includes all who by God's grace had been led to embrace His λόγον and διδασκαλίαν (ch. i. 3, ii. 10), De W., Wiesing.

On the constructions of πίστις and πιστεύω. see notes on 1 Tim. i. 16.

ταῦτα] 'these things,' scil. these instructions, this practical teaching (Fell), to which the μωρὰς ζητήσεις in the next ver. forms a sharp and clear contrast. Wiesinger refers the pronoun to καλὰ ἔργα; this, however, even if it escapes tautology, does not equally well maintain the antithesis to the meaning here assigned to ζητήσεις.

In the following words καλὰ ('good,' per se, opp. to μάταιοι, ver. 9) forms one predication, καὶ ὠφέλιμα τοῖς ἀνθρώποις another; compare notes on 1 Tim. ii. 3.

9. ζητήσεις] 'questions (of controversy);' exactly as in 1 Tim. i. 4, where see notes. In the latter passage De W. here assigns the meaning 'Streitigkeiten,' and yet in his note on the passage adopts the present meaning 'Streitfragen,—a self-contradiction by no means usual in that careful commentator. The word is only used by St. Paul in the Pastoral Epistles, 1 Tim. i. 6, vi. 4, 2 Tim. ii. 23. On the γενεαλογίας, see notes on 1 Tim. i. 4, where the expression is investigated: it is here associated with ζητ. as probably marking the leading subject and theme of these controversial discussions; compare Winer, *Gr.* § 57. 2. obs., p. 515.

ἔρεις καὶ μάχ. νομ.] 'strifes and contentions about the law' are the results of these foolish and unpractical questions; see 1 Tim. vi. 4, 2 Tim. ii. 23. The adj. νομικαὶ is not to be referred to both substantives (Heydenr.), but only to the latter; the

καὶ ἔρεις καὶ μάχας νομικὰς περιύστασο· εἰσὶν γὰρ ἀνοφελεῖς
καὶ μάταιοι. ¹⁰ Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν

10. δευτέραν νουθεσίαν] So *Rec.* with ACKL; mss.; Vulg., al.; many Gr. and Lat. Ff. (*Griesb., Scholz, Lachm., Huth., Alf.*). The reading adopted by *Tisch.*, μίαν νουθεσίαν (DEFG; Clarom., Sangerm, Syr.-Philox.; Chrys., Theodoret (1); Lat. Ff.) καὶ δευτέραν, though fairly supported, does not seem so satisfactory; transcribers appear to have felt a difficulty about the close union of μίαν and δευτέραν (DE; Clarom., Sangerm., Copt. read δύο), and to have introduced in consequence variations in the text.

μάχ. νομ. were a special and prevailing form of the ἔρεις, just as the γενεαλ. were of the ζητήσεις, Wiesing. The contentions perhaps turned on the authority and application of some of the precepts in the law; comp. i. Tim. i. 4.

περιύστασο] ‘avoid, go out of the way of,’ ‘devita,’ Vulg., Clarom.; see notes on 2 Tim. ii. 16, the only other passage in St. Paul’s Epistles where the word occurs.

μάταιοι] ‘vain,’ from which nothing of true value results, in opp. to καλά, ver. 8. Μάταιος is here and James i. 26, as in Attic Greek, of two terminations; the fem. occurs 1 Cor. xv. 17, 1 Pet. i. 18. On the distinction between κένος (contents,—‘das Gehaltlose’) and μάταιος (results,—‘das Erfolglöse’) see Meyer on 1 Cor. xv. 17: Tittmann (*Synon.* i. p. 173) compares them with the Lat. ‘inanis’ and ‘vanus.’

10. αἰρετικὸν ἄνθρωπον] ‘An heretical man,’ ‘a man who causeth divisions;’ ‘quisquis suâ proterviâ unitatem ecclesiæ abruptit,’ Calvin. The exact meaning here of this word (an ἄπ. λεγόμεν. in N. T.) must not be deduced from the usage of later writers, but simply from the apostle’s use of the substantive from which it is derived. The term αἰρέσεις occurs (not ‘often,’ Huther, but) twice in St. Paul’s Epistles,—1 Cor. xi. 19, where it denotes apparently something more aggravated than σχίσματα, ‘dissensions of a more matured character’ (‘nullum schisma non aliquam sibi confingit hæresim,’ Jerome), and Gal. v. 20, where it is enumerated after διχοστασίαι.

In neither case, however, does the word seem to imply specially ‘the open espousal of any *fundamental* error’ (the more definite eccles. meaning; comp. Origen on *Tit.* Vol. IV. p. 695, Bened., Waterl. *Doct. of Trin.* ch. IV. Vol. III. p. 461), but, more generally, ‘divisions in church matters,’ possibly, of a somewhat matured kind, τὰς φιλονεικίας λέγει, Theod. on 1 Cor. I. c., see Suicer, *Thesaur.* s. v. I. 3, Vol. I. p. 120. Thus, then, αἰρετικὸς ἄνθρ. will here be one who gives rise to such divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described, ver. 9; comp. ch. i. 14. If we adopt this apparently fair and reasonable interpretation, the objections of De Wetten and others, founded on the later and more special meanings of αἰρέσις and αἰρετικός, wholly fall to the ground.

μετὰ μίαν κ. τ. λ.] ‘after one and a second [unavailing] admonition;’ Titus is not to contend, he is only to use νουθεσία, if that fail he is then to have nothing further to do with the offender. On the distinction between νουθεσία (‘quæ fit verbis’) and παιδεία (‘quæ fit per penas’), see notes on *Eph.* vi. 4; and on the use of εἰς for πρῶτος, here associated with δεύτερος, and consequently less peculiar and Hebraistic than when alone, as in Matth. xxviii. 1, Mark xvi. 2, al., see Winer, *Gr.* § 37. 1, p. 222.

παραίτοῦ] ‘shun,’ ܩܘܠܘܢܐ [lit. ‘ask off from’] Syriac, ‘devita,’ Vulg., Clarom.; ‘monere desine; laterem lavares,’

νοῦθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὧν αὐτοκατάκριτος.



Come to me at Nicopolis :

bring Zenas and Apollos.

Our brethren must not be unfruitful.

¹² Ὃταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τύχικον,

Beng. : see notes on 1 *Tim.* iv. 7. There is nothing in this or the associated words which favors any *definite* reference to *formal* excommunication, = ἐκβαλλε, Vitringa (*de Vet. Syn.* III. 1. 10, p. 756), who compares the νοῦθεσία to the 'corruptio' or 'excommunicatio privata' of the Jews; similar. Taylor, *Episc.* § 15. This, however, is importing into a general word a special meaning. As we certainly have such expressions as παραιτεῖσθαι τὴν γυναῖκα (repudiare), Plut. *Arrophth.* 206 λ, and even ἀπωθεῖσθαι καὶ τῆς οἰκίας παραιτεῖσθαι, Lucian, *Abdic.* § 19; we perhaps may say with Waterland (*Doctr. of Trin.* ch. 4, Vol. III. p. 466), that παραιτοῦ 'implies and infers a command to exclude them;' but St. Paul's previous use of the word does not apparently justify our asserting that it is here formally expressed: see notes in *Translation.*

11. εἰδὼς] 'as thou knowest,' by the ill success of thy admonitions; reason for the injunction to have nothing to do with him: ὅταν δὲ δῆλος ᾗ πᾶσι καὶ φανερός, τίνος ἔνεκεν πικτεῦεις εἰκῆ; Chrys. ἐξέστραπται] 'is perverted,' Syriac  [perversus], lit. 'hath been turned, thoroughly, inside out;' Schol. on Arist. *Nub.* 88, ἀπὸ μεταφορᾶς τῶν ῥυπουμένων ἱματίων καὶ ἐκστρεφομένων ἐκστρέψαι δὲ ἱμάτιον τὸ ἀλλάξει τὸ πρὸς τὸ ἔσω μέρος ἔξω (cited by Wetst.): so Deut. xxxii. 20, γενεά ἐξεστραμμένη, Hebrew . The strengthened compound thus appears to denote the complete inward corruption and perverseness of character which must be predicated of any man who remains thus proof against twice-repeated admonitions. Baur (it is to be feared), only to support his mean-

ing of αἰρετικός, refers ἐξεστρ. to the outward act of the man, 'has gone away from us;' this, as Wiesing. properly remarks, would more naturally be ἀποστρέφουσα. αὐτοκατά-

κριτος] 'self-condemned;' the reason why he is to be left to himself; he has been warned twice and now sins against light, οὐ γὰρ ἔχει εἰπεῖν, ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἐνουθέτησεν, Chrysost. The aggravating circumstance is not that the man condemns himself *directly* and *explicitly*, as this might be a step to recovery, but that he condemns himself *indirectly* and *implicitly*, as acting against the law of his mind, and doing in his own particular case what in the general he condemns; see especially Waterland, *Doctr. of Trin.* ch. IV. Vol. III. p. 464, where this expression is fully investigated.

12. Τύχικον] On Tychicus, whom the apostle (Col. iv. 7) terms ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος καὶ σὺνδουλος ἐν Κυρίῳ, see the notes on 2 *Tim.* iv. 12, *Eph.* vi. 21. It would seem not improbable that either Artemas or Tychicus were intended to supply the place of Titus in Crete during his absence with the apostle. Of Artemas nothing is known. Νικόπολις]

There were several cities of this name, one in Cilicia (Strabo XIV. 676), another in Thrace on the river Nestus, a third in Epirus (Strabo, XI. 325), built by Augustus after the battle of Actium. It is extremely difficult to decide which of these cities is here alluded to; Schrader (*Paulus*, Vol. I. p. 118) fixes on the first; the Greek commentators, the subscription at the end of the Epistle (Νικόπο. τῆς Μακεδονίας, to which country it was near, compare Theodoret), and some

σπούδασον ἑλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. ¹⁴ μανθανέτωσαν δὲ καὶ οἱ ἡμέτε-

modern writers, on the second; Wieseler (*Chronol.* p. 335) and others on the third. Perhaps the second may seem to harmonize better with the scanty notices of the last journey from Asia Minor to the West in 2 Tim. iv. 10 sq. (Neander, *Planting*, Vol. I. p. 344, Bohn), but as the city of Epirus appears to have been a place of much more importance, and not unsuitable as a centre for missionary operations, it may perhaps be assumed as not improbably the place here alluded to; see Conyb. and Howson, *St. Paul*, Vol. II. p. 572 (ed. 2).

κέκρικα] ‘I have determined,’ with dependent infin., a form of expression used elsewhere by St. Paul, 1 Cor. vii. 37 (perf.), 2 Cor. ii. 1 (aor.).

παραχειμάσαι] ‘to winter;’ Demosth. *Phorm.* 909. 14, παραχειμάζοντι ἐκεῖ, ib. *Dionys.* 1292, Polyb. *Hist.* II. 64. 1, III. 33. 5, al.: in this compound the prep. παρὰ seems to mark the locality at which the action was to take place, comp. Rost u. Palm, *Lex.* s. v. IV. 1, Vol. II. p. 670. There does not appear anything in the expression from which any historical deduction can be safely drawn; possibly the winter was drawing near, and the apostle on his way (ἐκεῖ, ‘non dicit hic,’ Beng.) to Nicopolis.

13. Ζηνᾶν] A name perhaps contracted from Ζηνόδαρος: of the bearer of it nothing is known. It is doubtful whether the term νομικὸς implies an acquaintance with the Roman (Grot.) or Hebrew law (De W.). The latter is the opinion of Chrysost., Jerome, and Theoph., and is perhaps slightly the more probable; comp. Matth. xxii. 35. For notices of an apocryphal work, assigned to Zenas, ‘De vitâ et actis Titi,’ comp. Fabricius *Cod. Apocr.* Vol. II. p. 831.

Ἀπολλῶ] ‘Apollonius,’ sc. Apollonius [as

in Cod. D ap. Acts xviii. 24], or possibly Apollodorus,—an eloquent (λόγιος, Acts I. c., see Meyer *in loc.*) Jew of Alexandria, well versed in the Scriptures; and a disciple of St. John the Baptist; he was instructed in Christianity by Aquila and Priscilla (Acts xviii. 26); preached the Gospel with signal success in Achaia and at Corinth, and appears to have maintained relations of close intimacy with St. Paul, compare 1 Cor. xvi. 12. There appears no good reason for supposing any greater differences between the teaching of St. Paul and Apollonius (Neander, *Planting*, Vol. I. p. 23) sq., Bohn), than may be referred to the mere outward form in which that teaching possibly might have been communicated, and which comes from that one and the same Spirit which διαίρει ἰδίᾳ ἐκάστῳ καθὼς βούλεται (1 Cor. xii. 11); see Winer, *RWB.* Art. ‘Apollonius,’ Vol. I. p. 68. Much that has been recently advanced on the differences between St. Paul and Apollonius is very doubtful and very unsatisfactory.

πρόπεμψον] ‘conduct,’ ‘forward on their journey,’ with the further idea, as the context seems to require, of supplying their various needs; compare 3 John 6.

14. οἱ ἡμέτεροι] ‘our brethren in Crete,’ not ‘nostri ordinis homines’ (Beza), scil. ‘Apollonius, Tychicus, et alii quos mittimus si quo in loco resederint’ (Grot.), as this would imply a comparison between them and St. Paul, and would involve a meaning of προϊστ. καλ. ἔργ. (‘habere domi officinam aliquam, me imitantes, Acts xx. 34,’ Grot.), somewhat arbitrary, and wholly different to that in ver. 8. The ἡμέτεροι are rather οἱ περὶ σέ (Theoph.), the καὶ tacitly comparing them not with heathens (Hof-

ροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι.

Salutations and Benedic-
tion.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες ἄσ-
πασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων
ὑμῶν.

mann, *Schriftb.* Vol. II. 2, p. 429), but with Titus; 'let these Cretan brethren of ours be not backward in co-operating with thee in these acts of duty and benevolence.' On προϊστ. κ. τ. λ., see notes on ver. 8.

εἰς τὰς ἀναγκ. χρείας] 'with reference to the necessary wants;' *i. e.* to supply them: compare Phil. iv. 16, εἰς τὴν χρείαν μοι ἐπέμψατε. The article appears to mark the known and existing wants.

ἄκαρποι] 'unfruitful,' not solely and specially with reference to the wants of their teachers ('quicumque evangelistis non ministraverint,' Just.), but also with reference to their own moral state, *i. e.* without showing practical proofs of their faith by acts of love.

15. οἱ μετ' ἐμοῦ] 'those with me,' in my company, journeying or abiding with me; compare Gal. i. 2, οἱ σὺν ἐμοί, where the idea of union in action (coherence), rather than mere local union (co-existence), seems intended to be expressed; see Krüger, *Sprachl.* § 68. 13. 1.

τοὺς φιλοῦντας κ. τ. λ.] 'those who love us in faith,' those who love me in

the sphere of faith; not merely πιστῶς καὶ ἀδόλως, Theophilact, or διὰ πίστεως, Œcum., but 'in faith,' as the common principle which bound together and hallowed their common love. From the concluding words, ἡ χάρις μετὰ πάντων ὑμῶν (Col. iv. 18), there is no reason to infer that the Epistle was intended for the church as well as Titus. It is merely an inclusive benediction that comprehends the ἐπίσκοπος, and those committed to his oversight, Titus and all the faithful in Crete. Ἀμὴν (*Rec.* with D²D⁸EFGHKL) here, as well as in 1 Tim. vi. 21, 2 Tim. iv. 22, seems an interpolation, though in this case supported by stronger external evidence. It is bracketed by *Lachmann*, and is rejected by *Griesbach*, *Scholz*, *Tischendorf*, with ACD¹: 17; *Clarom.*, *Æth.-Pol.*; *Hier.*, *Ambrst.*

In the conclusion of all St. Paul's Epistles, except Rom. (om. only by 1 ms., and Am.), Gal. (om. G, Boern., Ambrst.), there are similar variations. Accidental omission seems less probable than insertion.

TRANSLATION.

NOTICE.

THE same principles are observed in this translation as in those of the GALATIANS and EPHESIANS. The Authorized Version is only altered where it appears to be *incorrect, inexact, insufficient, or obscure*. There are however a few cases in which I have ventured to introduce another correction — viz., where our venerable Version seems to be *inconsistent* in its renderings of important or less usual words and forms of expression. These peculiarly occur in this group of Epistles, and the process of translation has made me feel the necessity of preserving a *certain* degree of uniformity in the meanings assigned to some of the unusual yet recurrent terms and expressions.

This modification has been introduced with *great* caution, for, as the reader is probably aware, our last Translators state very explicitly that they have not sought to preserve a studied uniformity of translation, and have not always thought it necessary to assign to the same word, even in very similar combinations, the same meaning. To affect then a rigorous uniformity would be to reverse the principles on which that Version was constructed, and would not be revision but reconstruction. I have trusted then to my own judgment; where it has seemed necessary to be uniform, I have been so; where this necessity has not been apparent, I have not ventured to interfere with the felicitous variety of expression which characterizes our admirable Version. Whether in a *new* translation some few general rules and principles might not be thought desirable is fairly open to discussion; in a revision of an old translation, however, such rules can only be laxly observed, and must yield to individual judgment and be modified by the characteristics of the original. I dare not hope to have been always consistent, but I have striven to be cautious and circumspect, and I trust I may not be found too often to have been arbitrary or capricious.

The notes will be found a little fuller, as I have been assured by several friends that a greater interest is felt in the collations of the older Versions than I could have at all expected. These Versions are exactly the same as those in the previous epistles, and are detailed in the Notice to the Translation of the *Galatians*.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Christ Jesus, according to the commandment of God our Saviour and Christ Jesus our Hope, ² unto Timothy, *my* true child in the faith. Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

³ Even as I besought thee to abide still at Ephesus, when I was on my way into Macedonia, that thou mightest command some not

1. *Christ Jesus*] * 'Jesus Christ,' *Auth.* According to] So *Rhem., Cov.* (both), and *Auth.* Rom. xvi. 26, and Tit. i. 3: 'by the,' *Auth., Wicl.* and remaining Vv.

Christ Jesus] * 'Lord J. C.,' *Auth.* The translation of ἐπιταγήν adopted by *Cran., Gen., Bish.,* 'commission,' deserves attention; but, perhaps, too much obscures the idea of the divine ordinance and command under which the apostle acted; comp. Acts ix. 16, ὅσα δεῖ κ. τ. λ., and 1 Cor. ix. 15.

It may be remembered too that 'command' originally seems to have meant 'power' or authority, *Synon.*, ed. by Whately, p. 91. *Our Hope*] So *Wicl., Rhem., Cov.* (Test.): *Auth.* prefixes 'which is' with remaining Vv.

2. *True child*] 'My own son,' *Auth.*; 'beloved sone,' *Wicl., Rhem., Cov.* (Test.); 'naturall sonne,' *Tynd., Cov., Cran., Gen., Bish.* It seems desirable to retain the more literal translation of τέκνον wherever it does not seem at variance

with our ordinary or idiomatic mode of expression (e. g. ver. 18): the distinction between τέκνον and υἱός is occasionally of considerable importance.

The Father] * 'Our Father,' *Auth.* *Christ Jesus*] 'Jesus Christ,' *Auth., al.,* though doubtful on the authority of what edition.

3. *Even as*] 'As,' *Auth.* and the other Vv. *Was on my way*] 'Went,' *Auth., Wicl., Cov.* (Test.), *Rhem.*; 'departed,' *Tynd.* and remaining Vv.

Command] So *Tynd., Cov., Cran., Gen., Bish.,* and by far the most usual translation of the word elsewhere in *Auth.*: 'charge,' *Auth.*; 'denounse,' *Wicl., Rhem.*; 'warne,' *Cov.* (Test.). The full authoritative meaning of the word should not be here impaired in translation; see notes. *Not to be teachers, etc.*]

'That they teach no,' *Auth.*, and sim. the other Vv. except *Cran.*, 'folowe no straunge, etc.,' *Cov.* (Test.), 'preachē none otherwyse.'

to be teachers of other doctrine, ⁴ nor yet to give heed to fables and endless genealogies, seeing they minister questions rather than God's dispensation, which is in faith,—so *I do now*. ⁵ But the end of the commandment is love out of a pure heart, and a good conscience, and unfeigned faith: ⁶ from which some having gone wide in aim have turned themselves aside unto vain babbling; ⁷ willing to be teachers of the law; yet not understanding either

4. *Nor yet*] 'Neither,' *Auth.* and all Vv. except *Rhem.*, 'nor.' This is perhaps a case where it may seem necessary to adopt a more rigorous translation of *μηδέ*: where the things prohibited are not very different in their character, the ordinary translation will perhaps be sufficiently exact; here, however, the *τινες* are not merely to abstain from teaching others such profitless subjects, but are themselves not to study them. On the full force of *οὐδὲ* or *μηδὲ* after *οὐ* and *μή*, see Franke's very good treatise *de Part. Neg.* II. 5, and illustrate his remark,—that *οὐδέ* hints at an indefinite number of consequent terms, by Judges i. 27, where *οὐ* is followed by fourteen clauses with *οὐδέ*.

To give] 'give,' *Auth.* *Seeing they*] 'which,' *Auth.* and all Vv. *God's dispensation*] 'Godly edifying,' *Auth.* and the other Vv. except *Wicl.*, 'edificacioun of God,' and sim. *Rhem.*, *Cov.* (Test.). *I do now*] 'I do,' *Auth.*

5. *But*] So *Bish.*, *Rhem.*: 'now,' *Auth.*; 'for,' *Wicl.* and remaining Vv. *Love*] So all Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, and *Auth.* It is curious why this change was made, except for variation from ver. 14; comp. *Vulg.* Our last translators were by no means uniform in their translation of *ἀγάπη*: even in cases where it is associated with *πίστις* and they might have wished to have marked a quasi-theological meaning, it is not uncommonly translated love; compare ch. vi. 11, 1 Thess. iii. 6, al.

Unfeigned faith] 'Faith unfeigned,' *Auth.* Slight change to preserve the unemphatic order of the Greek;

see *Winer, Gr.* § 59. 2. English usage is here just the reverse of the Greek.

6. *Gone wide in aim*] 'Swerved,' *Auth.*; 'have erred,' *Wicl.* and the other Vv. except *Coverd.* (Test.), 'errynge;,' *Bish.*, 'having erred;,' *Rhem.*, 'straying.' It seems clear our translators made the change from a desire to preserve the proper construct. of *ἀστοχεῖν* with a gen.; and yet not, as *Cov.* (Test.), to fall into barbarous English, or as *Wicl., al.*, to change the part. into a finite verb,—an inexactness which *Conyb.* has not avoided. To 'go wide from,' is according to the *exx.* in *Johnson s. v.* 'wide,' perfectly correct.

Turned themselves] 'Turned,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), *Rhem.*, 'are turned:,' it is perhaps desirable to retain here the medial force of the passive form *ἐξετραπίησαν*.

Babbling] 'Jangling,' *Auth.* and all Vv. except *Wicl.*, 'speche;,' *Rhem.*, 'talke.' The change seems required, as 'jangling' might be understood in its secondary sense. It is found in *Gower, Chaucer, al.*, as here, in the sense of 'prating,' 'idly talking.'

7. *Willing*] So *Wicl., Cov.* (both): 'desiring,' *Auth.*; 'they wolde be,' *Tynd., Cran., Gen.*; 'covetyng,' *Bish.*; 'desirous,' *Rhem.* Though it is not always possible in the *N. T.* to keep up the exact distinction between *θέλω* and *βούλομαι* (see notes on ch. ii. 8, and v. 14), this perhaps is a case where it may be maintained: the false teachers were quite willing to undertake the office, though they had really no claims. Yet

what they say, or about what they make asseveration. ⁸ Now we know that the law *is* good, if a man use it lawfully, ⁹ knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, ¹⁰ for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to the sound doctrine, ¹¹ according to the Gospel of the glory of the blessed God, which was committed to my trust.

¹² And I thank him who gave me inward strength, Christ Jesus our Lord, that He counted me faithful, having appointed me for the ministry, ¹³ though formerly I was a blasphemer, and a persecutor, and a doer of outrage: still I obtained mercy, because I did *it* ignorantly in unbelief, ¹⁴ yea the grace of our Lord was exceed-

not underst.] Sim. *Tynd., Cran., Gen.,* 'and yet understonde not:' *Auth., Cov. (Test.), Bish., Rhem.,* 'not understanding.' *Either—or*] 'Neither—nor,' *Auth.* *About what, etc.*] 'Whereof they affirm,' *Auth.* and all Vv. except *Wicl.,* 'of what thing is;' 'of what,' *Rhem.*

8. *Now*] 'But,' *Auth., Cov. (both), Bish., Rhem.;* other Vv. omit except *Wicl.,* 'and.'

9. *Unruly*] So *Auth.* in Tit. i. 6, 10, but here 'disobedient,' with *Tynd.* and all Vv. except *Wicl.,* 'not suget.'

Sinful] 'For sinners,' *Auth.* and all Vv. (some 'to,' instead of 'for'): perhaps it is a little more exact to retain the adjective. *For the unholy*] 'For unholy,' *Auth.*: the idiomatic English article is repeated for the sake of consistency. *Smiters (bis)*] 'Murderers' (bis), *Auth.* and all Vv. except *Wicl., Cov. (Test.),* 'sleers;' *Rhem.,* 'killers.'

10. *The sound doctrine*] *Auth.* omits the art. with *Tynd., Cov. (Test.), Gen., Bish., Rhem.;* the remaining Vv. (*Wicl., Cov., Cran.*) properly insert it.

11. *Gospel of the glory*] So rightly all the Vv. (*Bish.,* 'of glory'), except *Auth., Gen.,* 'glorious gospel.'

12. *Him who, etc.*] Similarly as to order *Gen., Rhem.,* and it may be added, *Syr.* and *Vulg.,* rightly preserving the more emphatic position: 'C. J. our Lord who hath enabled me,' *Auth.* and sim. remaining Vv., except with variations in the translation of *ἐνδύv. e. g.* 'hath made me strong,' *Tynd., Cov., Cran., Gen., Bish.;* 'strengthened,' *Rhem.*

That] 'For that,' *Auth.* *Having appointed, etc.*] 'Putting me into,' *Auth., Bish.,* and similarly the other Vv.

13. *Though formerly*] * 'Who was before,' *Auth.* *A doer of outrage*] *Sim. Cov. (Test.),* 'doer of injury:' 'injurious,' *Auth.;* 'ful of wrongis,' *Wicl.;* 'tyraunt,' *Tynd., Cov., Cran.;* 'oppressor,' *Gen., Bish.;* 'contumelious,' *Rhem. Still*] 'But,' *Auth.* and all Vv. except *Bish.,* 'but yet.'

14. *Yea*] 'and,' *Auth., Rhem.;* 'but,' *Wicl., Cov. (Test.);* 'neverthelater,' *Tynd.;* 'nevertheless,' *Coverd., Cran., Bish.;* 'yet,' *Gen.*

15. *Faithful is, etc.*] 'This is a faithful

ing abundant with faith and love which is in Christ Jesus. ¹⁵ Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. ¹⁶ Howbeit for this cause I obtained mercy, that in me as chief Christ Jesus might show forth the whole of *His* long-suffering, to display a pattern for them which should hereafter believe on Him unto eternal life. ¹⁷ Now unto the King of ages, the immortal, invisible, only God, be honor and glory forever and ever. Amen.

¹⁸ This charge I commit unto thee, son Timothy, in accordance with the forerunning prophecies about thee, that thou mayest war in them the good warfare; ¹⁹ having faith, and a good conscience; which some having thrust away, have made shipwreck concerning the faith: ²⁰ of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught by chastisement not to blaspheme.

saying, *Auth., Bish.*; 'this is a true s.,' *Tynd., Cov., Cran., Gen.*; 'a trewe word,' *Wicl.*; 'a faithful s.,' *Rhem.*

16. *As chief*] 'First,' *Auth.* and all *Vv.* (*Bish.* inserts art.) except *Cov.*, 'principally,' and *Cov.* (*Test.*), which omits the word.

Christ Jesus] * 'J. C.,' *Auth.*
The whole of] 'All,' *Auth.* and all *Vv.*
To display a pattern] Similarly, 'to declare an ensample,' *Cran.*: 'for a pattern to,' *Auth.*; 'to enfourmynge of,' *Wicl.*, sim. *Cov.* (*Test.*), *Rhem.*; 'unto the example,' *Tynd., Cov.* ('to the'), *Gen., Bish.* (to the).
Unto eternal life] 'To life everlasting,' *Auth.*

It seems best to adopt the order which, properly considered, most exactly corresponds to that of the Greek, and to adopt the most general and inclusive translation of *αἰώνιος*; see notes on 2 *Thess.* i. 9 (*Transl.*).

17. *Of ages*] Simil., 'of the worldes,' *Wicl.* (omits art.), *Rhem.*: 'eternal,' *Auth.*; 'everlastyng,' *Tynd.*, and remaining *Vv.* *The immortal, etc.*
 'Immortal, invisible, the only * wise God,' *Auth.*

18. *In accordance with, etc.*] 'According to the prophecies which went before on thee,' *Author., Bish.*, and similarly *Wicl., Rhem.*; 'proph., which in tyme past were prophesied of the,' *Tynd., Cov., Cran., Gen.*

Mayest war] 'By them mightest war,' *Auth.*; 'shuldest, etc.' *Tynd., Cov., Cran., Gen., Bish.* Change necessary to preserve the law of the succession of tenses; see Latham, *Eng. Lang.* § 616.

In them] So all *Vv.* except *Auth.*, which changes (not for the better) the *ἐν* into 'by;'; see notes.

The good] 'A good,' *Auth.* and all other *Vv.*

19. *Having*] So *Wicl.* and all *Vv.* except *Auth.*, which adopts 'holding.'

Thrust] 'Put,' *Auth.* and the other *Vv.* except *Wicl.*, 'resten aweie;,' *Rhem.*, 'repelling.'

The faith] So *Wicl., Rhem.*: 'faith,' *Auth.* and remaining *Vv.* When the article is inserted after a preposition, it should never be overlooked in translation, if the English idiom will permit it to be expressed.

20. *Delivered*] 'Have delivered,' *Auth.* and all *Vv.* except *Wicl.*, 'I betook,' where the aoristic form is maintained as

CHAPTER II.

I EXHORT then first of all, that petitions, prayers, supplications, and giving of thanks, be made for all men; ² for kings, and all that are in authority; that we may pass a quiet and tranquil life

in the Greek. There are cases where the idiom of our language may seem positively violated by an aoristic translation, especially in cases where *νῦν* or *ἤδη* is found with the aor.; these are, however, cases in which we do not rashly assert that the aor. is used for the perf., but in which we only recognize an idiomatic power in the Greek aorist which does not exist in our English past tense. Where idiom requires us to insert 'have' (as perhaps just above, ver. 19), it must be inserted; but these cases are fewer than modern translators seem generally aware of.

Might be taught, etc.] 'May learn,' *Auth.*, and sim. all Vv. except *Tynd.*, 'be taught.' The addition 'by chastisement,' is necessary to convey the true meaning of *παιδεύω*.

CHAPTER II. 1. *Then]* 'Therefore,' *Auth.* and all Vv. On this particle see notes *in loc.* It may be observed that, as a very general rule, it is better to translate *οὖν* 'then,' *ἄρα* 'therefore,' or, at any rate, if 'therefore' be retained as a translation of the former particle, to place it as far onward in the clause as idiom will permit, so as to weaken its full illative force. The present seems an instance where the more exact distinction (see notes on *Gal.* iii. 5) ought to be preserved; still it is not wise in the N. T. generally to press this rule *too rigorously*, as in many cases the context and in many more the *usus scribendi* of the sacred author must be allowed to have due weight in fixing on the translation. For example, St. John's use of *οὖν* appears to deserve considerable attention,

especially, too, as he *never* uses *ἄρα*; and even St. Paul, it should be remembered, uses *οὖν*, on an average, *four* times more than he does *ἄρα*. A really faithful translation must take all these things into account.

First] 'That first,' *Auth.* and all Vv. except *Wicl.*, *Coverd.* (*Test.*), *Cran.*, which adopt the order of text.

Petitions, prayers, etc.] 'Supplications, prayers, intercessions,' *Auth.*, *Gen.*; 'prayers, supplications, intercessions,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'beseechings, priers, axyngis,' *Wicl.*; 'earnest desires, priers, requestes,' *Cov.* (*Test.*); 'obsecrations, priers, postulations,' *Rhem.* 'Supplication' is by no means a bad translation for *δέησις*. (*Eph.* vi. 18); but as this is a technical passage, it seems more suitable to reserve it for *ἐντεύξεις*; see notes.

2. *Pass]* 'Lead,' *Auth.*: slight change, but perhaps better maintaining the mixed subjective and objective ref. of the clause; compare notes *in loc.*

Quiet and tranquil] 'quiet and peaceable,' *Auth.* and all other Vv. Perhaps 'tranquil' expresses the idea of the rest 'arising from within' (see notes) a little more fully than 'peaceable'; compare 1 *Pet.* iii. 4.

Gravity] 'Honesty,' *Auth.* and all Vv. except *Wicl.*, *Coverd.* (*Test.*), *Rhem.*, 'chastity.' In the preceding word, *εὐσεβεία*, the transl. of *Auth.* has been retained, Though 'godliness' is more exactly *θεοσεβ.*, yet it is used in all the older Vv. (except only *Wicl.*, *Rhem.*, 'piety') as the translation of *εὐσεβ.*, and seems fairly to suit all the passages where it occurs. The deviation of *Auth.* in *Acts* iii. 11 is not for the better.

in all godliness and gravity. ³ For this *is* good and acceptable in the sight of our Saviour God; ⁴ whose will is that all men should be saved, and should come unto the full knowledge of the truth. ⁵ For *there is* one God *and* one mediator also between God and men, a man Christ Jesus; ⁶ who gave Himself a ransom for all,—the testimony *to be set forth* in its own seasons. ⁷ Whereunto I was appointed a herald, and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and verity.

⁸ I desire then that men pray in every place, lifting up holy hands, without wrath and doubting: ⁹ likewise that women

3. *Our Saviour God*] So *Cov.* (Test.), *Rhem.*: 'God our Sav.,' *Auth.* and the remaining Vv.

4. *Whose will is, etc.*] 'Who will have,' *Auth.* and all Vv. except *Wicl.*, 'that wole,' and sim. *Cov.* (Test.), *Rhem.* The translation of Scholef., 'who willeth,' is perhaps rather too strong.

Should be] 'To be,' *Auth.*

Should come] 'To come,' *Auth.* *The full knowledge*] 'The knowledge,' *Auth.* and all Vv. except *Wicl.* 'the knowyge.'

5. *And one med. also*] Sim. *Rhem.*, 'one also med.:' *Auth.* and all other Vv. (except *Wicl.*, here erroneous), 'and one med.' The addition of 'and' in *italics* seems required by our idiom: indeed we may perhaps sometimes rightly say that the Greek *καί* is occasionally in itself almost equivalent to our 'and—also.'

A man] So *Wicl.*; 'man,' *Rhem.*: *Auth.* and remaining Vv., 'the man.'

6. *The testimony, etc.*] 'To be testified in due time,' *Auth.*, and sim. *Tynd.*, *Cran.*, *Cov.* ('be preached'). The true construction appears to have been observed in *Gen.*, 'which is that testimonie appointed at,' and perhaps *Bish.*, 'a testimony in due tymes.' All the Vv., except *Auth.*, *Bish.*, retain a more literal transl. of *ἰδιος*, 'his tymes.'

7. *Was*] 'Am,' *Auth.* and all Vv. *Appointed*] *Rhem.*, and so *Auth.* in 2

Tim. i. 11. *Auth.* and all other Vv., except *Wicl.* ('sette'), 'have ordained.' *Truth*] 'Truth* in Christ,' *Auth.*

8. *Desire then*] 'Will therefore,' *Auth.* and all Vv.

In every place] So *Cov.* (Test.), *Rhem.*: 'everywhere,' *Auth.* and remaining Vv. except *Wicl.*, 'in al place.'

9. *Likewise, etc.*] So *Tynd.*, *Coverd.* (both), *Cran.*, *Gen.*, *Bish.*, except that they insert 'also' immediately afterwards: 'in like manner also,' *Auth.*

In modest guise] 'Adorn themselves in modest apparel,' *Auth.*; 'that they araye themselves in comely app.,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

Shamefastness] So *Auth.* in the original edition, following *Wicl.*, *Tynd.*, *Coverd.*, *Cran.*, etc.: we may agree with Dean Trench (*Synonyms*, p. 78) in regretting that this spelling has been displaced in the modern editions for 'shamefacedness,' a word in which the true etymology is perverted.

Sober-mindedness] 'Sobriety,' *Auth.*, *Rhem.*; 'sobirnesse,' *Wicl.*, *Cov.* (Test.); 'discrete behaviour,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'modestie,' *Gen.* It is very difficult to select a translation for *σωφροσύνη*. Our choice seems to lie between 'sobermindedness' and discretion; the latter, more especially in the adjective (see two pertinent examples in Richardson, *Dict.* s. v., from Chaucer, *Persones Tale*, and Milton,

also, in modest guise, with shamefastness and sobermindedness, do adorn themselves,—not with braided hair and gold, or pearls, or costly apparel, ¹⁰ but (which becometh women professing godliness) through good works.

¹¹ Let the woman learn in silence with all subjection. ¹² But I suffer not the woman to TEACH, nor yet to have authority over the man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being plainly deceived fell into transgression. ¹⁵ Yet she shall be saved by means of THE childbearing, if they continue in faith and love and holiness with sobermindedness.

CHAPTER III.

FAITHFUL is the saying, If a man desire the office of a bishop, he desireth a good work. ² A bishop then must be irreproachable,

Par. Reg. Book II.), is very suitable in ref. to women (and is so used by *Tynd.*, *Cov.*, *Cran.*, in ver. 15), but the former seems best to preserve the etymology of the original word.

Braided] So *Tynd.* ('broyded') and the other Vv. except *Auth.*, 'broidered' (not a felicitous correction); *Wicl.*, 'with-un;'
Rhem., 'plaited.'

And] * 'Or,' *Auth.* *Apparel*] So *Rhem.*: 'array'
Auth. and other Vv. except *Wicl.* and *Cov.* ('Test.),' 'precious cloth.'

10. *Through*] So *Tynd.*, *Cov.* (both), *Cran.*, *Bish.*: 'with,' *Auth.*, *Gen.*; 'bi,' *Wicl.*, *Rhem.*

12. *The woman*] 'A woman,' *Auth.* The insertion of the article seems required by our idiom, as in ver. 11: see notes *in loc.*

Nor yet] 'Nor,' *Auth.* As the command seems to have also a general reference (see notes), it is perhaps better to be exact in *οὐδέ*; see notes on ch. i. 4 (*Transl.*).

Have auth.] So *Tynd.*, *Cov.*: 'usurp authority,' *Auth.*, *Cranm.*, *Gen.*, *Bish.*, *Wicl.*, 'have lordschip;' *Cov.* ('Test.),' 'use authority;' *Rhem.*, 'have dominion.'

14. *Plainly deceived*] * 'Deceived,'

Auth. *Fell into*] 'Was in the,' *Auth.*, *Cov.* ('Test.),' *Bish.*, and sim. *Tynd.*; 'in brekinge of the lave,' *Wicl.*; 'brought in the,' *Cov.*; 'subdued to the,' *Cranm.*; 'was made giltie of,' *Gen.*; 'was in prevarication,' *Rhem.*

15. *Yet*] So *Rhem.*: 'notwithstanding,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* ('Test.),' 'but.'

By means of THE childbearing] 'In child-bearing,' *Auth.*; 'bi generacioun,' *Wicl.*, *Rhem.*; 'thorowe bearinge of ch.,'
Tynd. and remaining Vv. except *Cov.* ('Test.),' 'by engendrynge of.'

Love] So all Vv. except *Auth.*, 'charity,' see notes on ch. i. 5 (*Transl.*)

Sobermindedness] 'Sobriety,' *Auth.*; see notes on ver. 9 (*Transl.*).

CHAPTER III. 1. *Faithful is the saying*] 'This is a true saying,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'this is a faithful s.,'
Bish., sim. *Cov.* ('Test.').

2. *Irreproachable*] Similarly *Wicl.*, 'without reproof:' 'blameless,' *Auth.*, *Cov.*, *Cran.*, *Bish.*; 'fautlesse,' *Tynd.*, *Gen.*; 'unrebuकेable,' *Cov.* ('Test.');" 'irreprehensible,' *Rhem.* If the definition

a husband of one wife, sober, soberminded, discreet, orderly, a lover of hospitality, apt to teach; ³ not fierce over wine, no striker, but forbearing, averse to contention, not a lover of money, ⁴ one that ruleth well his own house, having *his* children in subjection with all gravity; ⁵ (But if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ not a new convert, lest being besotted with pride he fall into the judgment of the devil. ⁷ Moreover he must have a good report also from them which are without, lest he fall into reproach and the snare of the devil.

⁸ Deacons in like manner *must be* grave, not double-tongued, not

of Webster (*Dict.*) is right, 'irreproachable = that cannot be *justly* reproached,' this seems the translation needed; see notes *in loc.*

A husband] 'The husband,' *Auth.*

Sober, soberminded] 'Vigilant, sober,' *Auth.*; 'sobre, prudent,' *Wicl.*; 'sober, wyse,' *Coverd.* (Test.), *Rhem.*; 'sober, discrete,' *Tynd., Cov.*; 'diligent, sober,' *Cran.*; 'watching, sober,' *Gen., Bish.* If there be any objection to this juxtaposition, we may adopt *Tynd.*; the transl. in text has, however, this advantage, that it implies that *νηφάλιον* is not taken metaphorically; see notes.

Orderly] 'Of good behavior,' *Auth.*; 'honestly appareled,' *Tynd., sim. Bish.*; 'manerly,' *Cov.* (both); 'discrete,' *Cranm.*; 'modest,' *Gen.*; 'comely,' *Rhem.*

A lover of hosp.] So *Bish.,* and also *Auth.* in Tit. i. 8: 'given to hospitality,' *Auth.* (here); 'holdynge hosp.,' *Wicl.*; 'harberous,—a noticeable transl., *Tynd., Cov.* (both), *Gen.*; 'a man of hosp.,' *Rhem.*

3. *Fierce over wine*] 'Given to wine,' *Auth., Wicl.* and *sim. other Vv.* except *Tynd.,* 'drunken;' *Coverd.* (Test.), 'a dronkharde.' The marginal note shows that our last translators saw correctly the meaning of the word, though they have not expressed it.

But, etc.] *Auth.* prefixes * 'not greedy of filthy lucre.'

Forbearing]

'Patient,' *Auth.*; 'temperate,' *Wicl.*; 'gentle,' *Tynd., Cov., Cran., Gen., Bish.*; 'styll,' *Cov.* (Test.); 'modest,' *Rhem.*

Averse to contention] So Tit. iii. 2: 'not a brawler,' *Auth.*; 'not ful of chidyng,' *Wiclif*; 'abhorring fightynge,' *Tynd., Cran., Gen., Bish.,* and *sim. Cov.* ('abh. stryfe'). *A lover of money*] 'Covetous,' *Auth.,* and *sim. all other Vv.* It is better to keep 'covetous' for *πλεονέκτης.*

4. *His*] *Auth.* not in italics.

5. *But*] So *Cov.* (both), *Rhem.*: 'for,' *Auth.* and the other *Vv.*

6. *New convert*] *Sim. Wicl.,* 'newe conuerted to the feith:' 'novice,' *Auth.*; 'young skoler,' *Tynd., Cov., Cran. Gen., Bish.*; 'neophyte,' *Rhem.*

Besotted with] 'Lifted up with,' *Auth.*; 'he swel,' *Tynd., Cran., Gen.*; 'be puft up,' *Cov., Bish.* The idea of a stupid, insensate pride ought to be conveyed in translation; see notes.

Judgment] So *Tynd., Cov.* (both), *Cran., Rhem.*: 'condeinnation,' *Auth., Genev., Bish.*; 'dome,' *Wicl.*

7. *Also from*] 'of,' *Auth.*; the word 'moreover,' *Auth.,* may be properly assigned to *δέ*, which, as has been observed several times in the notes (comp. on ver. 10), often appears to revert to its primary meaning.

8. *Deacons, etc.*] Similarly *Rhem.*: 'likewise must the deacons be,' *Author.*;

given to much wine, not greedy of filthy lucre; ⁹ holding the mystery of the faith in a pure conscience. ¹⁰ And let these also first be proved; then let them serve as deacons, if they be under no charge. ¹¹ The women in like manner must be grave, not slanderers, sober, faithful in all things. ¹² Let the deacons be the husbands of one wife, ruling their children well and their own houses. ¹³ For they that have served well as deacons obtain for themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¹⁴ These things write I unto thee, though I hope to come unto thee somewhat quickly; ¹⁵ but if I should tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which truly is the church of the living God, the pillar and basis of the truth. ¹⁶ And confessedly great is the mystery of god-

'my nisters,' *Cov.* (both), *Cran.*, *Bish.*; the rest, 'deacons,' either with (*Tynd.*) or without (*Wicl.*, *Gen.*) the article. The transl. of αἰσχροκερδεῖς is retained as being that of all the Vv., except *Wicl.*

10. *If they be, etc.*] Similarly *Cov.*, 'if they be blameless:' 'being found blameless,' *Auth.*; 'if they be found,' etc., *Tynd.*, *Gen.*; 'being bl.,' *Bish.*; 'having no crime,' *Rhem.*

11. *The women, etc.*] *Sim. Wicl.*, *Rhem.*, *Cov.* (*Test.*), after *Vulg.*: 'even so must their wives be,' *Auth.* and all the remaining Vv.

12. *Well*] *So*, in the same place, all Vv.: *Auth.* places the adverb at the end of the verse. Where there is no liability to mistake, it seems better to keep, as far as possible, the order of the Greek

13. *Served well as, etc.*] 'Used the office of a deacon well,' *Auth.* *Obtain for*] 'Purchase to themselves,' *Auth.*, *Rhem.*; 'get themselves,' *Tynd.* and all the remaining Vv.

14. *Though I hope*] 'Hoping,' *Auth.*, and similarly all other Vv.

Somewhat quickly] 'Shortly,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*; 'very shortly,' *Gen.*; 'quickly,' *Rhem.*

15. *Should tarry*] 'Tarry,' *Auth.*, and all Vv.

Which truly] 'Which,' *Auth.* and all other Vv. except *Wicl.*, 'that is.'

16. *Confessedly*] 'Without controversy,' *Auth.*; 'without naye,' *Tynd.*, *Cov.* (both), *Gen.*; 'without doute,' *Cranm.*, *Bish.* *Who*] * 'God,' *Auth.*

Was manifested] *So Rhem.*: 'was manifested,' *Auth.*; 'shewed,' *Wicl.* and remaining Vv.

We may here briefly remark that the six concluding clauses of this verse may be arranged stichometrically in the following way:—

*Ὁς ἐφανερώθη ἐν σαρκί,

*Ἐδικαιώθη ἐν πνεύματι,

*Ὡφθη ἀγγέλοις,

*Ἐκηρύχθη ἐν ἔθνεσιν,

*Ἐπιστεύθη ἐν κόσμῳ,

*Ἀνελήμφθη ἐν δόξῃ.

Without urging too strongly the metrical character of the clauses, it would still

liness; "Who was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world; received up into glory."

CHAPTER IV.

HOWBEIT the Spirit saith expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, ² through the hypocrisy of speakers of lies, *men* bearing a brand on their own conscience, ³ forbidding to marry, *and commanding* to abstain from meats, which God created for them that believe and have full knowledge of the truth to partake of with thanksgiving. ⁴ For every creature of God is good, and

seem that the supposition advanced in notes *in loc.* does not appear wholly without plausibility. Alford (*in loc.*) objects to this view, but appears clearly to lean to it in his note on 2 *Tim.* ii. 11.

CHAPTER IV. 1. *Howbeit*] Similarly *Wicl.*, *Cov.* (Test.), 'but:' see notes; 'now,' *Auth.*, *Bish.*; the remaining Vv. omit.

Saith] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'speaketh,' *Auth.* and the other Vv. All the Vv. except *Rhem.* preserve the order of verb and adverb adopted in the text, and apparently correctly; the slight emphasis is thus retained on ῥητῶς: comp. notes on 2 *Thess.* iii. 8. *Depart*] So *Auth.* and all Vv.

2. *Through the hyp., etc.*] Similarly as to ἐν ὑποκρ., *Tynd.*, *Cov.*, *Cran.*, *Gen.*, 'which speak false thorow hyp.?' *ψευδοῦ*. is, however, by some (*Wicl.* and *appy. Gen.*) referred to δαμονίων: *Auth.*, 'speaking lies in hyp.,' is ambiguous. The above, it must be said, is a somewhat lax translation of ἐν; it seems, however, positively required by the idiom of our language. Whether we connect ἐν ὑποκρ. with ἀποστήσονται or προσέχοντες, it seems scarcely English to say 'by the hypocrisy.'

Men bearing, etc.] 'Having their conscience seared with a hot iron,' *Auth.*, and similarly all Vv. except *Wicl.*, 'have their conscience corrupt,' and *Rhem.*, which omits 'hot iron.' The insertion of *men* in the text seems to make the construction a little more clear.

3. *Created*] So *Rhem.*, similarly *Wicl.*, 'made:' 'hath created,' *Auth.* and all other Vv. *For them that, etc.*

'To be received with thanksgiving of them,' *Auth.*, and similarly all other Vv. except *Wicl.* 'with doyinge of thankis to,' and *Rhem.*, which mainly accords with text, 'to receaue with thanks-giuing for the faithful and them that have knowen,' etc. It is very difficult to preserve both the correct translation of the words and the order of the original; the latter must apparently here be sacrificed.

Have full knowledge] 'Know,' *Auth.* and all other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which expresses the perf. 'have known,' Vulgate 'cognoverunt.' The transl. of πιστοῖς is perhaps not perfectly satisfactory, but any change will involve an insertion of the article before the next words, which is certainly very undesirable; see notes.

4. *Is to be*] So *Wicl.*, *Cov.* (Test.),

nothing is to be refused, if it be received with thanksgiving; ⁵ for it is sanctified by the word of God and supplication.

⁶ If thou settest forth these things to the brethren, thou wilt be a good minister of Christ Jesus, being nourished up in the words of faith and of the good doctrine, of which thou hast been a disciple.

⁷ But eschew profane and old-wives' fables; and exercise thyself rather unto godliness. ⁸ For the exercise of the body is profitable

unto a little, but godliness is profitable unto all things, as it hath a promise of the life that now is, and of that which is to come.

⁹ Faithful is the saying and worthy of all acceptation. ¹⁰ For

and similarly *Gen.*, 'ought to be:' simply 'to be,' *Auth.* and the other Vv.

5. *Supplication*] 'Prayer,' *Auth.* and all Vv.; it seems, however, necessary, as ἐπιτηδεύεις occurs only twice in the N. T., here and ch. ii. 1 (see notes *in loc.*), to mark it by a special and uniform translation.

6. *Settest forth*] Similarly *Wicl.*, *Cov.* (Test.), 'puttinge forth,' and *Rhem.*, 'proposing:' *Auth.* and remaining Vv., 'put the brethren in remembrance of,' which from the examples of ἰστορίαι cited by Krebs and Loesner (see notes), seems certainly too weak. The translation 'if thou,' etc. is *perhaps* not quite so critically correct as 'by setting forth,' etc., or 'in setting forth,' etc. (see notes on ch. iv. 16), but may still be left unchanged, as it cannot be termed definitely *inexact*. *Wilt be*

'Shalt be,' *Auth.* and all Vv.

Christ Jesus] * 'Jesus Christ,' *Auth.*

Being nourished] So *Cov.* (Test.): 'nourished,' *Auth.*, *Wicl.*, *Rhem.*; 'which hast bene n.,' *Tynd.* and the remaining Vv.

The good] So *Rhem.*: 'good,' *Auth.* and all the other Vv. The article ought, perhaps, also to be inserted before 'faith' (τῆς πίστεως), but it would tend to give it an objective meaning, which does not seem desirable; see notes.

Of which, etc.] 'Whereunto thou hast attained,' *Auth.*, and sim. *Cov.* (Test.),

Rhem.; 'has gete,' *Wicl.*; 'which thou hast continually followed,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'hast folowed hither to,' *Cov.*

7. *Eschew*] So *Wicl.* and *Cov.* (Test.): 'refuse,' *Auth.*; 'avoid,' *Rhem.*; 'cast away,' *Tynd.* and the remaining Vv.

Exercise, etc.] So *Auth.*, *Tynd.* omits both 'and' and 'rather'; *Cran.*, *Bish.* only the former; *Gen.* and *Rhem.* only the latter. The transl. of *Cov.*, 'as for ungoostly and, etc., cast them awaye, but, etc.,' is good, but in thus preserving the second δὲ it misses the first. The punctuation of *Lachm.* and *Tisch.*, who place a period after *παπαροῦ*, is perhaps not an improvement on the ordinary colon: the antithesis between the two members ought not to be too much obscured.

8. *The exercise, etc.*] 'Bodily exercise,' *Auth.*, and similarly all other Vv.: it seems desirable to try to retain the article, 'the bodily exercise these teachers affect to lay such stress upon.'

As it hath] 'Having,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhemish.*; 'that hath,' *Wiclif.*; 'which hath,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*

9. *Faithful is the*] 'This is a faithful,' *Auth.*; 'this is a sure s.,' *Tynd.*, *Coverd.* (Test. 'faithful'), *Cran.*, *Gen.*; 'a trewe word,' *Wicl.*; 'a faithful saying,' *Rhem.*

10. *Looking to this*] 'Therefore,' *Auth.* and the other Vv. except *Wicl.*,

looking to this we both labor and suffer reproach, because we have placed our hope on the living God, who is the Saviour of all men, especially of believers.

¹¹ These things command and teach. ¹² Let no man despise thy youth; but become an example unto the believers, in word, in conduct, in love, in faith, in purity. ¹³ Till I come give attention to the reading, to the exhortation, to the doctrine. ¹⁴ Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the presbytery. ¹⁵ These things practise, in these things be occupied,—that thy advance may be manifest to all. ¹⁶ Give heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt save both thyself and them that hear thee.

‘and in this thing; *Rhem.*, ‘to this purpose.’

Have placed, etc.]

‘We trust,’ *Auth.*; ‘we hopen in,’ *Wicl.*, *Cov.* (both); ‘we beleve,’ *Tynd.*, *Cran.*; ‘have sure hope in,’ *Gen.*; ‘have hopen in,’ *Bish.*

Believers] As

Auth. in ver. 12: here ‘those that believe,’ with *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; a translation which is perhaps a little too emphatic for the simple anarthrous πιστῶν. ‘Faithful’ (*Wicl.*, *Rhem.*) is by very far the more usual translation in *Auth.*; there are cases, however (e. g. ch. v. 16, vi. 2), where perspicuity seems to require the change. It is noticeable, too, that πιστοὶ (*per se*, not ἐν Χρ. Ἰησ., Eph. i. 1, etc.) in these Epp. (as our Translators appear to have clearly felt) seems to have become a more definite expression for ‘believers,’ *i. e.* Christians, and to have almost displaced οἱ πιστεύοντες, the expression which so greatly predominates in the apostle’s earlier Epistles.

^{12.} *Become] ‘Be thou,’ Auth., Wicl., Cov., Bish.*; ‘be,’ *Tynd.* and remaining Vv.

Unto] So Tynd., Cov.,

Cran., Gen.: ‘of,’ *Auth., Wicl., Coverd.* (Test.), *Rhem., Bish.*

Conduct] ‘

Conversation,’ Auth. and the other Vv.

except *Wicl.*, ‘lyuynge.’ Change made only to obviate a possible misunderstanding owing to the preceding ‘word.’

*Love] So all Vv. except Auth., Rhem., ‘charity;’ see notes on ch. i. 5 (Transl.). Auth. inserts * ‘in spirit’ after ‘charity.’*

^{13.} *Attention] ‘Attendance,’ Auth. and the other Vv. except Wicl., ‘take tent;’ ‘geuehede,’ Cov. (Test.); ‘attend unto,’ Rhem.*

The reading, etc.]

Auth. and all Vv. omit the articles.

^{14.} *Through] So Tynd., Cov., Cran., Bish.*: ‘by,’ *Auth.* and remaining Vv.

^{15.} *These things, etc.] Similarly Tynd., Cov., Cran., Gen., ‘these thynge exercise:’ ‘meditate upon these things,’ Auth.; ‘thenke thou these things,’ Wicl.; ‘think upon,’ Coverd. (Test.); ‘these doe thou meditate,’ Rhem. It seems best here to maintain the order of the original: so also Syr., Vulg.*

In these things, etc.] ‘Give thyself wholly to them,’ Auth. and the other Vv. except Wicl., Rhem., ‘be in,’ and Cov. (Test.), ‘be diligente in,’—a good transl., though perhaps a little more periphrastic than that in the text.

To all] So

Auth.,—though, as Marg. shows, it read ἐν πᾶσιν.

^{16.} *Give] ‘Take,’ Auth. and the other*

CHAPTER V.

Do not sharply rebuke an elder, but exhort *him* as a father ; the younger men as brethren ; ² the elder women as mothers ; the younger as sisters, in all purity. ³ Pay due regard to widows that are widows indeed. ⁴ If, however, any widow have children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents : for this is acceptable before God. ⁵ But she that is a widow indeed, and desolate, hath turned her hopes toward God, and abideth in her supplications and her prayers night and day : ⁶ but she that liveth riotously is dead while

Vv. except *Rhem.*, 'attend to.' *Save both*] So *Cov.* (Test.), *Rhem.*, and sim. *Wicl.* : 'both save,' *Auth.*, *Bish.* ; the remaining Vv. omit the first *καὶ* in translation.

. CHAPTER V. 1. *Do not sharply, etc.*] 'Rebuke not,' *Auth.* and all Vv. except *Wicl.*, 'blame thou not.' 'Reprimand' would perhaps be the most exact translation. *Exhort*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* : 'intreat,' *Auth.* ; 'beseche,' *Wicl.*, *Rhem.* It does not appear clear why the *Auth.* made this change.

2. *In*] So *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.* : 'with,' *Auth.* and the remaining Vv. It may be observed that in the original edition of *Auth.* (so also *Wicl.*, *Cov.*) there is no comma after sisters ; see notes.

3. *Pay due regard*] 'Honor,' *Auth.* and all Vv.

4. *If, however*] 'But if,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.* ; 'and if,' *Cov.* (Test.) ; the rest 'if' only.

Have] So *Auth.* and all Vv. except *Wicl.*, *Cov.* (Test.), which, probably following the Latin 'habet,' use the indicative ; so *Conyb. in loc.* This, however, does not appear critically exact ; see *Latham, Eng. Lang.* § 537 (ed. 4), and compare

notes on 2 *Thess.* iii. 14. The English and Greek idioms seem here to be different.

Grandchildren] 'Nephews,' *Auth.* and all other Vv. except *Wicl.*, 'children of sons ;' *Coverdale* (Test.), 'chyldes chylidren.' Though archaisms as such are removed from this translation, yet here a change seems desirable, as the use of the antiquated term 'nephews' (nepotes) is so very likely to be misunderstood.

Towards, etc.] 'At home,' *Auth.* ; 'rule their owne houses godly,' *Tynd.*, and sim. the other Vv. *This is acceptable*] 'That is *good and acceptable,' *Auth.*

5. *But*] So *Cov.* (both), *Rhem.*, 'now,' *Auth.* ; 'and,' *Wicl.*, *Bish.* ; omitted in *Tynd.*, *Cran.*, *Gen.*

Hath turned, etc.] 'Trusteth in,' *Auth.* ; 'putteth her trust in,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* ; 'hopeth in,' *Bish.* The force of ἐπιτίσω with ἐπὶ and the accus. should not be left unnoticed ; see notes on ch. iv. 10.

Abideth] 'Continueth,' *Auth.* and all Vv. except *Wicl.*, 'be bisie in.' A somewhat marked translation seems required by προσμένει with a dat. *Her suppl., etc.*] *Auth.* and all the Vv. leave both articles unnoticed.

6. *Liveth riotously*] 'Liveth in pleasure,' *Auth.* and other Vv. except *Wicl.*, 'is luyunge in delicis,' *Cov.* (Test.),

she liveth. ⁷ And these things command, that they may be irreproachable. ⁸ But if any one provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

⁹ Let no one be placed on the list as a widow under threescore years old, the wife of one husband, ¹⁰ being well reported of in good works; if she ever brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she followed after every good work. ¹¹ But younger widows refuse: for when they have come to wax wanton against Christ their will is to marry; ¹² bearing about a judgment that they broke their first faith. ¹³ Moreover they learn withal *to be idle, going round*

'that hath pleasures;' 'is in deliciousness,' *Rhem.*

7. *Command*] So all Vv. except *Auth.*, 'give in charge.' *Irreproachable*] 'Blameless,' *Auth.*, *Bish.*, *Rhem.*, sim. *Cov.*, 'without blame,' *Cov.* (Test.), 'unblameable;' *Wicl.*, 'without reproof;' *Tynd.*, *Genev.*, 'without fault;' *Crann.*, 'without rebuke.' See notes on ch. iii. 2 (*Transl.*).

8. *Any one*] 'Any,' *Auth.* *Unbeliever*] 'Infidel,' *Auth.* and all Vv. except *Wicl.*, 'an unfaithful man.'

9. *Let no one, etc.*] 'Let not a widow be taken into the number,' *Auth.*; somewhat similarly to text, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, 'let no widow be chosen;' except that they appear to miss the fact that *χῆρα* is a predicate. *Old*] So *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; the archaism is not changed, being perfectly intelligible. *The wife*]

'Having been the w.,' *Auth.*, *Bish.*; 'as was,' etc., *Tynd.*, *Cov.*, *Cran.*, *Gen.* *Husband*] So *Wicl.*, *Cov.* (Test.): 'man,' *Auth.* and the other Vv.

10. *In*] So all the Vv. except *Auth.*, 'for.' *Ever brought up*] 'Have brought up,' *Auth.*; change only made to endeavor to preserve the force of the aorist. *Wicl.* alone omits the 'have.' *Entertained*] 'Have

lodged,' *Auth.*, *Cran.*, *Bish.*, and sim. *Cov.* (Test.); 'bene liberal to,' *Tynd.*, *Gen.*; 'bene harberous,' *Cov.*, sim. *Wicl.*, 'resceyued to herborwe.'

Washed] 'Have washed,' *Auth.* *Relieved*] 'Have relieved,' *Auth.* *Followed after*] Similarly *Wicl.*, *Rhem.*, 'folowid,' *Coverd.* (Test.), 'followed upon:;' 'diligently followed,' *Author.*; 'continually given unto,' *Tynd.* and remaining Vv.

11. *Younger*] So *Wicl.*: 'the younger,' *Auth.* and all the other Vv.

Have come, etc.] 'Have begun,' *Auth.* and the other Vv. except *Wicl.*, 'han done lecheri;' *Cov.* (Test.), 'are waxen wanton;' *Rhem.*, 'shall be w.'

Their will is, etc.] 'they will marry,' *Auth.* and all Vv. except *Wicl.*, 'wolen be wedded.' Change to prevent a confusion with the simple future; see notes.

12. *Bearing about, etc.*] 'Having damnation,' *Auth.* and all Vv.

That] 'Because,' *Auth.* and all Vv. *Broke*] Similarly *Tynd.*, *Coverd.*, *Gen.*, 'have broken:;' 'they have cast off,' *Auth.*, sim. *Cov.* (Test.), *Cran.*, *Bish.*; 'han made void,' *Wicl.*, *Rhem.*

13. *Moreover*] 'And withal they learn,' *Auth.* *Going round*] Similarly (though not in respect of construction) *Tynd.*, *Cran.*, *Gen.*, 'learn to goo

from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. ¹⁴ I desire then that younger widows marry, bear children, guide the house, give none occasion to the adversary for reviling. ¹⁵ For some have already turned themselves aside after Satan. ¹⁶ If any [man or] woman that believeth have widows, let them relieve them, and let not the church be burdened, that it may relieve them that are widows indeed.

¹⁷ Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. ¹⁸ For the scripture saith, Thou shalt not muzzle an ox while he is treading out the corn; and, the laborer is worthy of his hire. ¹⁹ Against an elder receive not an accusation, except on the authority of two or three witnesses. ²⁰ Them that sin rebuke before all, that the rest also may have fear. ²¹ I solemnly charge thee before God, and

from,' etc.: 'wandering,' *Auth.*, simil. *Bish.*; 'runne about,' *Coverd.* All Vv. except *Auth.* connect *μανθάνουσιν* with *περιερχόμεναι*.

14. *Desire then*] 'Will therefore,' *Auth.* and all Vv. *Younger widows*] So *Wicl.*: 'the younger women,' *Auth.*, and all the other Vv. except *Rhem.*, 'the younger.' *For reviling*] 'To speak reproachfully,' *Auth.* [in *Marg.*, 'for their railing']; 'to speake evill,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Rhem.*; 'slanderously,' *Bish.* Very singularly *Wicl.*, 'because of cursed thing,' misunderstanding the *Vulg.* 'maledicti gratiâ.'

15. *Have already, etc.*] 'Are already turned,' *Auth.*, and similarly all other Vv. It seems, however, desirable to retain the medial force which appears to be involved in the passive form *ἔξετε*; see notes on ch. iv. 20, and 2 Tim. iv. 4. The aorist cannot here be translated without inserting 'have'; the Greek idiom permits the union of aor. with *ἦδη κ. τ. λ.*, the English does not; see notes on ch. i. 20 (*Transl.*).

16. *Burdened*] So *Rhem.*, 'be charg-

ed;' *Auth.* and all the other Vv. except *Wicl.*, 'be greved.'

18. *An ox, etc.*] 'The ox that,' *Auth.* and all Vv. except *Wicl.* and *Coverd.* (*Test.*), which retain the bare participle. *Hire*] So *Wicl.*, *Rhem.*: 'reward,' *Auth.* and the other Vv. except *Cov.* (*Test.*), 'wages.'

19. *Except*] 'But,' *Auth.* and all Vv.; the strong formula *ἐκτός ἐι μὴ* perhaps requires a little more distinctness. *On the authority of*] All the Vv. appy. with a similar meaning, 'under,' *Auth.*, alone, 'before,' but in margin 'under.'

20. *The rest, etc.*] So *Rhem.*, and similarly *Cov.* (*Test.*): 'others also may fear,' *Auth.*, and sim. all remaining Vv.

21. *Solemnly charge*] 'Charge,' *Auth.*; 'testifie,' *Tynd.* and all other Vv. except *Wicl.*, 'preic before.' The translation 'adjure,' *Conyb.* and *Hows.*, is better reserved for *ὀρκίζω*, Mark v. 7, Acts xix. 13, 1 Thess. v. 27.

Christ Jesus] * 'The Lord Jesus Christ,' *Auth.* *Forejudgment*] So *Cov.* (*Test.*), and sim. *Wicl.*, *Rhem.*, 'prejudice:': 'without preferring one before another,' *Auth.*, sim. *Gen.*; 'hasty judgment,' *Tynd.*,

Christ Jesus, and the elect angels, that thou observe these things without forejudgment, doing nothing by partiality. ²² Lay hands hastily on no man, nor yet share in other men's sins. Keep THYSELF pure. ²³ Be no longer a waterdrinker, but use a little wine for thy stomach's sake and thine often infirmities. ²⁴ Some men's sins are openly manifest, going before to judgment; and some *men* they rather follow after. ²⁵ In like manner the GOOD works also *of some* are openly manifest; and they that are otherwise cannot be hid.

CHAPTER VI.

LET as many as are under the yoke as bond-servants count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. ² They again that have believing masters, let them not slight *them*, because they are brethren; but the rather serve them, because believing and beloved are they who are partakers of their good service. These things teach and exhort.

Cov., and sim. Cran., 'hastiness of j.' There seems no reason for rejecting the genuine English translation adopted by *Cov.* (Test.); 'forejudgment' is also used by Spenser.

22. *Hastily*] So *Cov.* (Test.): 'suddenly,' *Auth.* and the other Vv. except *Wiclif*, 'anoon;' *Rhem.*, 'lightly.' *Nor yet, etc.*] 'Neither be partaker of,' *Auth.* and the other Vv. except *Wicl.*, 'comynce thou with;' *Coverd.* (Test.), 'be partener of;' *Rhem.*, 'communicate with.'

23. *Be no longer, etc.*] 'Drink no longer water,' *Auth.* and the other Vv. except *Wicl.*, 'drynke water,' *Cov.* (Test.), 'drink no more w.;' *Rhem.*, 'drink not yet w.,' not a very felicitous translation.

24. *Openly manifest*] 'Open beforehand,' *Auth.* and other Vv. except *Wicl.*, 'opene bfor;' *Coverd.* (Test.), *Rhem.*, 'manifest;' *Cov.* 'open.'

Rather follow] 'Follow,' *Auth.*: *Coverd.* (Test.), is the only one of the older translators who has preserved (though not quite

correctly) the *καί*; 'and the (synnes) of some do followe also.'

25. *In like manner*] 'Likewise also,' *Auth.* and the other Vv. except *Wicl.*, 'and also;' *Rhem.*, 'in like manner also.' *Works also*] 'Works,' *Auth.* *Openly manifest*] 'Manifest beforehand,' *Auth.*

CHAPTER VI. 1. *As many as are*] 'As many servants as are,' *Auth.* and all the Vv. (sim. *Wicl.*; *Cov.* (Test.), 'whatever servants are') except *Rhem.*, 'who-soever are servantes under yoke.'

2. *They again*] 'And they,' *Auth.*, *Wicl.*, *Bish.*: 'but they,' *Cov.* (Test.), *Rhem.*; the remaining Vv. omit the particle. In a case like the present, the omission in translation is certainly to be preferred to 'and,' as the contrast between the two classes, those who have heathen, and those who have Christian masters is thus less obscured. In such cases the translation of *δὲ* is very trying; 'but' is too strong, 'and' is inexact;

3 If any man is a teacher of other doctrine, and assenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is besotted with pride, yet knowing nothing, but ailing about questions and strifes of words, whereof cometh envy, contentions, railings, evil surmisings, 5 obstinate contests of men corrupted in their mind and destitute of the truth, supposing that godliness is a means of gain. 6 But godliness with contentment is a means of great gain. 7 For we brought

omission, or some turn like that in the text, seems the only way of conveying the exact force of the original.

Slight] 'Despise,' *Auth.* and all Vv. except *Rhem.*, 'contemn.'

The rather] So *Gen.*, *Rhem.*, and simil. *Wicl.*, 'more serve,' *Tynd.*, 'so moche the rather:' *Auth.* and remaining Vv., 'rather.'

Serve them] So *Wicl.*, *Cov.* (Test.), and *Rhem.* (omit 'them'): 'do them service,' *Auth.*; 'do service,' *Tynd.* and remaining Vv.

Believing, etc.] Similarly *Wicl.*, *Rhem.*: 'they are faithful and beloved, partakers of the benefit,' *Auth.*; 'they are believing and beloved and partakers of the ben.,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* ('faithful') *Bish.*; 'they are faithful and bel. for they are, etc.,' *Cov.* (Test.).

3. *Is a teacher, etc.*] 'Teach otherwise,' *Auth.*, *Wicl.*, *Tynd.*, *Cov.* (both), *Bish.*; 'folowe other doctrine,' *Cran.*; 'teache other doctrine,' *Gen.*; see notes on ch. i.

3. The *εἰ τις*, as the context here shows (comp. ch. i. 3), contemplates a case actually in existence; we use then in Engl. the indicative after 'if;' see Latham, *Engl. Lang.* § 537 (ed. 4).

Assenteth] 'Consent,' *Auth.*, *Bish.*, *Rhem.*; 'accordith,' *Wicl.*; 'agreeth,' *Coverd.* (both); 'is not content,' *Tynd.*, *Gen.*; 'enclyne,' *Cran.*

Sound] So *Auth.* everywhere else in these Epp.: *Auth.* and all Vv. except *Rhem.* ('sound') here adopt 'wholesome.'

4. *Besotted with pride*] 'He is proud,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'puft up,' *Tynd.* and the remaining Vv.; see

notes on ch. iii. 6.

Yet knowing] 'Knowing,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; 'and knoweth,' *Tynd.* and the remaining Vv. except *Wicl.*, 'and can nothing,'—a noticeable expression.

Ailing] 'Doting,' *Auth.*, *Bish.*; 'langwischith,' *Wicl.*, *Rhem.*; 'is not sounde,' *Cov.* (Test.); 'wasteth his braynes,' *Tynd.* and the remaining Vv.

Contentions] * 'Strife,' *Auth.*

5. *Obstinate contests*] * 'Perverse disputings,' *Auth.*

Corrupted in their mind] So *Rhem.*, and similarly *Wicl.*: 'of corrupt minds,' *Auth.*, *Bish.*; 'with corrupt minds,' *Tynd.*, *Genev.*: 'as have, etc.' *Cov.*, *Cran.*; 'are corrupt-minded,' *Cov.* (Test.).

Godliness, etc.] 'Gain is godliness,' *Auth.*, and similarly all the other Vv. ('lucre is godliness,' *Tynd.*, *Cran.*, *Genev.*, etc.) except only *Cov.* (both), who preserves the correct order 'godliness is lucre.'

This is not the only instance in which this very able translator stands alone in accuracy and good scholarship. Though he used Tyndale's translation as his basis, his care in revision still entitles him to be considered as a separate authority of great importance; see Bagster's *Hexapla*, p. 73. His Duoglott Testament (Test.), being from the Lat., has not the same claim on attention.

Gain] After this word, *Auth.* inserts * 'from such withdraw thyself.'

7. *The*] So *Tynd.*, *Cov.*, *Cran.*; *Gen.*, *Bish.*: 'this,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*

Can also] 'Can,' *Auth.* and the other Vv.: The transla-

nothing into the world, *and* it is certain we can also carry nothing out. ⁸ If however we have food and raiment, therewith we shall be content. ⁹ But they that desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, the which drown men in destruction and perdition. ¹⁰ For the love of money is the root of all evils; which while some were coveting after, they erred from the faith, and pierced themselves through with many sorrows.

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness of heart. ¹² Strive the good strife of faith, lay hold on eternal life, whereunto

tion of *Tynd., Cov.*, is here somewhat curious, — ‘and it is a playne case.’

8. *If, however, we have*] Somewhat sim. *Cran.*, ‘but when we have;’ so also *Tynd., Cov., Gen.*, omitting ‘but;’ and having; *Auth.* ‘but having,’ *Wicl., Cov.* (Test.), *Rhem. Auth.* thus stands alone in its translation of δέ, ‘and.’

Therewith, etc.] ‘Let us be therewith content,’ *Auth., Tynd., Coverd.* (both), *Genev.*; ‘we schulen be,’ *Wicl.*; ‘we must be,’ *Cran.*; ‘we are,’ *Rhem.*

9. *Desire*] ‘Will,’ *Auth.* and all other Vv.; see notes on ch. v. 14.

Into many] So *Auth.* and all the other Vv.: *Cov.* (Test.) and *Rhem.* omit ‘into.’ This insertion of the preposition, where not expressed in the text, is sometimes very undesirable (comp. John iii. 5, and see Blunt, *Lect. on Par. Priest*, p. 56); here, however, it would seem permissible; *πειρασμον* and *παλιδα* thus stand in closer union (see notes), and the relative becomes better associated with its principal antecedent.

The which] Similarly *Cov.* (Test.), ‘ye which do,’ marking the force of the *αἰτινες*, though in the Lat. it is only ‘quæ:’ ‘which,’ *Auth.* and all Vv.

10. *Were coveting*] ‘Coveted,’ *Auth.*, and very similarly *Tynd., Cov., Cran., Bish.*; ‘coveting,’ *Wicl.*; ‘lusting,’ *Cov.* (Test.). The sentence is somewhat awkward, but seems preferable to the diluted translation, ‘and some through covet-

ing it, *have, etc.*,’ as Conyb. and others. *Erred*] So all Vv. except *Auth., Coverd.* (Test.), and *Rhem.*, which insert ‘have.’ Perhaps the translation ‘wandered or strayed away’ (comp. notes on *Tit.* iii. 3) may be thought a little preferable.

11. *And follow*] So *Author., Bish., Rhem.*; the extreme awkwardness of ‘but,’ so closely following ‘but thou,’ may justify this inexactness. *Wicl.* and *Cov.* (Test.) boldly retain ‘but’ in both cases; *Tynd.* and the remaining Vv. omit the second.

Patience] So *Auth.* and all Vv. This is the regular translation of *ὑπομονή* in the N. T., where it occurs above thirty times. The only exceptions to this translation are in Rom. ii. 7, 2 Cor. i. 6, 2 Thess. iii. 5. On the true meaning see notes on 2 *Tim.* ii. 10, and on *Tit.* iii. 2.

Meekness of heart] * ‘Meekness,’ *Auth.*

12. *Strive the good strife*] Similarly *Wicl.*, a good strife:’ *Auth.* and all other Vv. (except *Cov.* (both), ‘a good, etc.’) have ‘fight the good fight.’ The transl. in the text is undoubtedly not satisfactory, but is perhaps a little more exact than that of *Auth.*

Wert called] ‘Art * also called,’ *Auth.*

Thou confessedst] ‘Hast confessed,’ *Auth.* and the other Vv. except *Wicl., Coverd.* (Test.), ‘hast knowleched;’ *Rhem.* ‘hast conf.’ *The*] ‘A,’ *Auth.* and all Vv. *Confession*] So *Rhem.*: ‘profession,’ *Auth.* and the remaining Vv. except *Wicl.*,

thou wert called, and thou confessedst the good confession before many witnesses. ¹³ I charge thee before God, who preserveth alive all things, and *before* Christ Jesus, who under Pontius Pilate bore witness to the good confession, ¹⁴ That thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ: ¹⁵ which in His own seasons He shall show, *who is* the blessed and only Potentate, the King of kings and Lord of lords; ¹⁶ Who alone hath immortality, dwelling in light unapproachable; whom never man saw, nor can see: to whom be honor and eternal might, Amen.

¹⁷ Charge them that are rich in this world not to be highminded,

Cov. (Test.), 'knowledge.'

13. *Charge thee*] 'Give thee charge,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'command.'

Before] So *Wicl.*, *Cov.* (both), *Rhem.*: 'in the sight of,' *Auth.* and remaining Vv. It certainly here seems desirable to preserve a uniform translation of ἐνώπιον; compare notes.

Preserveth alive] * 'Quickeneth,' *Auth.* *Under*] So all the Vv. except *Auth.* and *Cov.* (Test.), which adopt the local 'before.'

Bore witness to] 'Witnessed,' *Auth.*, *Bish.* ('profession'); 'yielded a witnessing,' *Wicl.*; 'gave testimony,' *Rhem.*; *Tynd.* and the remaining Vv., 'witnessed a good witness,' or 'witnessing.' *The*] 'A,' *Auth.* and all Vv.

14. *The*] So all the Vv. except *Auth.*, *Gen.*, 'this.'

Without reproach] Similarly *Wicl.*, 'with out reprof:' 'unrebukeable' *Author.*, *Tynd.*, *Cranm.*, *Genev.*, *Bish.*; 'unreprovable,' *Cov.*; 'unblameable,' *Coverd.* (Test.); 'blameless,' *Rhem.* The connection of the adjectives with ἐντολήν is perhaps made a little clearer by the change: so *Syr.*, 'without spot, without blemish;' comp. notes.

15. *His own*] 'His,' *Auth.* and the other Vv. except *Tynd.*, *Gen.*, 'when the tyme is come;' *Rhem.*, 'due.'

Seasons] So *Cov.* (Test.): 'times,' *Auth.*

and the remaining Vv. except *Tynd.*, *Gen.* (see above); *Cov.*, 'tyme.'

Who is] So *Auth.*, following all the older Vv. except *Coverd.* (Test.), which, however, retains the order, 'whom shall shewe at hys seasons the blessed,' and *Wicl.*, *Rhem.*, which put the nominative first. It would seem that the insertion of 'who is,' is here a far less evil than the loss of order. Conybeare changes the active into pass., 'be made manifest (?) by the only, etc.,'—a diluted translation that wholly falls short of the majesty of the original.

16. *Alone*] 'Only,' *Auth.* *Immortality*] *Wicl.* alone has the noticeable translation 'undeedylnes.'

Light] So *Wicl.*, *Tynd.*, *Rhem.*: 'the light,' *Auth.* and the remaining Vv. except *Cov.*, 'a light.'

Unapproachable] Similarly *Cov.* (Test.), 'not approachable;' *Rhem.*, 'not accessible:' 'which no man may approach unto,' *Auth.*; 'to whiche no man mai come,' *Wicl.*; 'that no man can atayne,' *Tynd.*, *Cov.*, *Cran.*, and *Genev.*, *Bish.* ('att. unto').

Never man saw] So *Tynd.*, *Gen.*: 'no man hath seen,' *Auth.*, *Cov.*, *Cran.*, *Bish.*; 'no man saie,' *Wicl.*; 'no man dyd euer se,' *Cov.* (Test.) *Eternal might*] 'Power everlasting,' *Auth.* and all Vv. except *Wicl.* 'withouten end.'

17. *Not to be*] 'That they be not,'

nor to place their hopes on the uncertainty of riches, but in God, who giveth us all things richly for enjoyment; ¹⁸ that they do good, that they be rich in good works, be free in distributing, ready to communicate; ¹⁹ laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. ²⁰ O Timothy, keep the trust committed to thee, avoiding the profane babblings and oppositions of the falsely-called knowledge; ²¹ which some professing have gone wide in aim concerning the faith. Grace be with you.

Auth. Slight change, designed to obviate the supposition that the original is *ἵνα μὴ κ. τ. λ.* The transition to the positive side of the exhortation in ver. 18 thus also becomes slightly more telling and distinct.

To place their hopes on] 'Trust in,' *Auth.* and the other Vv. except *Wicl.*, 'hope in.'

The uncertainty of] So *Coverd.* (Test.), *Rhem.*, and similarly *Wicl.* and *Author.* (Marg.), 'in uncerteynte of:' 'uncertain,' *Auth.*, *Cran.*, *Bish.*; 'the uncertayne,' *Tynd.*, *Cov.*, *Gen.*

God] 'The *living God,' *Auth.*

All things richly] * 'Richly all things,' *Auth.*

For enjoyment] 'To enjoy,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'to use,' *Wicl.*; 'to enjoy them,' *Tynd.*, *Cov.*, *Cran.*

18. *Be free in, etc.*] 'Ready to distribute,' *Auth.*; 'lightly to geue,' *Wicl.*; 'redy to geve,' *Tynd.*, *Cran.*, *Genev.*, *Bish.*; 'that they geve and distribute,' *Cov.*; 'to geue with a good wyll,' *Cov.* (Test.); 'to give easily,' *Rhem.*

19. *The true,*] * 'Eternal,' *Auth.*

20. *The trust, etc.*] 'That which is committed to thy trust,' *Auth.*; 'the thing betakun to thee,' *Wicl.*; 'that which is geven the to kepe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'that which is committed unto the,' *Cov.* (Test.); 'depositum,' *Rhem.*

The] *Auth.* and the other Vv. except *Rhem.* omit art. The translation of *βεβήλους*, 'ungostly,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, deserves recording.

Profane] 'Profane and vain babblings,' *Auth.*

The falsely-called, etc.] Similarly *Rhem.* (omit art.): 'science falsely so called,' *Auth.* and the other Vv. except *Wicl.*, 'of fals name of kunnyng;' *Coverd.* (Test.), 'of a false name of knowledge.'

21. *Have gone wide, etc.*] 'Have erred,' *Auth.* and all Vv. except *Wicl.*, 'fellen down;' *Cov.* (Test.), 'are fallen away;' *Cran.*, 'erred.' English idiom seems here to require the insertion of 'have' after the present participle.

After 'thee' *Auth.* inserts * 'Amen.'

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Christ Jesus by the will of God, for the promise of life which is in Christ Jesus, ² to Timothy, *my* beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

³ I thank God, whom I serve from *my* forefathers with a pure conscience,—as unceasing is the remembrance which I have of thee in my prayers night and day, ⁴ longing to see thee, being mindful of thy tears, that I may be filled with joy; ⁵ being put in remembrance of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that *it dwelleth* also in thee. ⁶ For which cause I remind

1. *Christ Jesus*] ‘Jesus Christ,’ *Auth.* For the] Similarly but more periphrastically, *Tynd., Cov.*, ‘to preache the,’ etc.: ‘according to the,’ *Auth., Cov. (Test.), Cran., Gen., Bish., Rhem.*; ‘bi the behest of life,’ *Wicl.*

2. *Beloved child*] ‘Dearly beloved son,’ *Author.*; ‘his most dereworthi sone,’ *Wicl.*; ‘his beloved s.,’ *Tynd., Cran.*; ‘my dear son,’ *Cov.*; ‘my moost deare son; *Coverd. (Test.)*; ‘my beloved son,’ *Genev.*; ‘a beloved son,’ *Bish.*; ‘my deerest s.,’ *Rhem.* On the translation of $\tau\acute{\epsilon}\kappa\nu\omega$, compare notes on 1 *Tim.* i. 2 (*Transl.*). *Peace*] ‘And peace,’ *Auth.*

3. *A pure*] So *Cov. (both), Rhem.*: ‘pure,’ *Auth.* and the remaining *Vv.* except *Wicl.*, ‘clene consciens.’ *As unceasing, etc.*] ‘That without ceas-

ing I have remembrance,’ *Auth., Gen., Bish.*; ‘that with outen ceesyng I haue mynde,’ *Wicl.*; ‘that without c. I make mencion,’ *Tynd., Cov. (both), Cranm.*; ‘without intermission I have a memorie,’ *Rhem.*

4. *Longing*] ‘And longe,’ *Cov.*; so, also, without any intensive force in $\epsilon\acute{\nu}\tau\iota$, the other *Vv.* (‘desiring’), except *Auth.*, ‘greatly desiring.’

5. *Being put, etc.*] * ‘When I call to remembrance,’ *Auth.*

That it, etc.] So *Tynd., Cov., Cran., Gen., Bish.*, except that they put ‘also’ last: ‘that in thee also,’ *Auth., Cov. (Test.), Rhem.*; ‘that also in thee,’ *Wicl.* Perspicuity seems to require in English the repetition of the verb.

6. *For which cause*] So *Wicl.*, and *Cov. (Test.), Rhem.* (‘the which’): ‘where-

thee to stir up the gift of God, which is in thee through the laying on of my hands. ⁷ For God gave us not the spirit of cowardice, but of power, and of love, and of self-control.

⁸ Be not thou ashamed then of the testimony of our Lord, nor yet of me His prisoner; but rather suffer afflictions with *me* for the Gospel in accordance with the power of God. ⁹ Who saved us, and called *us* with an holy calling, not according to our works, but according to His own purpose and the grace which was given us in Christ Jesus before eternal times; ¹⁰ but hath been now made manifest through the appearing of our Saviour Jesus Christ, when He

fore,' *Author.* and the remaining Vv. Comp. ver. 12, where *Auth.* preserves the more literal translation.

I remind thee to] 'I put thee in remembrance that thou,' *Auth., Bish.*; 'I warne the that thou,' *Tynd., Cov., Cran., Gen.*; 'I moneste thee that thou,' *Wicl., Rhem.* ('admonish'); 'I exhorte thee that thou,' *Cov. (Test.).* Though all the Vv. adopt this periphrasis, it still seems desirable to preserve the simple inf., if only to distinguish it from *ἴνα* with subj., which the transl. of Conyb., 'I call thee to remembrance, that thou mayest,' etc., seems still more decidedly to imply.

Through the] 'By the,' *Auth.* and all the other Vv.

Laying on] So *Cov. (Test.):* 'putting on,' *Auth.* and the other Vv. except *Wicl.,* 'settynge on;,' *Rhem.,* 'imposition.'

7. *Gave us not*] So *Wicl.:* 'hath not given us,' *Auth.* and all the other Vv.

Cowardice] 'Fear,' *Auth.* and the other Vv. except *Wicl.,* 'drede.' It may be remarked that the Genevan is the only version which uses a capital to 'Spirit.' *Self-control*] 'A sound mind,' *Author., Gen., Bish.*; 'sobirnesse,' *Wicl., Cov. (Test.), Cran.,* and sim. *Tynd.,* 'sobrenesse of mind;,' *Rhem.,* 'sobriety;,' 'right understandyng,' *Cov.*

8. *Ashamed then*] 'Therefore ashamed,' *Auth., Cov. (Test.), Cran., Genev., Bish., Rhem.;* 'ashamed therefore,' *Cov.:*

οὐδὲν is omitted in *Tynd.*

Nor yet] 'Nor,' *Auth., Cov. (Test.), Rhem.;* 'neither,' *Wicl.* and the remaining Vv. *But rather, etc.*] 'Be thou partaker of the afflictions of,' *Auth., Gen.;* 'suffre adversite with the,' *Tynd., Cov., Cran.;* 'traveile thou to gidre in the,' *Wicl.;* 'labour with the,' *Cov. (Test.);* 'travail with the,' *Rhem.*

In accordance with] 'According to,' *Auth., Cran., Cov. (both), Bish., Rhem.;* 'bi the vertu of,' *Wicl.;* 'through,' *Tynd., Gen.*

9. *Saved*] So *Tynd., Cran., Gen.,* and sim. *Wicl.,* 'delyuerid;,' 'hath saved,' *Auth., Cov., Bish.;* 'hath delyured,' *Cov. (Test.), Rhem.*

The grace] 'Grace,' *Auth.* and all the other Vv.: *Wicl.* alone puts a comma after 'purpose.' See Scholef. *Hints (in loc.).*

Eternal times] 'Before the world began,' *Auth., Cran., Bish.,* and similarly *Tynd., Genev.* ('world was'); 'worldli times,' *Wicl.;* 'the tyme of the worlde,' *Cov.;* 'the everlastyng times,' *Cov. (Test.);* 'the secular times,' *Rhem.*

10. *Hath been now*] 'Is now,' *Auth. Through*] 'By,' *Auth.* and all the other Vv. Though 'by' has appy. often in English the force of 'by means of,' yet here, on account of the *διὰ* below, it seems best to be uniform in translation. *Made death, etc.*] 'Hath abolished death,' *Auth.;* 'distried death,' *Wicl.,* and sim. *Coverd. (Test.), Rhem.* ('hath'); 'hath

made death of none effect, and brought life and incorruption to light through the Gospel: ¹¹ whereunto I was appointed a herald, and an apostle, and a teacher of the Gentiles. ¹² For which cause I suffer also these things: nevertheless I am not ashamed; for I know in whom I have put my trust, and am persuaded that He is able to keep the trust committed unto me against that day. ¹³ Hold the pattern of sound words, which thou heardest from me, in faith and love which is in Christ Jesus. ¹⁴ The good trust committed unto thee keep through the Holy Ghost which dwelleth in us.

¹⁵ Thou knowest this, that all they which are in Asia turned away from me; of whom are Phygelus and Hermogenes. ¹⁶ The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: ¹⁷ but on the contrary, when he arrived in Rome, he sought me out the more diligently, and

put away,' *Tynd., Cran., Gen.*; 'hath taken away,' *Cov.* *Incorruption*] So *Wicl., Coverd.* (Test.), *Rhem.*: 'immortality,' *Auth.* and the remaining Vv.

11. *I was*] 'I am,' *Auth.* and all the other Vv. *Herald*] 'Preacher,' *Auth.* and all the other Vv.

12. *Which*] As in ver. 6; so *Wicl.*: 'the which,' *Auth.* and remaining Vv. *Suffer also*] 'Also suffer,' *Auth.* and the other Vv. except *Wicl., Coverd.* (Test.), *Rhem.*, 'also I suffer.'

In whom, etc.] So *Cran.*, 'whom I have believed;' *Auth., Tynd., Cov.* (both), *Gen., Bish., Rhem.*, and similarly *Wicl.*, 'to whom I shall haue bil.'

The trust, etc.] Similarly *Wicl.*, 'that is taken to my keypyng;' *Rhem.*, 'my depositum:' 'that which I have committed unto Him,' *Auth.* and remaining Vv.

13. *Hold*] 'Hold fast,' *Auth.*; 'have thou,' *Wicl., Cov.* (Test.), *Rhem.*; 'se thou have,' *Tynd., Cran., Gen., Bish.*; 'hold the [thee] after,' *Cov.* The transl. of *Auth.*, thus at variance with the old versions, is still retained by Conybeare, but is clearly inexact.

The pattern] So *Bish.*: 'the form,' *Auth., Wicl.*; 'the ensample,' *Tynd., Coverd.* (both), *Cran., Gen.*; 'a form,' *Rhem.*

Heardest] So *Wicl., Tynd., Cov., Gen.*: 'Hast heard,' *Auth.* and the remaining Vv. *From me*] 'Of me,' *Auth.* and all Vv.

14. *The good trust*] 'That good thing which was,' *Auth., Tynd., Cran., Bish.*; 'the good takun to thi keypyng,' *Wicl.*; 'this hye charge,' *Cov.*; 'the good thing comm. unto the,' *Cov.* (Test.); 'that worthy thing which was, etc.,' *Genev.*; 'the good depositum,' *Rhem.*

Through] So *Cov.* (both), *Cran., Gen., Bish.*: 'by,' *Auth., Wicl., Rhem.*; 'in,' *Tynd.*

15. *Thou knowest this*] So *Rhem.*, and sim. *Wicl.*: 'this thou knowest,' *Auth.* and remaining Vv. *Turned*]

'Be turned,' *Auth.* and all Vv. except *Cov.* (Test.), 'are turned;' *Rhem.*, 'be averted.'

Phygelus] * 'Phygellus,' *Auth.*

17. *Arrived in*] 'Was in,' *Author., Bish.*; 'came to,' *Wiclif*; 'was at,' *Tynd., Cov., Cran., Gen.*; 'was come to,' *Cov.* (Test.), *Rhem.*

The more dil.] 'Very diligently,' *Auth.* and the other Vv. except *Wicl.*, 'bisili;' *Coverd.* (Test.), 'diligently;' *Rhem.*, 'carefully.'

18. *Ministered*] 'Ministered unto me,'

found *me*. ¹⁸ The Lord grant unto him that he might find mercy of the Lord in that day : and in how many things he ministered at Ephesus, thou knowest better than I.

CHAPTER II.

THOU, therefore, my child, be inwardly strengthened in the grace that is in Christ Jesus. ² And the things that thou heardest from me among many witnesses, these commit thou to faithful men, who shall be able to teach others also. ³ Suffer with me afflictions as a good soldier of Christ Jesus. ⁴ No man serving as a soldier entangleth himself with the affairs of life ; that he may please him who chose him to be a soldier. ⁵ Again, if a man also strive in the

Auth. and all the other Vv. except *Cov.* (Test.), 'hath served.'

Better than I] 'Very well,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'better,' *Cov.* (Test.), 'best.'

CHAPTER II. 1. *Therefore*] So *Auth.* and all Vv. Here, perhaps, this translation may be retained : 'then' may be thought slightly too weak, as the meaning seems to be, 'as others have fallen away do thou make up for their defection :' compare notes on 1 *Tim.* ii. 1 (*Transl.*).

Child] 'Son,' *Auth.* and other Vv. *Inwardly strengthened*] 'Be strong,' *Auth.* and the other Vv. except *Wicl.*, 'be comforted,' where the passive force is rightly preserved.

2. *Heardest from*] 'Hast heard of,' *Auth.* *Among*] So *Auth.* : 'bi many,' etc., *Wicl.*, *Cov.*, *Cov.* (Test.), *Cran.*, *Bish.*, *Rhem.* ; 'many bearynge witness,' *Tynd.*, *Gen.* Perhaps 'in the presence of,' or 'with many to bear witness,' may convey the idiomatic use of *διὰ* a little more exactly ; as both translations are, however, somewhat periphrastic, the *Auth.* is retained.

These] So *Rhem.*, and in a different

order, *Wicl.* : 'the same,' *Auth.* and remaining Vv.

3. *Suffer, etc.*] *Auth.* prefixes * 'thou therefore.'

Suffer afflictions] So *Tynd.*, *Coverd.*, *Cranm.*, *Gen.*, *Bish.*, omitting, however, 'with me :' 'endure hardness,' *Auth.* (but comp. ch. iv. 5) ; 'traueil,' *Wicl.* ; 'labour,' *Cov.* (Test.), *Rhem.*

Christ Jesus] * 'Jesus Christ,' *Auth.*

4. *Serving as, etc.*] 'That warreth,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* ; 'holdinge knyghthood,' *Wicl.* ; 'warrynge,' *Cov.* (Test.) ; 'being a souldiar,' *Rhem.*

Life] 'This life,' *Author.*, *Bish.* ; 'worldli nedis,' *Wicl.* ; 'worldly busynes,' *Tynd.*, *Coverd.* (both plural), *Cranm.*, *Genev.* ; 'secular businesses,' *Rhem.*

Chose] 'Hath chosen,' *Auth.* and the other Vv. except *Wicl.*, 'to whom he hath preued hym self ;' *Cov.* (Test.), 'hath allowed hym ;' *Rhem.*, 'hath approved him self.'

5. *Again*] 'And,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'for.'

Strive in, etc.] 'Strive for masteries,' *Auth.*, and similarly *Cov.* (both), *Tynd.*, *Cranm.*, *Genev.*, *Rhem.* ; 'figtith in bateile,' *Wicl.* ; 'wrestle,' *Bish.* *He is*] 'Yet is he,'

games, he is not crowned, except he strive according to rule. ⁶ The LABORING husbandman ought to partake first of the fruits. ⁷ Understand what I say, for the Lord will give thee apprehension in all things.

⁸ Bear in remembrance Jesus Christ as raised from the dead, *born* of the seed of David, according to MY gospel: ⁹ in the which I suffer afflictions as an evil doer *even* unto bonds; howbeit the word of God hath not been bound. ¹⁰ For this cause I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. ¹¹ Faithful is the saying: For if we be dead with *Him*, we shall also live with *Him*: ¹² if we endure, we shall also reign with *Him*: if we shall

Auth. and the other Vv. except *Wicl.*, 'schal not be;' *Cov.* (Test.), 'is not.' *According to rule*] 'Lawfully,' *Auth.* and all the other Vv. except *Gen.*, 'as he ought to do.'

6. *The laboring, etc.*] So *Cov.* (Test.), *Bish.*: 'the husb. that laboureth,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Rhem.*; 'an erthetilier,' *Wicl.*; 'must first by laboring receive,' *Gen.* *Ought to, etc.*] 'Must be first partaker,' *Auth.*, and sim. *Bish.* ('first be'); 'it behoueth etc. to reseeyue first,' *Wicl.*; 'must fyrst receive,' *Tynd.*, *Cov.* (Test.), *Cran.*, sim. *Gen.* (see above); 'must first enjoye,' *Cov.*

7. *Understand*] So *Wicl.*, *Rhemish*; 'consider,' *Auth.* and the remaining Vv. except *Cov.* (Test.), 'marke.' *For the Lord, etc.*] 'And the Lord *give,' *Auth.* *Apprehension*] 'Understanding,' *Auth.* and all the Vv.: change made only to avoid the repetition 'underst. — understanding,' as in *Wicl.*, *Rhem.*, *al.*

8. *Bear in remembrance*] 'Remember that,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Gen.*; similarly *Wicl.*, *Rhem.*, 'be thou (om. *Rhem.*) myndeof that;' 'remember the Lord to be, etc.,' *Cov.* (Test.). *As raised, etc.*] 'Of the seed of David was raised from the dead, etc.,' *Auth.*,

and similarly, with a few slight variations, all the other Vv. except *Rhem.*, which inverts the order, 'is risen againe from the dead, of the seede of David.'

9. *In the which*] So *Cov.* (Test.) and *Wicl.* (omits 'the'): 'wherein,' *Auth.* and the remaining Vv.

Afflictions] 'Trouble,' *Author.* and the other Vv. except *Wicl.*, 'traueil;' *Cov.*, 'suffre;' *Cov.* (Test.), *Rhem.*, 'labour.' *Howbeit*] 'But,' *Auth.* and all the Vv. *Hath not been*] 'Is not,' *Auth.*

10. *For this cause*] So *Author.* in 1 Thess. ii. 13, iii. 5: 'therefore,' *Auth.* and the other Vv. except *Tynd.*, 'herefore.' *Sake of, etc.*] 'The

elect's sakes,' *Auth.* and the other Vv. except *Wicl.*, 'for the chosen;' *Coverd.* (Test.), 'for the chosens sake;' *Rhem.*, 'for the elect.'

They also may] So *Cov.* (both), *Rhem.*: 'they may also,' *Auth.*, and similarly the rem. Vv.

11. *Faithful is the*] 'It is a faithful saying,' *Auth.*, *Bish.*; 'a trewe word,' *Wicl.*; 'it is a true saying,' *Tynd.*, *Cran.*, *Gen.*; 'this is a true s.,' *Cov.* (both); 'a faithful saying,' *Rhem.*

12. *Endure*] 'Suffer,' *Author.*, *Wicl.*, *Gen.*; 'be patient,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'have pacience,' *Cov.* (Test.); 'sustaine,' *Rhem.* A change of meaning in two verses so contiguous as this

deny *Him*, He also will deny us : ¹³ if we be faithless, *yet* He continueth faithful ; for he cannot deny Himself.

¹⁴ Of these things put *them* in remembrance, solemnly charging *them* before the Lord not to contend about words, a profitless course, to the subverting of the hearers. ¹⁵ Study to present thyself approved unto God, a workman not ashamed, rightly laying out the word of truth. ¹⁶ But avoid profane babblings ; for they will advance to greater measures of ungodliness, ¹⁷ and their word will spread as doth a gangrene. Of whom is Hymenæus and Philetus, ¹⁸ men who concerning the truth have missed their aim,

and verse 10, does not seem desirable. *Shall deny*] * 'Deny,' *Auth.*

13. *Be faithless*] Similarly *Bish.*, 'be unfaithful,' to preserve the paronomasia of the original : 'believe not,' *Auth.* and all the remaining Vv.

Continueth] So *Rhem.* : 'abideth,' *Auth.*, *Tynd.*, *Coverd.*, *Cran.* ; 'dwelleth,' *Wicl.* The transl. in the text is perhaps that best suited to the context ; 'abideth,' seems too strong, 'remaineth' too weak ; the latter, as Crabb (*Synon.* p. 291) remarks, is often referred to involuntary, if not compulsory, actions.

For He cannot] * 'He cannot,' *Auth.*

14. *Solemnly charging*] 'Charge,' *Auth.* ; 'and testify,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* (omits 'and') ; 'testifyenge,' *Cov.* (Test.).

Not to contend] 'That they strive not,' *Auth.* ; an unnecessary periphrasis for the infin., appy. caused by following *Tynd.*, *Cranm.*, *al.*, where, however, it was required after 'testify : ' see above. On the true meaning of μάχομαι, see notes on ver. 23.

A profitless course] 'To no profit,' *Auth.*, *Bish.* ; 'for to no thing it is profitable,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.* ; 'which is to no proffett,' *Tynd.*, *Cov.*, *Gen.*, sim. *Cran.*

To the, etc.] 'But to the, etc.,' *Auth.* and all Vv. except *Cov.* (Test.), 'save to, etc.'

15. *Present*] So *Rhem.* : 'shew,' *Auth.* and all Vv. except *Wicl.*, 'to geve the

self.'

Not ashamed] 'That needeth not to be ashamed,' *Auth.*, *Tynd.* *Cran.*, *Gen.*, *Bish.* ; 'without shame,' *Wicl.* ; 'laudable,' *Cov.* ; 'not beynge ash.,' *Cov.* (Test.) ; 'not to be confounded,' *Rhem.*

Laying out] 'Dividing,' *Auth.* ; see notes.

16. *Avoid*] So *Rhem.* and *Auth.*, Tit. iii. 9 : here 'shun,' *Auth.* ; 'eschewe,' *Wicl.*, *Cov.* (both) ; 'passe over,' *Tynd.*, *Cran.*, *Bish.* ; 'suppresse,' *Gen.*

Profane] *Auth.* adds 'and vain,' with *Wicl.*, *Tynd.*, *Cov.* (both), *Gen.*, *Rhem.* ; 'vanytyes of voyces,' *Cran.* ; 'voyces of vanite,' *Bish.*

Advance, etc.] 'Will increase unto more,' *Auth.* ; 'profeten myche to,' *Wicl.* ; 'help moch to,' *Cov.* ; 'avail much unto,' *Cov.* (Test.) ; 'encreace unto greater,' *Tynd.*, *Cranm.*, *Gen.*, *Bish.* ; 'doe much grow to,' *Rhem.*

17. *Spread*] So *Rhem.* : 'eat,' *Auth.* ; 'crepith,' *Wicl.* ; 'fret,' *Tynd.*, *Coverd.*, *Cran.*

Gangrene] So *Auth.* (Marg.) : 'canker,' *Auth.*, *Wicl.*, *Tynd.*, *Cran.* (similarly), *Gen.*, *al.*

18. *Men who*] 'Who,' *Auth.* and sim.

all other Vv. *Missed their aim*] 'Have erred,' *Auth.* and the other Vv. except *Wicl.*, 'felen down fro ;' *Cov.* (Test.), 'are fallen away.' The connection of the aor. with the present part., seems to require in *English* an insertion of the auxiliary verb ; see notes on 1 *Tim.* i. 20 (*Transl.*).

saying that the resurrection is past already, and overthrow the faith of some. ¹⁹ Nevertheless the firm foundation of God doth stand, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of the Lord depart from unrighteousness. ²⁰ But in a GREAT house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. ²¹ If a man then shall purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work.

²² But flee the lusts of youth; and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart. ²³ But foolish and unlearned questions eschew, knowing

19. *Firm foundation*] 'Foundation,' *Auth.*, only; the rest insert an epithet, e.g. 'sad fundament,' *Wicl.*; 'sure grounde,' *Tynd.*, *Cov.*, *Cranm.*, *Genev.*; 'sure fundamente,' *Cov.* (Test.), sim. *Rhem.*; 'strong found,' *Bish.*

Doth stand] So *Cov.* (Test.), sim. *Wicl.*, *Rhem.*, 'standeth:' 'standeth sure,' *Author.*; 'remayneth,' *Tynd.*, *Genev.*; 'stondeth fast,' *Cov.*; 'standeth still,' *Cranm.*, *Bish.*

Of the Lord]

* 'Of Christ,' *Auth.*

Unrighteousness] 'Iniquity,' *Author.* and the other Vv. except *Wicl.*, *Coverd.*, (Test.); the prevailing translation of ἀδικία throughout *Auth.*, is 'unrighteousness,' which there seems here no reason to modify; see notes.

21. *Then*] 'Therefore,' *Auth.* and all the other Vv. except *Tynd.*, *Cov.*, 'but.' *Shall purge*] Similarly *Coverd.* (Test.), *Rhem.*, 'shall clense:' 'purge,' *Auth.* and the other Vv. except *Wicl.*, 'clensith.' The more exact translation 'shall have purged himself out of,' is perhaps somewhat too literal.

Meet

for, etc.] * 'And meet,' *Auth.* In chap. iv. 11, ἐύχρηστον is translated differently; the sense, however, is so substantially the same, that it seems scarcely desirable to alter, merely for the sake of uniformity, the present idiomatic translation.

Prepared] *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which insert *and*.

22. *But flee*] So *Rhem.*: 'flee also,' *Auth.*; 'and fle,' *Wicl.*; the rest omit the particle.

The lusts of

youth] So *Cov.* (both): 'youthful lusts,' *Auth.*; 'desiris of youth,' *Wicl.*; 'lustes of youth,' *Tynd.*, *Cranm.*, *Gen.*, *Bish.*; 'youthful desires,' *Rhem.*

And] 'But,' *Auth.*; comp. notes on 1 *Tim.* vi. 11 (*Transl.*)

Follow after] 'Follow,' *Auth.*

Love] 'Charity,' *Auth.*; see notes on 1 *Tim.* i. 5 (*Transl.*).

Peace] *Auth.*

adds a comma; *Wicl.* and *Rhem.* as Text.

23. *Foolish, etc.*] So *Author.* and the other Vv.; the article, which appears to mark the 'current,' 'prevalent' questions of this nature, can scarcely be expressed; the resolution of Conyb., 'the disputations of the foolish; etc.,' fails sufficiently to mark the intrinsic *μωπία* and ἀπαίδευσία of the questions themselves.

Eschew] So *Wicl.*, *Cov.* (Test.): 'avoid,' *Auth.*, *Rhem.*; 'put from thee,' *Tynd.*, *Cov.*, *Cranm.*, *Gen.*, *Bish.*

Contentions] 'Strifes,' *Auth.*, and sim. the other Vv. except *Wicl.*, 'chidingis;' *Rhem.*, 'brawls;' see notes.

24. *A servant*] 'The servant,' *Auth.* and all the Vv. *Contend*]

that they do gender contentions. ²⁴ And a servant of the Lord must not contend; but be gentle unto all *men*, apt to teach, patient of wrong, ²⁵ in meekness disciplining those that oppose themselves; if God peradventure may give them repentance to *come* to the knowledge of the truth; ²⁶ and *that* they may return to soberness out of the snare of the devil, though holden captive by him, to do His will.

CHAPTER III.

BUT know this, that in the last days grievous times shall ensue. ² For men shall be lovers of their own selves, lovers of money,

'Strive,' *Author.*, *Tynd.*, etc.; 'chide,' *Wicl.*; 'wrangle,' *Rhem.*

Patient of wrong] 'Patient,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'that can suffer the evyll,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, and sim. *Bish.* (all connect with ἐν πρᾶτηρι); 'that can forbear the euel,' *Cov.*

25. *Disciplining*] See notes on 1 *Tim.* i. 20, and *Tit.* ii. 12: 'instructing,' *Auth.*, *Conyb.*, al., is not strong enough.

May give] 'Will give,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'give.'

To come to, etc.] 'To the acknowledging of, etc.,' *Auth.*; 'that the knowen,' *Wicl.*; 'for to knowe,' *Tynd.*, *Cov.*, *Cran.*; 'to knowe,' *Cov.* (Test.), *Rhem.*; 'that they may know,' *Gen.*; 'to the knowledge of,' *Bish.* It will be observed that there is a slight fluctuation in our translation of ἐπιγνωσις. In some passages the context renders it desirable to express more fully the compound form (see notes on *Eph.* i. 17); in other cases (like the present) it seems to *transpire* with sufficient clearness, and may be left to be inferred by the reader. The truth really is that simply 'knowledge' is too weak, 'full knowledge' rather too strong, and between these there seems no intermediate term.

26. *Return to soberness*] 'Recover themselves,' *Auth.*, *Rhem.*; 'rise agen fro,'

Wicl.: 'come to themselves agayne,' *Tynd.*, *Cranm.*, *Bish.*; 'turne agayne from,' *Cov.*; 'repent from,' *Cov.* (Test.); 'come to amendement,' *Gen.*

Though holden captive] Somewhat sim. *Cran.*, *Bish.*, 'which are holden captive' (*Cov.*, 'holden in preson'): 'who are taken captive,' *Auth.*; 'of whom thei ben holden prisoners,' *Wicl.*; 'which are now taken of him,' *Tynd.*; *Genev.* omits ἐξωργ. in translation; 'of whom they are held captive,' *Rhem.* Perhaps the slight modification in the translation of the part, and the attempt to express, the tense, may a little clear up this obscure passage.

To do His will] 'At his will,' *Author.* and the other Vv. except *Cov.* (Test.), 'unto his will'; *Gen.* 'performe hys wyll.'

CHAPTER III. 1. *But know this*] Similarly 'but,' *Wicl.*, *Cov.* (both): 'this know also,' *Auth.*, *Bish.*; 'this understonde,' *Tynd.*, *Gen.*; 'this know,' *Cran.*; 'and this know thou,' *Rhem.*

Grievous] 'Perilous,' *Auth.* and all the Vv. The translation 'times' (καιροί) is defensible; see notes on 1 *Tim.* iv. 1. *Enssue*] 'Come,' *Auth.*, *Tynd.*, *Coverd.*, *Cranm.*, *Genev.*; 'schuln nygh,' *Wicl.*; 'be at hand,' *Cov.* (Test.), *Bish.*; 'ap-proche,' *Rhem.*

boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, ³ without natural affection, implacable, slanderers, incontinent, savage, haters of good, ⁴ traitors, heady, besotted with pride, lovers of pleasures more than lovers of God; ⁵ having an outward form of godliness, but denying the power thereof: from such turn away. ⁶ For of these are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ⁷ ever learning, and yet never able to come to true knowledge of the truth. ⁸ Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men corrupted in their minds, reprobate concerning the faith. ⁹ Howbeit they shall not make further advance; for their folly shall be fully manifest unto all men, as theirs also was.

2. *Lovers of money*] *Comp. Auth.* in 1 Tim. vi. 10; 'covetous,' *Auth.* and all the Vv.

Haughty] 'Proud,' *Auth.* and all the Vv. The term ὑπερηφάνοι coupled with the climactic character of the context, seems to mark not only pride, but the 'strong mixture of contempt for others' which is involved in 'haughty;' see Crabb, *Synon.* p. 64.

3. *Implacable*] 'Truce breakers,' *Auth.* and the other Vv. except *Wicl., Coverd.* (Test.), *Rhem.,* 'without peace.'

Slanderers] So *Auth.* in 1 Tim. iii. 11: 'false accusers,' *Auth.* and the other Vv. except *Wicl.,* 'false blamers;' *Coverd.* (Test.), *Rhem.,* 'accusers.'

Savage] 'Fierce,' *Auth.* and the other Vv. except *Wicl.,* 'unmylde;' *Coverd.* (Test.), *Rhem.,* 'unmerciful.'

Haters of good] 'Despisers of those that are good,' *Auth.*, and very sim. the other Vv. except *Wicl., Rhem.,* 'with out benyngnyte;' *Cov.* (Test.), 'without kyndnesse.'

4. *Besotted with pride*] 'Highminded,' *Auth.* and the other Vv. except *Wicl.,* 'bollun with proude thoughtis;' *Coverd.* (Test.), *Rhem.,* 'puft up;' see notes on 1 Tim. iii. 6.

5. *Outward form*] 'Form,' *Author., Bish.*; 'the liknesse,' *Wicl.*; 'a simili-

tude,' *Tynd., Cran., Gen.*; 'a shyne,' *Cov.* (both); 'an appearance,' *Rhem.*

Such] So *Auth.*, rightly omitting 'and' (as in *Tynd., Cran., Gen.*), the ascensive *καὶ* joined with *τούτους* giving the pronoun approximately that meaning.

6. *Of these*] So *Wicl., Rhemish:* 'of this sort,' *Auth., Tynd., Coverd., Cranm., Genev.;* 'of them,' *Cov.* (Test.); 'these are they,' *Bish.*

7. *Yet never*] 'Never,' *Auth.* and all the other Vv.

True knowledge] 'The knowledge,' *Auth.* and all Vv. except *Wicl.,* 'the science.' Here the antithesis seems to suggest the stronger translation of ἐπίγνωσις; see above, notes on ch. ii. 25.

8. *Withstand*] 'Resist,' *Auth.* and the other Vv. except *Wicl.,* 'agenstoden.' *Corrupted in their, etc.*] 'Of corrupt minds,' *Auth.* and the other Vv. except *Wiclif,* 'corrupt in undirstondinge;' *Cov.* (Test.), 'of corrupte mind;' *Rhem.,* 'corrupted in mind.'

9. *Howbeit*] 'But,' *Auth.* *Not make, etc.*] 'Proceed no farther,' *Author.;* 'schuln not profite,' *Wicl.;* 'prevayle no lenger,' *Tynd., Cov., Cran., Genev., Bish.;* 'farther shall they not profit,' *Cov.* (Test.); 'prosper no farther,' *Rhem.* *Fully manifest*]

¹⁰ But thou wert a follower of MY doctrine, manner of life, purpose, faith, long-suffering, love, patience, ¹¹ persecutions, sufferings, — such *sufferings* as happened unto me at Antioch, at Iconium, at Lystra; such persecutions as I endured: and yet out of *them* all the Lord delivered me. ¹² Yea, and all that will live godly in Christ Jesus shall suffer persecution. ¹³ But evil men and impostors shall make advance toward the worse, deceiving and being deceived. ¹⁴ But thou, continue in the things which thou learnedst and wert assured of, knowing of whom thou didst learn *them*; ¹⁵ and that from a very child thou knowest the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ Every scripture inspired by God is also profitable for doctrine, for reproof, for correction, for discipline

‘Manifest,’ *Auth.*, *Rhemish*; ‘shal be knowun,’ *Wicl.*; ‘shal be uttered,’ *Tynd.*, *al.*

10. *Wert a follower*] * ‘Hast fully known,’ *Auth.*; ‘hast getun,’ *Wicl.*; ‘hast sene the experience of,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*; ‘hast attained unto,’ *Cov.* (Test.), and very sim. *Rhem.*; ‘hast followed,’ *Bish.* *Love*] So all the Vv. except *Auth.*, ‘charity;’ see notes on 1 *Tim.* i. 5.

11. *Sufferings*] So *Cov.* (Test.): ‘afflictions,’ *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, ‘passions. *Such sufferings, etc.*] Similarly *Coverd.* (Test.), ‘such as happened unto me:’ ‘which came unto,’ *Author.*, *Bish.*; ‘which happened unto,’ *Tynd.* and remaining Vv. *Such persecutions as*] ‘What persecutions,’ *Auth.*; ‘what maner persecuciouns,’ *Wiclif.*, *Coverd.* (Test.), *Rhem.* (‘manner of’); ‘which persec.,’ *Tynd.* and remaining Vv. *And yet*] ‘But,’ *Auth.* and the other Vv. except *Wicl.*, ‘and.’

13. *Impostors*] So *Conyb.*: ‘seducers,’ *Author.*, *Rhem.*; ‘deceyners,’ *Wicl.* and remaining Vv. except *Cov.* (Test.), ‘miscarriers:’ ‘deceivers’ is appy. the most satisfactory transl. (see notes), but some change seems required on account of

πλανῶντες. *Tynd.*, *Cran.*, *Gen.*, retain ‘deceive’ in both clauses.

Shall make advance, etc.] ‘Shall wax worse and worse,’ *Auth.* and the other Vv. except *Wicl.*, ‘encrees into wors;’ *Rhem.*, ‘shall prosper to the worse.’

14. *Thou, continue*] So *Rhem.*: ‘continue thou,’ *Auth.* and the other Vv. except *Wicl.*, ‘dwelle thou.’

Learnedst] ‘Hast learned,’ *Auth.* and all the other Vv. *Wert*

assured] ‘Hast been,’ *Author.*; ‘that ben bitakun to thee,’ *Wicl.*; ‘were committed unto the,’ *Tynd.*, *Cov.*, *Cranm.*, *Bish.*; ‘are comm. unto thee,’ *Coverd.* (Test.), *Gen.*, *Rhem.*

Didst learn] ‘Hast learned,’ *Auth.* and all the other Vv.

15. *A very child*] ‘A child,’ *Author.*; ‘fro thi yungethe,’ *Wicl.*, *Cov.* (Test.); ‘of a child,’ *Tynd.*, *Cov.*, *Cran.*, *Genev.*; ‘an infant,’ *Bish.*: ‘from thine infancie,’ *Rhem.* *Thou knowest*] ‘Hast known,’ *Auth.*

16. *Every scripture*] ‘All scripture,’ *Auth.*, *Tynd.*, *Gen.*, *al.*; ‘the whole scr,’ *Gen.* *Inspired by God, etc.*] *Sim.* *Wicl.*, *Rhem.*, ‘onspirid of God, is, etc.:’ ‘is given by inspiration of God and, etc.,’ *Auth.*, *Gen.*, *Bish.*; ‘geven by insp. of God, is profitable,’ *Tynd.*,

which is in righteousness ; ¹⁷ that the man of God may be complete, thoroughly furnished unto all good works.

CHAPTER IV.

I SOLEMNLY charge *thee* before God, and Christ Jesus who shall hereafter judge the quick and the dead, and by His appearing and by His kingdom ; ² preach the word ; be attentive in season, out of season ; confute, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they shall not endure the sound doctrine ; but after their own lusts they shall heap up to themselves teachers, having itching ears ; ⁴ and they shall turn away *their* ears from the truth, and shall turn themselves aside unto fables. ⁵ But do THOU be sober in all things, suffer afflictions, do the work of an evangelist, fulfil thy ministry. ⁶ For ¶ am already being poured

Cov., Cran. ; 'beynge insp. of heauen is,' Cov. (Test.). *Discipline,* etc.] 'Instruction in,' *Auth., Bish. ; 'to lerne in,' Wicl. ; 'to instruct in,' Tynd., Cov., Cran., Gen., Rhem. ; 'to enfourme in,' Cov. (Test.).*

17. *Complete*] 'Perfect,' *Auth.* and all the other Vv.

CHAPTER IV. 1. *Solemnly charge*] 'Charge,' *Auth. ; 'witness,' Wicl. ; 'testifie,' Tynd.* and remaining Vv. ; compare notes on 1 *Tim.* v. 21 (*Transl.*).

Thee] *Auth.* adds * 'therefore.' *Christ Jesus*] * 'The Lord Jesus Christ,' *Auth.*

Shall hereafter] 'Shall,' *Auth.* and the other Vv. except *Cov.*, which apparently endeavors to distinguish between μέλλοντος and a common future by 'which shall come to.' *And by His, etc.]* * 'At his, etc.,' *Auth.* *And by His*] 'And his,' *Auth.*

2. *Attentive*] 'Instant,' *Auth., Bish.,* simil. *Rhemish*, 'urge ;' 'be thou bisy,' *Wicl. ; 'be fervent,' Tynd., Cov., Cran., Gen. ; 'be earnest,' Cov. (Test.).*

Confute] 'Reprove,' *Auth., Wicl., Cov. (Test.) ; Tynd.* and the remaining Vv.,

'improve.' *Teaching*] 'Doctrine,' *Auth. ;* see notes.

3. *Shall not*] So *Cov.* (both), *Bish. ; 'will,' Auth.* and remaining Vv. It seems desirable to preserve 'shall' throughout ver. 3 and 4, as there is no apparent reason for the change. We now should probably use 'will' throughout ; the 'usus ethicus,' however, which is said to limit the *predictive* 'shall' to the first person, was unknown to our Translators ; comp. Latham, *Eng. Lang.* § 521 (ed. 4).

The sound] 'Sound,' *Auth.* *They shall heap up*] 'Shall they,' *Auth.*, following all the other Vv., some of which, however (*Tynd., Cov., Cran.*), by adopting slightly different constructions, make the inversion more natural.

4. *Turn themselves, etc.]* 'Be turned,' *Auth., Cov. (Test.), Cran., Bish. ; 'thei schuln turn,' Wicl. ; 'be geven,' Tynd., Cov., Bish. ; 'be converted,' Rhem.*

5. *Do thou, etc.]* 'Watch thou,' *Auth.* and the other Vv. except *Wicl.*, 'wake thou ;' *Rhem.*, 'be thou vigilant.' *Suffer*] So *Tynd., Coverd., Cran., Gen., Bish. ; 'endure,' Auth. ; 'traueil,' Wicl. ;*

out, and the time of my departure is at hand. ⁷ I have striven the good strife, I have finished *my* course, I have kept the faith. ⁸ Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but unto all them also that love His appearing.

⁹ Use diligence to come shortly unto me: ¹⁰ for Demas hath forsaken me from love of the present world, and is gone unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ¹¹ Only Luke is with me. Take Mark, and bring him with thee: for he is serviceable to me for ministering. ¹² But Tychicus I sent to Ephesus. ¹³ The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, especially the parchments. ¹⁴ Alexander the coppersmith showed me much ill-treatment: may the Lord reward him according to his works. ¹⁵ Of whom be thou ware also; for he greatly withstandeth our words.

: 'labour,' *Cov.* (Test.), *Rhem.*

Fulfil] So *Wicl.* and all the Vv. except *Auth.*, 'make full proof of.'

6. *Already being, etc.*] 'Am now ready to be offered,' *Auth.* and the other Vv. except *Wicl.*, 'I am sacrificed now;' *Cov.* (Test.), 'I am now offred.'

7. *Striven the good, etc.*] So *Wicl.*: 'fought the good fight,' *Auth.*, and similarly all the other Vv. ('a good'); compare notes on 1 *Tim.* vi. 12 (*Transl.*).

8. *The*] 'A,' *Auth.* and all Vv. *In*] *Wicl.*, *Coverd.* (both), *Rhem.*: 'at,' *Auth.* and the remaining Vv.

9. *Use diligence*] 'Do thy diligence,' *Auth.*, *Cran.*, *Bish.*; 'high thou,' *Wicl.*; 'make spede,' *Tynd.*, *Cov.*, *Gen.*; 'make hast,' *Cov.* (Test.), *Rhem.*

10. *From love of*] 'Having loved,' *Auth.*, *Bish.*; 'louynge,' *Wicl.*, *Coverd.* (Test.), *Rhem.*; 'and hath loved,' *Tynd.*; 'and loveth,' *Cov.*, *Cran.*; 'and hath embraced,' *Gen.*

Is gone] So *Cov.* (Test.), *Rhem.*: 'is departed,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'went,' *Wicl.* On reconsideration it would seem that the purely aorist translations 'forsook — went' (ed. 1) throw

the events too far backward into the past. As the desertion appears to have been recent, our idiom seems here to require the use of the auxiliaries. In verse 16 the case is different: there the epoch is defined in the context.

The present] 'This present,' *Auth.* and all Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'this.'

11. *Serviceable*] As in ch. ii. 21: 'profitable,' *Auth.*, *Wicl.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*; 'necessary,' *Tynd.*, *Gen.* *For ministering*] *Sim.* *Tynd.*, *Gen.*, 'for to minister:' 'for the ministry,' *Auth.*, *Rhem.*; 'in to service,' *Wicl.*; 'for the ministracion,' *Cov.* ('to the'), *Cranm.*, *Bish.*; 'in the service,' *Cov.* (Test.).

12. *But*] So *Rhem.*: 'and,' *Author.*, *Tynd.*, *Cranm.*, *Gen.*, *Bish.*; 'forsooth,' *Wicl.*; *Cov.* (both) omit.

I sent] So *Wicl.*, *Cov.* (Test.): 'have I sent,' *Auth.* and the other Vv. except *Rhem.*, 'I have,' etc.

13. *Especially*] So *Rhem.*; 'but especially,' *Auth.* and all the remaining Vv.

14. *Showed me, etc.*] Similarly *Wicl.*, *Coverd.* (Test.), 'schewid to me myche yuel,' and *Bish.*, *Rhem.*, 'shewed me,'

¹⁶ At my first answer no man stood forward with me, but all *men* forsook me: may it not be laid to their charge. ¹⁷ But the Lord stood by me, and gave me inward strength; that by me the preaching might be fulfilled, and *that* all the Gentiles might hear: and I was delivered out of the lion's mouth. ¹⁸ The Lord shall deliver me from every evil work, and shall save me into His heavenly kingdom: to whom *be* glory for ever and ever. Amen.

¹⁹ Salute Prisca and Aquila, and the household of Onesiphorus.

²⁰ Erastus remained at Corinth: but Trophimus I left sick at Miletus. ²¹ Use diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

²² The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

etc.: 'did me much evil,' *Auth., Tynd., Cov., Cran., Bish.*; 'hath done,' *Gen. May reward*] 'Reward,' *Auth.*

15. *Greatly*] 'Hath greatly,' *Author., Cran., Bish.*; 'dyd greatly,' *Cov. (Test.)*: the rest omit the auxiliary.

Withstandeth] 'Withstood,' *Auth.*

16. *Stood forward with*] 'Stood with me,' *Auth.*; 'helpid,' *Wicl.*; 'assisted,' *Tynd., Coverd., Cranm., Gen., Bish.,* and sim. *Cov. (Test.)*,—by no means an inappropriate translation; 'was with me,' *Rhem.* *May it, etc.*] Sim.

Wicl., Rhem., 'be it not: 'I pray God that it may not,' *Auth.* and the remaining Vv.

17. *But*] So *Wicl., Coverd. (Test.), Rhem.*: 'notwithstanding,' *Auth.* and the remaining Vv. The translation of these latter Vv. is perhaps *slightly* too strong for the simple δέ.

By me] So *Cov. (both)*: 'with me,' *Auth.*; 'stooode to me,' *Rhem.*; 'helpid,' *Wicl.*; the rest, 'assisted.'

Gave me inward] As in 1 Tim. i. 12: 'strengthened,' *Auth.* and the other Vv. except *Wicl., Cov. (Test.)*, 'connfortid.' *Fulfilled*] As in ver. 5; so *Cov. (Test.)*, and similarly *Tynd., Cov., Cran., Gen., Bish.*, 'should be fulfil. to the utmost:'

'fully known,' *Auth.*; 'be fillid,' *Wicl.*; 'be accomplished,' *Rhemish.* As *Auth.* and all the Vv. have 'by' in connection with this verb, and as this prep. appears formerly (as indeed not uncommonly at present) to have been used as equivalent to 'by means of,' no change has been made. *The lion's mouth*] So

Cov. (Test.): 'the mouth of the lion,' *Auth.* and all the other Vv.; see notes.

18. *The Lord*] * 'And the Lord,' *Auth. Shall save me unto*] Similarly *Wicl., Cov. (Test.)*, 'schall make me saaf in to: 'will preserve me unto,' *Author., Bish.*; 'shall kepe me unto,' *Tynd., Cov., Cran., Gen.*; 'will save me unto,' *Rhem.* Perhaps the very pregnant expression σῶσεις εἰς may permit this literal translation.

20. *Remained*] So *Rhem.,* and simil. *Cov. (Test.)*, 'did rem.: 'abode,' *Auth.* and the remaining Vv̄.

I left, etc.] 'Have I left at M. sick,' *Auth. Miletus*] So *Cov. (Test.)*, and similarly *Wicl.*, 'Mylete: ' *Auth.* and all the rest, 'Miletum.'

21. *Use dil.*] 'Do thy diligence,' *Auth., Cran., Bish.*; 'high thou,' *Wicl.*; 'make spede,' *Tynd., Gen.*; 'make hast,' *Cov. (Test.), Rhem.*

22. *Auth.* adds * 'Amen.'

THE EPISTLE TO TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, for the faith of God's elect and the knowledge of the truth which leadeth unto godliness; ² upon the hope of eternal life, which God that cannot lie promised before eternal times, ³ but made manifest in His own seasons His word in the preaching, with which I was intrusted according to the commandment of our Saviour God; ⁴ to Titus, my true child after the common faith. Grace and peace from God the Father and Christ Jesus our Saviour.

⁵ For this cause left I thee in Crete, that thou shouldest further set in order the things that are wanting, and ordain elders in every

CHAPTER I. 1. *For*] Similarly *Tynd.*, *Coverd.*, *Gen.*, 'to preach the faith;' 'according to,' *Auth.* and remaining *Vv.* except *Wicl.*, 'bi the.'

Knowledge] So *Tynd.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*: 'acknowledging,' *Auth.*, *Gen.*; 'knowinge,' *Wicl.*

Leadeth unto] So *Cov.*: 'is after,' *Auth.*, *Wicl.*, *Tynd.*, *Cran.*, *Bish.*; 'accordyng to,' *Cov.* (*Test.*), *Gen.*, *Rhem.*

2. *Upon the*] So *Tynd.*, *Cov.*: 'in,' *Auth.*, *Cran.*, and *Bish.* ('the'); 'in to the,' *Wicl.*, *Cov.* (*Test.*), *Rhem.*; 'unto the,' *Gen.* *Eternal times*] *Sim.* *Cov.* (*Test.*), 'everlastynge times:' 'world began,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'of the world,' *Wicl.*, *Cov.*; 'secular times,' *Rhem.*

3. *Made manifest*] Similarly *Bish.*, 'hath made man:' 'hath....manifested,' *Auth.*, *Rhem.*; 'hath schewid,' *Wicl.*, *Cov.* (*Test.*); 'hath opened,' *Tynd.* and

remaining *Vv.*

Wicl., *Rhem.*, 'in:' 'through,' *Author.* and the remaining *Vv.* except *Coverd.* (*Test.*), 'by the.'

Which, etc.] 'Which was committed unto me,' *Author.* and the other *Vv.* except *Wicl.*, 'is bitakun to me.'

Our Saviour God] So *Rhem.*: *Auth.* and the remaining *Vv.*, 'God our Saviour;' see notes on ch. iii. 4.

4. *My true child*] 'Mine own son,' *Auth.*; 'most dereworthe sonne,' *Wicl.*; 'his natural sonne,' *Tynd.*, *Cran.*; 'my natural son,' *Cov.*; 'my dear son,' *Cov.* (*Test.*); 'his naturall sonne,' *Cran.*; 'a natural sonne,' *Bishops*; 'my beloved sonne,' *Rhem.* *Grace*] *Auth.*

adds * 'mercy,' omitting *kat.* *Christ Jesus*] * 'The Lord J. C.,' *Auth.*

5. *Further set, etc.*] 'Set in order,' *Auth.*; 'amende,' *Wicl.*; 'performe,'

city, as I gave thee directions ; ⁶ if any be under no charge, a husband of one wife, having BELIEVING children, not accused of dissoluteness, or unruly. ⁷ For a bishop must be blameless, as being God's steward ; not self-willed, not soon angry, not fierce over wine, no striker, not greedy of base gains ; ⁸ but a lover of hospitality, a lover of goodness, soberminded, righteous, holy, temperate : ⁹ holding fast the faithful word according to the teaching, that he may be able both to exhort by the sound doctrine and to refute the gainsayers.

¹⁰ For there are many unruly vain talkers and inward deceiv-

Tynd., Cov. ; ' reforme,' *Cranm., Bish., Rhem.* ; ' redresse,' *Cov.* (Test.), *Gen.*

Gave thee dir.] ' Had appointed thee,' *Auth., Cran., Bish.* ; ' also I dispoisd to thee,' *Wicl.* ; ' appointed thee,' *Tynd., Cov., Gen.* ; ' have app.,' *Cov.* (Test.) ; ' also appointed,' *Rhem.*

6. *Under no, etc.*] ' Blameless,' *Auth., Cov., Cran., Bish.* ; ' withouten cryme,' *Wicl., Rhem.* ; ' fautelesse,' *Tynd., Gen.* ; ' without blame,' *Cov.* (Test.).

A husband] So *Wicl.*, ' an : ' ' the husband,' *Auth.* and all the other Vv.

Believing] ' Faithful,' *Auth.* and all the Vv. *Dissoluteness*] ' Riot,' *Auth.* and all the other Vv. except *Wicl.*, ' lecherie.'

7. *A Bishop*] The idiom of our language seems only to admit of two translations, either ' a bish.' or ' every bish. ; ' the former is adopted by all the Vv.

As being, etc.] Similarly *Gen.*, ' as it becommeth God's steward : ' ' as the steward of God,' *Auth.* and the other Vv. except *Wicl.*, ' a dispensour of God ; ' ' the minister of God,' *Tynd.*

Fierce over] ' Given to,' *Auth., Coverd., Bish., Rhem.* ; ' not drunkenlewe,' *Wicl.* ; ' no dronkarde,' *Tynd., Cov.* (Test.) ; ' geven to moch w.,' *Cran., Gen.*

Greedy of, etc.] ' Given to filthy lucre,' *Auth., Tynd., Cran., Gen., Bish.* ; ' coueitous of foule wynnyng,' *Wicl.* ; ' gre-dye of filthye lucre,' *Cov.* ; ' desirous of

f. l.,' *Coverd.* (Test.) ; ' couetous of f. l,' *Rhem.*

8. *Goodness*] So *Tynd., Cov., Cranm., Gen., Bish.* : ' good men,' *Author.* ; ' benyngne,' *Wicl.* ; ' gentle,' *Cov.* (Test.), *Rhem.*

Soberminded] So *Tynd., Cov.* : ' sober,' *Author.* and the remaining Vv. except *Gen.*, ' wise.' *Righteous*] So *Tynd., Cov., Cran., Gen., and Auth.*, in 1 Tim. i. 9, 2 Tim. iv. 8 : here *Auth., Wicl., Rhem.*, ' just.'

9. *According to, etc.*] Similarly *Covd.* (Test.), ' which is acc. to the doctrine,' and *Bish., Rhem.* (omit ' the '): ' as he hath been taught,' *Auth.* ; ' in holsum techynge,' *Wicl.* ; ' the true worde of doctr.,' *Tynd., Cov., Cran., Gen.*

Both to exhort, etc.] ' By sound doctrine both to exhort and to,' etc., *Auth.* Most of the Vv. only translate one κατ ; *Gen.*, ' also to exhort by, etc.....and to.'

Refute] ' Convince,' *Auth.* ; ' repreue,' *Wicl., Rhem.* ; ' improve,' *Tynd., Cran., Gen.*

10. *Unruly*] *Auth.* adds ' and ; ' so all the other Vv. : comp., however, Scholef. *Hints*, p. 125.

Vain talkers] So *Auth.*, and similarly *Coverd., Tynd., Cranm., Gen.* ; ' vain babblers ' would have been more in conformity with 1 Tim. i. 6, but a change is scarcely necessary.

Inward deceivers] Similarly *Tynd., Coverd., Cranm., Gen., Bish.*, ' disceavers of myndes : ' ' deceiv-

ers, specially they of the circumcision: ¹¹ whose mouths must be stopped, seeing they overthrow whole houses, teaching things which they should not, for the sake of base gain. ¹² One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slothful bellies. ¹³ This witness is true. For which cause refute them sharply, in order that they may be sound in the faith; ¹⁴ not giving heed to Jewish fables and commandments of men that turn themselves away from the truth.

¹⁵ For the pure all things *are* pure: but for them that are defiled and unbelieving there *is* nothing pure; but both their mind and their conscience is defiled. ¹⁶ They profess that they know God; but in their works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate.

ers,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*

11. *Seeing they, etc.*] 'Which subvert,' *Auth.* and the other Vv. except *Tynd.*, *Cov.*, *Cran.*, 'which pervert.' It seems desirable to preserve the more exact translation of *ἀνατρέπουσι* and the simpler transl. of *ἀνατρέπουσι* adopted by *Auth.* in 2 Tim. ii. 18. *Should not*

'Ought not,' *Auth.* and all the Vv. except *Wicl.*, 'it bihoueth not.'

For the sake of, etc.] 'For filthy lucre's sake,' *Auth.*, *Bish.*; 'for the loue of foule wynnynge,' *Wicl.*; 'because of filthy lucre,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; 'for filthy lucre,' *Rhem.*

12. *Slothful*] So *Rhem.*: *Auth.* and all the remaining Vv., 'slow.'

13. *For which cause*] Similarly *Wicl.* ('what'), *Rhem.* ('the which'): *Auth.* and the remaining Vv., 'wherefore.'

Refute] 'Rebuke,' *Author.* and all the other Vv. except *Wicl.*, 'blame.'

In order that] 'That,' *Auth.* and all the other Vv.

14. *Turn themselves, etc.*] Similarly *Cov.*, 'which tourne them away,' etc., and so *Wicl.* and *Rhem.*, 'auerting themselves from: 'that turne from,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*; 'that turne away the

trueth,' *Cran.* The translation, owing to the absence of the article, is not critically exact (see notes); a second participle, however, as in *Cov.* (Test.), *Bish.*, 'turning from,' and *Rhemish* (above), seems here so awkward that in this particular case we may perhaps acquiesce in the insertion of the relative. If there be any truth in the distinction between 'that' and 'which' alluded to in the notes on Eph. i. 23 (*Transl.*), the substitution of 'who' (*Conyb.*) for 'that' is far from an improvement.

15. *For (bis)*] 'Unto' (*bis*), *Auth.* and all the other Vv.; *Wiclif* and *Rhemish* ('to').

There is] So *Cov.*: 'is nothing,' *Auth.* and the remaining Vv. except *Wicl.*, *Rhem.*, 'nothing is.'

Both] So *Coverd.*, *Rhem.*: 'even,' *Auth.* and the remaining Vv. except *Wicl.* and *Cov.* (Test.), which omit the first *kal*.

Their conscience] *Auth.* and all Vv. omit 'their,' but in *Tynd.*, *al.*, the clause is translated slightly differently, 'the very myndis and consciences of them.'

16. *Their works*] So *Rhemish*: 'in works,' *Auth.*; 'bi dedis,' *Wicl.*; 'with the dedes,' *Tynd.*, *Cov.* (both), *Cranm.*, *Gen.*; 'with works,' *Bish.*

CHAPTER II.

BUT do THOU speak the things which become the sound doctrine :
² that the aged men be sober, grave, discreet, sound in faith, in love, in patience. ³ The aged women likewise, that in demeanor they beseem holiness, not slanderers, not enslaved to much wine, teachers of good things ; ⁴ that they may school the young women to be loving to their husbands, loving to their children, ⁵ sober-minded, chaste, keepers at home, good, submitting themselves to their own husbands, that the word of God be not blasphemed.

⁶ The younger men likewise exhort to be sober-minded. ⁷ In all

CHAPTER II. 1. *Do thou*] So *Rhem.* : 'speak thou,' *Author.* and all the other Vv. *The sound*] 'Sound,' *Auth., Rhem.* ; 'holsum' (without art.), *Wicl.* and remaining Vv.

2. *Discreet*] So *Cov., Tynd., Cranm., Gen.* : 'temperate,' *Auth.* ; 'prudent,' *Wicl.* ; 'wyse,' *Cov. (Test.), Rhem.* ; 'sober,' *Bish.* The usual translation 'sober-minded' would perhaps here tend to imply a limitation of the preceding *ἡφάλοους* to 'sober' in the primary sense, which the present context does not seem to involve ; *contrast* 1 Tim. iii. 2, and see notes on that passage.

Love] 'Charity,' *Auth.* ; see notes on 1 Tim. i. 5 (*Transl.*).

3. *That in demeanor, etc.*] 'That they be in behavior as becometh holiness,' *Auth.* and sim. *Gen., Bish.* ('in such beh. ;' 'in holi abite,' *Wicl.* ; 'in soche rayment as becommeth holiness,' *Tynd., Cran.* ; 'that they use holy apparel,' *Cov. (Test.)* ; 'that they shewe themselves as it becommeth,' etc., *Cov.* ; 'in holy attire,' *Rhem.* *Slanderers*

So *Wicl.*, and also *Auth.* in 1 Tim. iii. 11 : *Auth.* (here), *Tynd., Cov., Cranm., Gen., Bish.*, 'false accusers ;' *Coverd. (Test.)*, 'accusers ;' 'il speakers,' *Rhem.* *Enslaved*] Similarly *Tynd.,* 'seruynge :' 'given,' *Auth.* and the other Vv.

4. *School*] 'Teach the, etc., to be sober,' *Author.* ; 'monest thou yunge w.,' *Wicl.* ; 'to make the, etc., sobreminded,' *Tynd., Bish.* ; 'enfourme the etc. to be,' *Cov.* ; 'that they teache wisdom,' *Cov. (Test.)*, and sim. *Rhemish* ; 'that they teache honest things to make the, etc., sobreminded,' *Cran.* ; 'that they may instruct the, etc., to be, etc.,' *Gen.* *To be loving, etc.*] 'To love their husbands, to love their children,' *Auth.*, and sim. the other Vv. Change made to preserve the sequence of adjectives.

5. *Sober-minded*] 'To be discreet,' *Author., Tynd., Cov.* ; 'that thei ben prudent,' *Wicl.* ; 'wyse,' *Coverd. (Test.), Rhem.* ; 'that they be discreet,' *Gen.* ; 'discreet,' *Bish.*

Keepers at home] The transl. of *Tynd., Cran.,* 'huswifly,' deserves notice. *Submitting themselves*] So *Auth., Eph. v. 21* ; 'obedient to,' *Author.*, and all Vv. except *Wicl., Rhem.*, 'suget to.'

6. *The younger*] 'Young men,' *Auth.* and all the Vv. except *Cov. (both)*, 'the young men.'

7. *In all respects*] 'In all things,' *Auth.* and the other Vv. except *Cov., Tynd., Gen.,* 'above all thynges.'

Thy doctrine] Similarly 'the doctrine,' *Cran., Bish.* : 'doctrine,' *Auth., Rhem.* ; 'techinge,' *Wicl.* ; 'with uncorrupte doc-

respects showing thyself a pattern of good works; in thy doctrine *showing* uncorruptness, gravity, ⁸ sound discourse that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us. ⁹ *Exhort* bond-servants to submit themselves unto their own masters, in all things to be well pleasing to *them*, not gainsaying, ¹⁰ not purloining, but showing forth all good fidelity; that they may adorn the doctrine of our Saviour God in all things.

¹¹ For the grace of God hath appeared, that bringeth salvation to all men, ¹² disciplining us to the intent that having denied ungodliness and worldly lusts we should live soberly, righteously, and godly, in the present world; ¹³ looking for the blessed hope and

trine,' *Tynd., Cov., Gen.*; 'learnynge,' *Cov. (Test.).* Gravity] *Auth.* adds * 'sincerity.'

8. *Discourse*] 'Speech,' *Auth.*; all the other Vv., 'word.' A translation should be chosen which will not limit λόγον too much to 'speech' in private life: see notes. Us] * 'You,' *Auth.*

9. *Bond-servants*] As in Eph. vi. 5: 'servants,' *Auth.* and all the other Vv. *Submit themselves*] As in ver. 5: 'be obedient,' *Auth.* In all things, etc.] 'And to please *them* well in all things,' *Auth.*; 'in alle thingis: plesynge not,' etc., *Wicl.*; 'and to please in all things,' *Tynd., Cov.*; 'to be plesynge them, etc.,' *Cov. (Test.).*; and to please them in all things,' *Cran., Gen., Bish.*; 'in al things pleasing,' *Rhem.* Gainsaying] So *Rhem.* and *Auth.* (Marg.): 'answering again,' *Auth.* and the other Vv. except *Wicl.*, 'agenseynge.'

10. *Showing forth*] 'Shewing,' *Auth.* *Wicl., Cov. (Test.), Bish., Rhem.*; 'that they shewe,' *Tynd., Cran., Gen.*; 'to shewe,' *Cov.* Our Saviour God] So *Tynd., Gen., Rhem.*: 'God our Saviour,' *Auth.* and remaining Vv.

11. *Salvation to all men*] So *Tynd., Cov., Cran., Gen., Auth.* (Marg.), and similarly *Bish.*, 'healthful to all:' 'hath appeared to all men,' *Author.*; 'of God

oure Sauyour,' *Wicl., Coverd. (Test.), Rhem.* The slight inversion of clauses in the text is both to preserve the connection of σωτήριος with πᾶσιν ἄνδρ., and also to leave ἐπεφάνη, as much as possible, in the prominent position it occupies in the original.

12. *Disciplining us*] 'Teaching us,' *Auth., Cov. (Test.), Bish.*; 'and taughte,' *Wicl.*; 'and teacheth,' *Tynd., Coverd., Cranm., Gen.*; 'instructing us,' *Rhem.* 'Teaching by discipline,' would be perhaps a more easy translation (compare 1 Tim. i. 20); the verb, however, is occasionally used absolutely (as here) by some of our older writers, e. g. Shakespeare and Milton.

To the intent, etc.] 'That denying,' *Auth., Bish., Rhem.*; 'that we forsake,' *Wicl.*; 'that we shuld deny,' *Tynd., Cov., Cran., Gen.*; 'that we deny,' *Cov. (Test.).*

The present] 'This present,' *Auth.* and the other Vv. except *Wicl., Cov. (both),* and *Rhem.*, which omit 'present.'

13. *The blessed*] So *Wicl., Cov. (Test.), Rhem.*: 'that blessed,' *Auth.* and the remaining Vv.

And appearing, etc.] So *Cov., Cran., Gen.* ('notable app., etc.') *Bish., Rhem.* ('advent'), and similarly *Wicl., Cov. (Test.).* 'the comynge of the glorie:' 'the glorious appearing,' *Auth.*, and similarly *Tynd.*, omitting ar-

appearing of the glory of our great God and Saviour Jesus Christ ;
¹⁴ who gave HIMSELF for us, that He might ransom us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. ¹⁵ These things speak, and exhort, and reprove with all authority. Let no man despise thee.

CHAPTER III.

PUT them in mind to submit themselves to rulers, to authorities ; to be obedient, to be ready to every good work, ² to speak evil of no man, to be averse to contention, forbearing, showing forth all meekness unto all men. ³ For we WERE once ourselves also foolish, disobedient, going astray, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. ⁴ But when the kindness and the love toward man of our Saviour God appeared,

ticle. It is noticeable how our older Vv. have avoided a doubtful interpretation of the gen., into which even accurate scholars, like Green (*Gramm.* p. 215), have allowed themselves to be betrayed.

And Saviour] Similarly in sense. *Gen.*, 'which is of our Saviour : ' and our S.,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.* ; 'and of our S.,' *Wicl.*, *Tynd.*, *Cov.* (but no preceding comma), *Cran.*

14. Ransom] 'Redeem,' *Auth.* and the other Vv. except *Wicl.*, 'agenbie.'

15. Reprove] So *Wiclif* : 'rebuke,' *Auth.* and all the other Vv.

CHAPTER III. 1. Submit themselves to] So *Cov.*, *Tynd.*, *Cran.*, *Gen.* : 'be subject to,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.* ; 'be obediēte to,' *Cov.* (Test.).

To rulers, to auth.] 'Principalities * and powers,' *Auth.* ; 'princis and powers,' *Wicl.*, *Cov.* (Test.) ; 'rule and power,' *Tynd.*, *Cran.*, *Gen.*, *Bish.* ; 'prynces and to the hyer auctorite,' *Coverd.* ; 'princes and potestates,' *Rhem.* The occasional use of the term 'principalities' in *Auth.*, with reference to angelical orders, makes

a change desirable.

To be obedient] *Sim. Gen.*, 'to obey : ' 'to obey magistrates,' *Auth.*

2. Averse to contention] 'No brawlers,' *Auth.* ; 'not ful of chidyng,' *Wicl.* ; 'no fyghters,' *Tynd.*, *Cran.*, *Gen.*, *Bish.* ; 'no stryvers,' *Cov.* (both) ; 'litigious,' *Rhem. Forbearing*] 'But gentle,' *Auth.*, *Cranm.*, *Bishops* ; 'but temperat,' *Wicl.* ; 'but softe,' *Tynd.*, *Cov.* (both), *Gen.*

Showing forth] As in 1 Tim. i. 16, al. : 'shewing,' *Auth.*

3. Were once] 'We ourselves also were sometimes, etc.,' *Auth.*, and in similar order majority of Vv.

Going astray] *Sim. Wicl.*, *Rhemish*, 'erring : ' 'deceived,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* *Hating*] 'And hating,' *Auth.*

4. When] So *Wicl.*, *Coverd.* (Test.), *Rhem.* : 'after that,' *Auth.* and remaining Vv.

The love toward man, etc.] So, as to order, *Rhem.* : 'love of God our Saviour toward man,' *Author. Wicl.* has here a singular translation, 'the manhed of, etc.'

Our Saviour God] So the other Vv. except *Auth.*, *Cov.*, 'God our Saviour.'

5 not by works of righteousness which WE did, but after His mercy He saved us, by the laver of regeneration and renewing of the Holy Ghost; 6 which He poured out upon us richly through Jesus Christ our Saviour; 7 that being justified by His grace, we should become heirs of eternal life, according to hope.

8 Faithful is the saying, and about these things I desire that thou make asseveration, to the intent that they which have believed God may be careful to practise good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and strifes, and contentions about the law; for they are unprofitable and vain. 10 A man that is an heretic, after a first and second

5. *We did*] So *Wicl., Rhem.,* and sim. *Tynd., Cov., Cran., Gen.,* 'we wrought: 'we have done,' *Auth., Coverd.* (Test.); 'which be in right, we oughte,' *Bish.*

After] So *Cov.:* 'according to,' *Auth., Cov.* (Test.), *Cran., Bish., Rhem.;* 'bi,' *Wicl.;* 'of,' *Tynd., Gen.*

Laver] So *Rhem.:* 'washing,' *Author., Wicl.;* 'fountain,' *Tynd., al.* The comma after 'regeneration,' *Author., Tynd., Cov., Cran., Gen.,* is not found in *Wicl., Cov.* (Test.), *Bish., Rhem.*

6. *Poured out upon*] 'Shed on,' *Auth.* and the other Vv. except *Wicl.,* 'schede in to; ' *Coverd.* (Test.), 'poured forth; ' *Rhem.,* 'poured upon us.'

Richly] So *Bish., Auth.* (Marg.): 'abundantly,' *Auth., Tynd., Cov., Cran., Gen., Rhem.;* 'plenteousli,' *Wicl.;* 'plentyfully,' *Cov.* (Test.).

7. *Become*] 'Be made,' *Auth.* *Heirs of, etc.*] So *Cov.,* and similarly, in respect of order, *Tynd.,* 'heirs of eternal life, thorowe hope: 'heirs according to the hope of, etc.,' *Auth., Coverd.* (Test.), *Cran., Gen., Bish.;* 'eiris bi hope of,' *Wicl.;* 'heires according to hope of,' *Rhem.*

8. *Faithful is the saying*] 'This is a faithful saying,' *Auth., Bish.;* 'a trewe word is, etc.,' *Wicl.;* 'this is a true saying,' *Tynd., Cov., Cran., Gen.;* 'it is a faythful worde,' *Cov.* (Test.), sim. *Rhem.*

('saying'). *About these things*] Sim. all the other Vv., 'of these things,' except *Author.,* 'these things.' *Desire*] 'Will,' *Auth., Wicl., Cran., Gen., Bish., Rhem.;* 'wolde,' *Tynd., Coverd.* (both).

Make asseveration] 'Affirm constantly,' *Author.;* 'conferme other,' *Wicl.;* 'certifie,' *Tynd., Cramm., Gen.;* 'speak earnestly,' *Cov.;* 'strengthen them,' *Cov.* (Test.); 'confirm,' *Bish.;* 'avouch,' *Rhem.*

To the intent that] 'That,' *Author.* and all the other Vv.: the addition in the text seems necessary to obviate misconception of the meaning.

Believed God] So *Tynd.,* and sim. *Wicl.,* 'bel. to God: ' *Auth., Tynd., Cran., al.,* 'bel. in God.'

May] 'might,' *Auth.* *Practise*] 'Maintain,' *Auth., Gen.;* 'to be abouen other,' *Wicl.;* 'to go forwarde in,' *Tynd., Cran.;* 'excel in,' *Cov.* (both), *Rhem.;* 'shewe forth,' *Bish.*

Are good, etc.] So *Author.,* but observe that in *Rec.* the reading is τὰ καλὰ κ.τ.λ., which should have been translated 'the things which are, etc.,' compare *Scholefi. Hints,* p. 128 (ed. 3).

9. *Strifes, and contentions*] 'Contentions and strivings,' *Auth.* All the Vv. except *Wiclif, Tynd., Coverd.,* place a comma after ἐπεις.

10. *A first*] 'The first,' *Auth., Tynd., al.;* 'oon and the second,' *Wicl.;* 'once

admonition, shun ; ¹¹ knowing that he that is such is perverted, and sinneth being self-condemned.

¹² When I shall send Artemas unto thee, or Tychicus, use diligence to come unto me to Nicopolis : for there I have determined to winter. ¹³ Forward zealously on their journey Zenas the lawyer and Apollos, that nothing be wanting unto them. ¹⁴ And let ours also learn to practise good works for the necessary wants, that they be not unfruitful.

¹⁵ All that are with me salute thee. Salute them that love us in the faith.

Grace *be* with you all.

or twice admonition,' *Gen.*
Shun] Similarly *Wicl.*, *Coverd.* (Test.), 'eschew' ['scheiden'] : 'reject,' *Auth.*, *Cran.*; 'avoyde,' *Tynd.*, *Cov.*, *Genev.*, *Bish.*, *Rhem.* The translation of *Auth.*, though lexic. tenable, appears stronger than the use of *παραιτέσθαι* in these Epp. will fully warrant; see notes. The translation 'refuse,' 1 Tim. v. 11 (*Auth.*), would not here be suitable, as the context affords no clew to the character of the refusal; the meaning is simply 'have nothing to do with,' 'monere desine;,' see notes *in loc.*

11. *Perverted*] So *Tynd.*, *Cran.*, *Gen.*: 'subverted,' *Auth.*, *Wicl.*, *Rhem.*
Self-condemned] 'Condemned of himself,' *Auth.*, *sim. Bish.*; 'dampned by his owne dome,' *Wiclif*, and similarly *Tyndal* ('by his owne judgment'), and remaining Vv.

12. *Shall send*] So *Auth.* and nearly all Vv.: *Coverd.* (Test.), with scrupulous accuracy, 'shall have sent.' This latter translation, though perhaps critically exact, appears to have been very rarely adopted by our Translators (compare Matth. xxi. 40, Mark viii. 38, John iv. 25, xvi. 13, Acts xxiii. 35, Rom. xi. 27, 1 Cor. xvi. 3), and except where strict accuracy may be required, or where an idiomatic turn (as in 1 Tim. v. 11) adds

force and perspicuity, is best avoided, as not fully in accordance with our usual mode of expression.

Use diligence] 'Be diligent,' *Author.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'high thou to, etc.,' *Wicl.*; 'make spede,' *Coverd.*; 'make hast,' *Cov.* (Test.); 'hasten,' *Rhem.*
There I have] So *Cov.* (Test.), *Rhem.*: 'I have determined there,' *Auth.* and the remaining Vv.; 'dwelle in wynter there,' *Wicl.*

13. *Forward zealously, etc.*] 'Bring Z, etc.....on their journey diligently,' *Auth.*, and in similar order, *Tynd.*, *Cov.*, *Cran.*; 'bisili bifor sende,' *Wicl.*; 'set forwardcarefully,' *Rhem.*: the rest mainly as *Auth.*

14. *Ours*] So *Auth.* and all Vv. except *Rhem.*, 'our men.'
Practise] 'Maintain,' *Auth.*; 'excel in,' *Tynd.* and the other Vv. except *Wicl.*, 'be governouris in;,' *Gen.*, 'exercise.'
The necessary wants] 'Necessary uses,' *Author.* and the other Vv. except *Tynd.*, *Cramm.*, *Gen.*, 'as far forth as nede requyreth.'

15. *Salute*] So *Coverd.* (Test.), *Rhem.*: 'greet,' *Auth.*, *Wicl.* (but 'grete' above), *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* As the same word (*ἀσπάζεσθαι*) is used in both cases, a change seems scarcely desirable. *All*] *Auth.* adds * 'Amen.'

Date Due

MAY 20 '46

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